

SUPERB GLOBES, GRATIS,
(TWENTY-SEVEN INCHES IN CIRCUMFERENCE.)



On SATURDAY next will be Published,
DEDICATED TO HIS MAJESTY,
NUMBER I. (To be continued WEEKLY, till completed) Of

THE

Geographical Magazine;

OR, A NEW AND COMPLETE

SYSTEM OF GEOGRAPHY.

DESCRIBING

THE WHOLE WORLD;

ITS PRODUCTIONS, AND INHABITANTS.

By WILLIAM FREDERICK MARTYN, Esq.

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WITH GLOBES GRATIS.

GEOGRAPHY, which signifies, a *Description of the whole Earth, and all that it contains*, is one of the most pleasing and profitable subjects of human investigation. It is by means of this agreeable *amusement*, that the inhabitants of one country, without the peril, fatigue, or expence of travelling, become intimately acquainted with the persons, manners, and customs, of every other. Calmly sitting under their own roof—with the **GLOBES** placed before them—they can mark the boundaries, and contemplate the history and revolutions of all nations, which a life passed in traversing the universe would not allow them even to survey: and it is thus that we are enabled to trace those causes and effects, which conduce to the civilization and refinement of the most savage and barbarous nations; and which have plunged into irretrievable ruin states which could once boast the greatest possible heights of human grandeur.

In short, the PHILOSOPHER, the DIVINE—the WARRIOR, the NAVIGATOR—the ARTIST, the ARTIZAN—the MANUFACTURER, and the MECHANICK—all ranks and degrees of People, from the PRINCE to the PEASANT—“*every son and every daughter of ADAM,*” as the late excellent Dr. WATTS has summarily expressed himself, are all interested in the study of GEOGRAPHY.

Those, therefore, who know, and who lament, with us, the base arts of quackery, in Books as well as in Medicine, will not wonder that the astonishing success of the GEOGRAPHICAL MAGAZINE—for which upwards of FOUR THOUSAND PAIR of GLOBES have already been manufactured, and delivered Gratis—has given rise to several catchpenny publications, called *Systems of Geography*, issued by mean Publishers, who have had no other view than that of imposing on the credulity of the vulgar, by ostentatious promises of what they had as little inclination as ability to perform, and who have been notorious for never producing a single original work of repute on any subject whatever.

Some of these shabby Adventurers pretend also to give the Use of the Globes; but the material part of the business, *that of giving the GLOBES themselves*, without which the *Rules* are ridiculous, would by no means answer their purpose; and as they have repeatedly copied parts of our Proposals, Titles, &c. &c. and applied them to their own trash, there seems no better way of preventing such impositions, than by directing the Public to ask for MARTYN'S GEOGRAPHICAL MAGAZINE, and to see that every Number contains a PROMISSORY NOTE to deliver the GLOBES gratis.

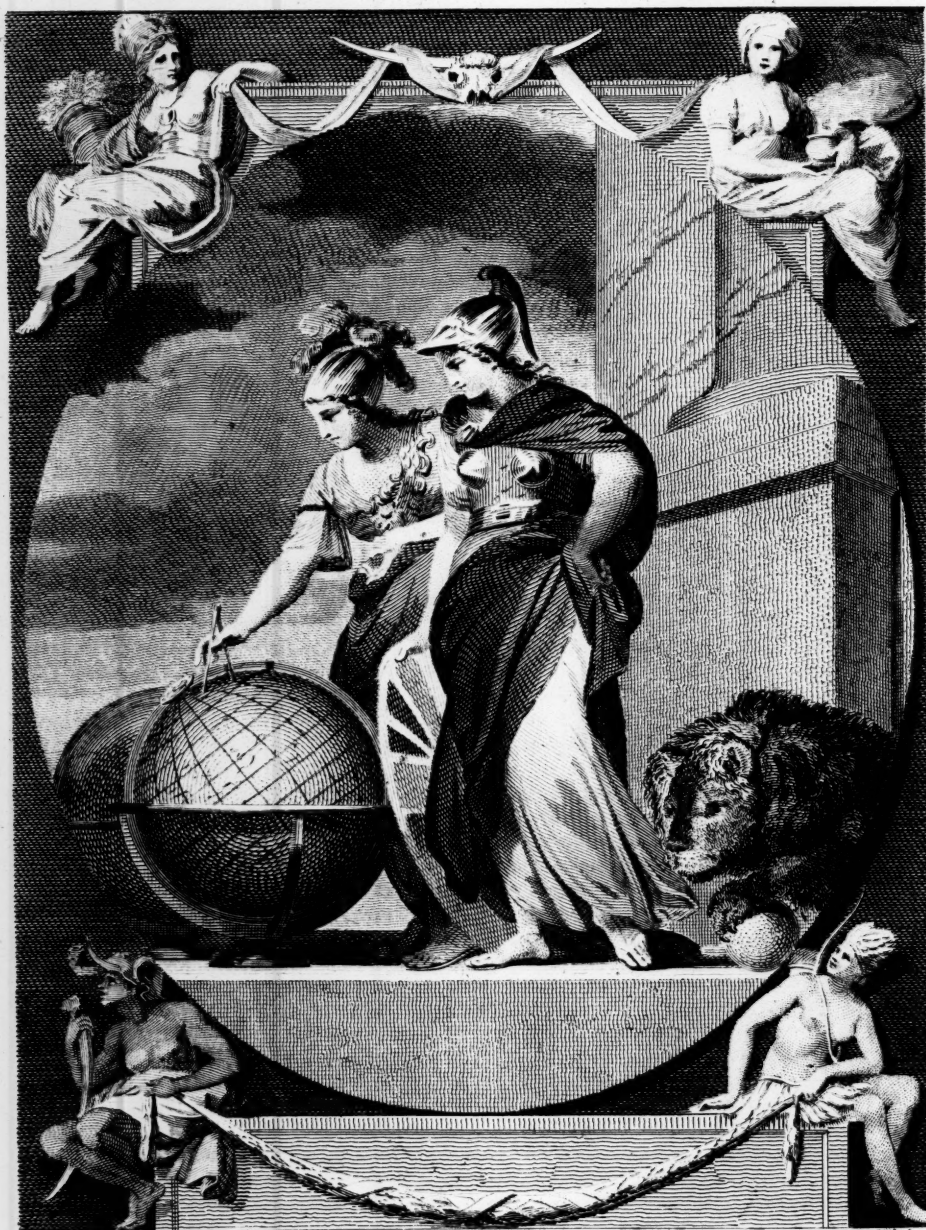
The GLOBES, which form a most important part of the plan of the Geographical Magazine, and which may be truly said to be *given*, are accurately as well as elegantly manufactured; and the Instructions Mr. MARTYN has written for this work, are so extremely familiar, that any person of common understanding, and who never before saw a Globe, may in a few hours practice some of the most pleasing and useful Problems the work contains.

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•• At this particular period, when nearly all Europe is engaged in war, the GLOBES will be found inconceivably useful and amusing.

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FRONTISPIECE.



Minerva instructing Britannia in the Use of the Celestial and Terrestrial Globes.

Published by W. Barrison & Co. Jun^r. 1782.

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A NEW, COPIOUS, COMPLEAT, AND UNIVERSAL
SYSTEM OF GEOGRAPHY.

CONTAINING
An accurate and entertaining ACCOUNT and DESCRIPTION of the several Continents, Islands, Peninsulas,
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OF
Asia, Africa, Europe, and America;

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Inhabitants; with the Titles and Distinctions of Honour peculiar to each Country.

AND
Pleasing and Interesting Descriptions of the infinite Variety of Birds, Beasts, Fishes, Amphibious
Animals, Reptiles, and Insects.

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and Standard of Great Britain; a Geographical Index, containing the Names of Places, alphabetically arranged; a Biogra-
phical List of learned, eminent, and ingenious Men, of every Age and Country; and a Chronological Table of remarkable
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Observations, Discoveries, and Improvements, of Dr. HALLEY, Mr. FERGUSON, and others.

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V O L. I.

L O N D O N :

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M DCC LXXXV.

the Functions of the exalted Station in which Providence has placed your Majesty, and in cultivating Virtues of a milder and more domestic Nature, stand unrivalled in the List of

TO THE

K I N G.

SIR,

WHEN an humble Individual presumes to offer the Fruits of his Labours to the Throne, they ought to be in some Measure worthy the Royal Acceptance: and if general Utility can stamp a Value on the Work which now solicits your MAJESTY's Patronage, it has at least that Claim to Protection.

If, in Compliance with the usual Mode of Dedicators, I wished to select the most distinguished Character of the Age, and to pour forth the heart-felt Tribute of Gratitude and Praise, your MAJESTY's public and private Life would render the Performance of this pleasing Duty unnecessary; who, in discharging the

D E D I C A T I O N.

the Functions of the exalted Station in which Providence has placed your MAJESTY, and in cultivating Virtues of a milder and more domestic Nature, stand unrivalled in the List of Princes.

The following Work is with peculiar Propriety laid at your MAJESTY's Feet: not only as your MAJESTY has so eminently distinguished yourself as the great Patron of Arts, Science, and Literature; but as that Spirit of Discovery, which has added so considerably to the Extent of the known World, has derived it's Existence and Progress from your MAJESTY's Munificence and Royal Attention.

That your MAJESTY may enjoy all the Blessings which the KING of KINGS can bestow, and that you may long reign, as well in the Hearts as over the Persons of a free and happy People, is the fervent Prayer of,

Your MAJESTY's most dutiful

and devoted

Subject and Servant,

NEWINGTON,
Jan. 1, 1782.

W. F. MARTYN.

P R E F A C E.

THE extended influence of knowledge, and the enlightened ideas of the present race of mankind, have taught each individual to consider himself as a citizen of the world: no longer confined to the same narrow and limited sphere of action which bounded the attempts of those who first ventured to open an intercourse and establish a communication with countries which, because they were remote, were held to be inaccessible, and whose inhabitants were deemed savages because their manners differed from those of regions less removed from our immediate view; behold the natives of Great Britain spreading themselves over the face of the whole globe, and equally fearless of dangers, and undismayed by difficulties, traversing the torrid Deserts of Arabia, and climbing the frozen heights of Norway, basking in the mild sun-shine of Otaheité, or shivering upon the inhospitable shores of New Holland.

But whilst the discoveries and improvements of navigation, the progress of commerce, and the spirit of enterprize, have opened paths through the trackless ocean, and roads through the once impervious forest and impenetrable mountain; whilst the gratifications of luxury and taste are sought on the banks of the Ganges, and the articles which habit has numbered among the necessities or conveniences of life, are conveyed to us from almost every climate in the four quarters of the known and habitable world; a laudable curiosity is excited among those whose avocations confine them for life to the spots on which they were born, or whose peregrinations are too limited to obtain a competent satisfaction from personal visitation; and whilst they admire the produce of each country, and receive profit or pleasure from the participation of it, they are anxious to be acquainted with the persons of the inhabitants, their laws, manners, customs, religions, and political histories, and to

trace the bounds, limits, extents, climates, soils, and vegetable and animal wonders, of realms differing so widely from their own.

To gratify this curiosity, travellers of all ages have been accustomed to communicate accounts of their voyages and emigrations, accompanied with descriptions of persons and things, and their own observations, remarks, and animadversions; and as most of those who thus recorded their travels and adventures, had something unseen, or some country unexplored to regret, a foundation was laid for future discoveries; and though the mine was open, the vein did not appear to be exhausted, but offered a fund of riches, to crown the labours and reward the toils of him who should undertake the completion of the unfinished task.

But the life of man being unequal to the time necessarily required for surveying, even once, the universal extent and various divisions of the "*great globe which we inherit*," and the discoveries of its different parts having been made at very distant periods, by an infinite number of different voyagers and travellers, and those too of various countries, and their accounts having been consequently delivered in a variety of languages, those having again been translated into the languages of other countries, and each repetition of the same voyage and journey having added new matter to the foregoing, and occasioned new publications; the Geography of the world is comprized in a number of volumes, infinitely beyond the reach of a private reader; nor would a whole life, devoted to this employment, be sufficient to collect from ancient and modern writers a competent knowledge of this useful and engaging science.

But to remedy this evil, to bring the acquirement of geographical knowledge within a reasonable compass, and to render a study so pleasing and interesting compatible with the ordinary engagements of life, men of letters, in different ages of the world, have collected together the accounts of Travels, Voyages, and Discoveries, which have appeared in the languages with which they were individually conversant, and
accounts

accounts of later discoveries having been by degrees added, general Systems of Geography have been of course formed, at different periods, and in different countries, as science, literature, commerce, and more extensive intercourse, have prevailed.

Hence it will appear, that however these Systems may have gradually improved on each other, yet whilst avarice, activity, or the restless spirit of man, explores new climes, and extends the bounds of the discovered world, the latest must still be defective: and in an age so distinguished as the present for enterprizes of this kind, a wide field has been opened for very important improvements in the science of Geography.

In the *celestial hemisphere* discoveries have been more rapidly made, and the efforts of a single genius have, in the short compass of a few years, with the most astonishing precision ascertained the motions, and determined the vicissitudes, of those orbs of light, whose numbers, magnitude and distance, had baffled for centuries the eye of Science, the mind of Philosophy, and the joint and united labours of the learned and ingenious.

In the combination of that knowledge which results from an acquaintance with the terrestrial and celestial worlds, improvement and entertainment are happily blended; and whilst we are tempted by curiosity to wander through the several nations of the earth, and to scale the vaulted canopy of Heaven, we are insensibly led to investigate the natural, civil, and political history of the lower world, to comprehend the planetary system, and to trace the wisdom of the Omnipotent, in the less gross and perceptible operations of heat, cold, air, light, and colour.

It is impossible to point out all the particular advantages of geographical knowledge; they are, indeed, universal, extending to every rank, condition, situation, and profession: and in one respect, the science of
Geography

Geography may be said to excel all others, as it is equally interesting to the most exalted understanding, and attainable by the plainest capacity.

In the present undertaking we have endeavoured to excel, not in abstruse disquisitions of the origin of nations, or the etymology of names, but in plain and accurate description, faithful representation, and new, rich, and entertaining matter: we have not admitted tales, apparently fabulous, because they have embellished the works of other Geographers; nor have we suppressed circumstances of probable truth, because they are wonderful or extraordinary, or because they are not familiarly reconcileable to common ideas. DAMPIER rejected with contempt reports of the existence of *savages who feasted on human flesh*, which modern voyagers have confirmed beyond dispute: and the learned and ingenious Dr. MEAD filled nineteen pages on the nature, effect, and cure of the bite of the *tarantula*; whilst Dr. CIRILLO, whose life has been spent in those countries which are supposed to produce this insect, confidently asserts, that the spider which bears that name has never been known to bite man or beast, and that all the stories which have been told of the wonderful effects of its poison, are the tricks of jugglers, impostors, and common cheats.

It would be equally unjust to condemn these adventurous Navigators, or ingenious Physicians, because they had not received the same information, or differed in the degree of credit due to it, and to reject the accounts of either, because they appear wonderful and extraordinary: gross fables are disgraceful to the historian, but where circumstances are doubtful, or somewhat more than a bare possibility of their existence appears, we shall think ourselves justified in stating the facts to our readers, together with the reasons on which a diversity of opinion is supported; as we conceive it to be always more safe, as well as more candid, to admit than reject, facts which have ever been received by learned or judicious writers.

Nor

Nor have we refused to admit into the work now before us, such hints, accounts, or improvements, as may be gathered from the occasional and scattered volumes of Tours, Journeys, or Voyages. He who will fill his hive, must gather honey from every flower; and despicable indeed is that weed which yields not a particle of sweetness or fragrance. From every book that has been published on the subject of Geography we may hope to glean some information, and we have not been sparing of our labour in selecting whatever may be useful or pleasing.

With the like view, we have exerted our utmost private interest with our friends in every quarter of the world; and by their kind and liberal assistance (for which we beg leave to return our most respectful and grateful acknowledgments) we have been enabled to offer to our readers a vast variety of entertaining and useful matter, which has never yet appeared in any work of this kind. The best local descriptions of countries are obtained from those who are resident on the spots they represent; and accounts of natural productions, and artificial curiosities, can only be depended on, when they are procured from the unquestionable authority of accurate inspection.

The information which we have derived from this source is of the most pleasing nature, comprehending such communications as are highly interesting, concerning the manners, customs, dresses, and religious belief and ceremonials, of the inhabitants of countries at present but little known; together with faithful accounts of the great variety of birds, animals, insects, reptiles, plants, trees, and fruits, which modern discoveries have added to the catalogues of Naturalists, and the descriptions contained in former works of Geography.

To the same end, we have visited the noblest Collections of natural and artificial Curiosities, which have been made in Great Britain and other countries of Europe; and have compared the descriptions which we have found in other authors, and those with which our own cor-

respondents have furnished us, with the actual specimens preserved in those invaluable repositories; by which means we have been enabled to correct many errors, and supply many deficiencies in former publications, and to gratify our readers with a variety of curious particulars, which have never reached the knowledge, or have escaped the notice, of other writers.

That no means may be wanting for the attainment of geographical knowledge, the Maps have been most ably and accurately laid down, and contain every modern addition and improvement; and when we conduct our readers through those immense regions of land and ocean, with which modern Navigators, and particularly those from Great Britain, have increased the magnitude of the known world, they will be enabled to trace with exactness the courses of those indefatigable adventurers, and to admire that resistless spirit of enterprize which conducted them to lands hitherto unexplored, and islands unvisited before.

The Plates which adorn this work have been mostly engraved from Drawings taken on the several spots which they represent: the ingenious Artists who have executed these Designs will receive their reward in the approbation of a discerning and liberal public.

Nor do the Proprietors of this work doubt but they shall receive their share of approbation, for the very disinterested proposition of furnishing their readers, *gratis*, with a Pair of Globes, celestial and terrestrial, elegantly finished by the most eminent artists in this branch, and containing (what can only be met with in Globes of an enormous price) all the modern improvements; and thereby enabling them to pursue the study of Geography with peculiar advantage and delight, and to combine with this knowledge such ideas of Astronomy, as may serve to explain the various changes of the seasons, and the effects of the greater and lesser luminaries of heaven.

And still more effectually to secure to the purchasers of this work the advantages of such an acquisition, a Treatise on the Use of the Globes

Globes is prefixed to it; containing such plain and easy rules, and such clear and accurate demonstrations, that no difficulty will remain in the application of them to those purposes of geographical and astronomical information for which they are peculiarly calculated: so that those who have hitherto been deprived of the pleasures which result from the pursuit of these studies, either by the want of education in these particular branches of literature, or of proper instruments to assist their progress in them, will now be effectually supplied with instructions to avail themselves of the valuable Present put into their hands, and will have an opportunity of enriching their minds with the choicest treasures of these pleasing and comprehensive sciences.

Contrary to the usual course of Geographers, we begin our System with that quarter of the world which has usually held the second place in descriptive accounts; but when we reflect that the earliest histories of the world commence in *Asia*, and have been progressively extended to Africa, Europe, and last of all to America, we apprehend this to be the natural order in which they should be taken by an accurate Geographer: from Asia the earliest accounts of countries are derived, in Asia originated those events in which the race of man is chiefly interested, and from Asia an intercourse with the other quarters of the world has gradually taken place. And though this division of the Globe has long ceased to be the favoured residence of arts, sciences, arms, and freedom, yet it is still rich enough in curious and valuable productions, and eminent enough in extent, population, and political consequence, to reward the toils of the Traveller, the studies of the Naturalist, and the minutest attention of the Geographer. Though Asia no more sends forth conquerors to awe the world, it is still the seat of ease, elegance, and luxury; nor are the pomp of Darius, and the splendor of Cleopatra, unrivalled in some of the courts of Persia, China, and Indostan.

For the ease of our readers, we have divided the quarters of the world into Continents and Islands, allotting a Book to each, and a Chapter to each Empire, Kingdom, State, or distinct Government. Where a State is partly

partly insular, and partly continental, we have given our description of it according to the situation of the Capital.

And if a work, deduced from the very best ancient and modern authorities, improved in many instances by actual visitation of a variety of different countries, and in most others by private communications from Residents of learning, judgment, and fidelity; enriched with accurate and valuable Maps, ornamented with Engravings of superior excellence, and accompanied with such a present as has never yet been bestowed with any publication; can be entitled to the denomination of *A Compleat and Universal System of Geography*, we flatter ourselves the distinguished title will be deservedly conferred on that which we now offer to the public.



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INTRODUCTION.

SECT. I.

THE ORIGIN AND PROGRESS OF ASTRONOMY.

THE study of the science of Astronomy, which is intimately connected with that of Geography, has a peculiar tendency to enlarge the most exalted ideas of the human mind, fill it with the justest conceptions of Omnipotent Power and Omniscient Wisdom, unfetter the soul from narrow prejudices and grovelling notions, and raise it to the contemplation of 'HIM by whom the Heavens are and were created.'

A study so sublime in itself, and so beneficial in its effects to the mind of man, deserves every attention, and claims the highest admiration. By this divine science we are enabled to range the whole universe of matter, circle the sun's perennial wheel, explore the lucid brightness of the stars, pursue the devious comet through fields of æther, and trace the laws which bind the spheres to perform their revolutions, and discharge their functions, with beauteous order, and perfect harmony. These contemplations are worthy of a rational creature, and have in all ages engaged the minds of the most intelligent and enlightened men in every nation: but, during the early ages of the world, the researches of mankind seldom reached farther than merely to name the stars, arrange them into constellations, and mark the periodical returns of seasons. The shepherds of Egypt and Babylon were the first who paid particular attention to the fixed stars; remarking, either for amusement, or with a view to direct their courses across the beautiful and extensive plains where they fed their flocks, the situations of these celestial bodies: as they in general possessed lively imaginations, and were fond of assimilating the forms which attracted their attention in the heavens, to natural objects around them, they divided the stars into different companies or constellations, which they named after such terrestrial objects as they seemed most to resemble. These appellations of the ancients have ever since been preserved; though modern astronomers have undoubtedly increased the number, from more accurate observations on the unconstellated bodies. Besides the northern constellations, which are now thirty-four; and the southern, which are thirty-one; there are twelve signs or constellations in the zodiac, so called from *Zōdion*, *Animalculum*; because each of these twelve signs is described by some animal. This circle divides the northern from the southern constellations, forming two distinct hemispheres.

Thus far only, during a revolution of many years, had this sublime science advanced; and, indeed, it might naturally be supposed that men must have made very considerable progress in astronomical observations, before they could so far emancipate themselves from natural prejudices, as to believe that the globe they inhabited was only a planet, and subject to the same laws as those which they conceived were merely lucid spots in the heavens, intended as ornaments to the earth. The literal acceptance of the Mosaic account of the creation tended to rivet this error even on the minds of some of the best and most intelligent men. About six hundred years before Christ, Thales, the Milesian, first taught Astronomy in Eu-

rope; making such proficiency in his favourite study, as to be able to calculate eclipses; or, in other words, to demonstrate the frequency of the interpositions of the moon between the earth and the sun, or of the earth between the sun and moon. This, however, was the boundary of his knowledge; nor did his system tend to contradict the hitherto received opinions. About fifty years after Thales, lived the Greek philosopher, Pythagoras; who, carrying his discoveries farther, first conceived an idea that the earth itself was in motion, and the sun a fixed body. This supposition was the only one that could reconcile the various phenomena of nature with the celestial appearances; but a system so diametrically opposite to all the prejudices of vulgar apprehension, was stifled in its birth. It was too sublime to be understood, or generally received; and the succeeding philosophers of antiquity, who despaired of being able to overcome ignorance by the strength of reason, contrived to adapt the one to the other, and to reconcile physical truth with ordinary perception. With this view, Ptolemy, an Egyptian philosopher, who flourished one hundred and thirty-eight years before the Christian æra, supposed, with the vulgar, that the earth was immoveably fixed in the centre of the universe, the planets being placed near it, with the firmament of fixed stars above; then the crystalline orbs; after which, the Primum Mobile; and, above all, the Cælum Empyrium, or Heaven of Heavens. All these immense orbs were stated to revolve round the earth once in twenty-four hours, and likewise at certain periodical seasons. To account for these extravagant conceptions, and incredibly rapid motions, he was obliged to conceive a number of circles, called eccentrics and epicycles, crossing and intersecting one another. These doctrines were generally diffused throughout the world. Ptolemy wrote for all mankind; the peripatetic philosophers, to a man, promulgated his system; his writings were translated not only into Arabic, but into almost every other language; and his opinions were for ages received as sacred and irrefragable truths.

After many ages, Europe at length gained a true taste for astronomical disquisitions; reaching an height in this sublime science as far superior to what had ever been attained in Greece, as the highest pitch of Grecian discovery exceeded that of Egypt.

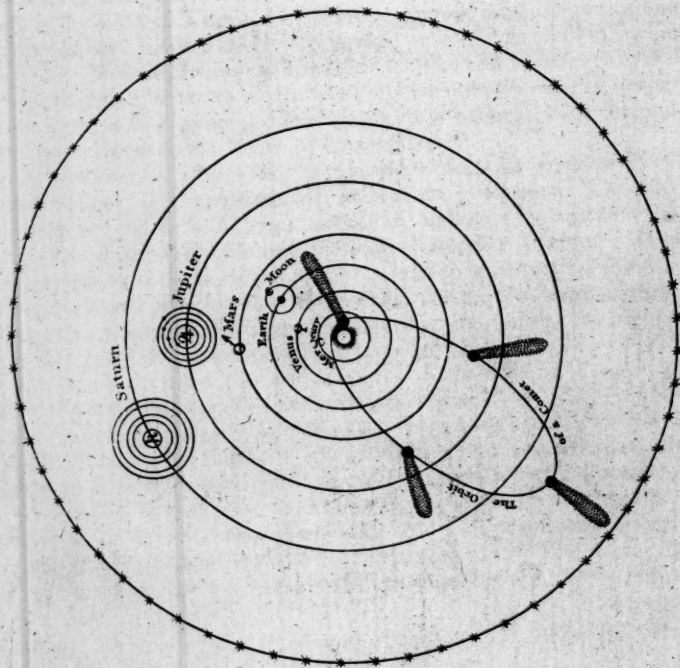
Copernicus, a canon of Thorn, in Poland, a man of original genius and indefatigable resolution, adopted and revived the Pythagorean, or true solar system, which he published in the year 1530. This doctrine had been so long involved in obscurity, and covered with the rust of years, that few knew to whom the original discovery ought properly to be ascribed; so that the restorer was in general considered as the inventor, and the philosophic wreath of Pythagoras was placed on the brow of Copernicus.

Mankind, however, had been long taught to consider the earth as an extended plane, and the refined philosophy of Copernicus met with many opponents. The inhabitants of Europe had not yet emerged from Gothic barbarism, and were incapable of understanding, and consequently of relishing, the sublime demonstrations of Astronomy. The superior learning and just conceptions of Copernicus were doomed to give way to the crude ideas of Tycho Brahe, a noble Dane; who, sensible of the defects of the Ptolemaic system, but unwilling to acknowledge the motion of the earth, conceived a new system still more absurd and embarrassed than that of Ptolemy, which it was intended to overthrow. He allowed the moon a monthly motion round the earth, as the centre of its orbit; and made the sun the centre of the orbits of the other planets. In conformity to this idea, the sun, with all the planets, turned round the earth once in twenty-four hours. This system, however repugnant to common sense and sound philosophy, met with its admirers; and, in particular, the great mathematician Longomontanus so far refined upon it, as to admit the diurnal motion of the earth, though he treated with contempt the notion of its annual revolution.

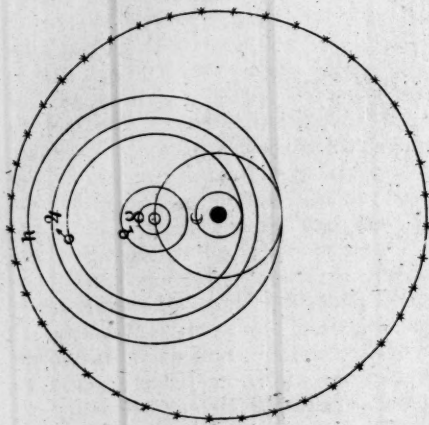
But the light of science began soon after to diffuse itself over Europe, and the mists of error and vulgar prejudice dissipated before the rising sun. The circumstance of Magellan's surrounding the globe, after a voyage of 1124 days, apparently without altering his course, demonstrated

THE COPERNICAN, or true SOLAR SYSTEM;

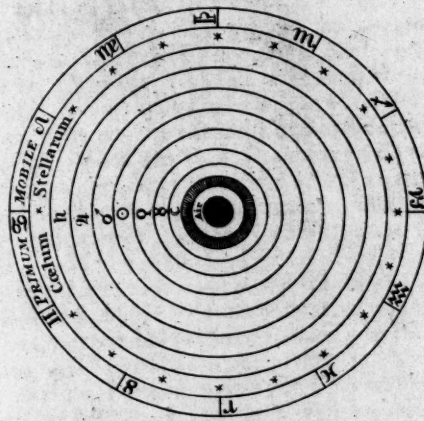
With the Orbit of a Comet, and the Satellites of Jupiter and Saturn.



THE TYCHEAN SYSTEM.



THE PTOLEMAIC SYSTEM.



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W. Woodhouse & Co. London.



demonstrated the rotundity of the earth, and paved the way to a discovery of it's motion. Future navigators did the same; the figure of the earth was now determined with sufficient accuracy; and the discoveries which were perpetually making by sea, taught the necessity of attending to astronomy, on which navigation itself depends. Learned men sprung up in various nations. Rheticus Macflinus, Kepler, Rothman, Gassendus, and several others, deserve well of philosophy in general. Galileo, in 1610, first invented the use of telescopes; which, by facilitating observations, tended to the discovery of fresh arguments in favour of the earth's motion, and confirmed those which Copernicus had already broached. But superstition still prevailed; and free enquiry was checked, lest it should develope mysteries which it was natural that bigots should wish to conceal. The doctrine of Antipodes, and the motion of the earth, were conceived, by the blind zealots of the church of Rome, to be repugnant to the Scripture records; and Galileo was charged by the Papal see with a damnable heresy, for which he was condemned to die, in the 70th year of his age, but recanted, to save his life.

The Papal power, however, was not always to prevail. The glorious Reformation placed a considerable part of Europe beyond it's power, and taught mankind that the Scriptures were given as rules of life, and guides to everlasting glory, but not as instructors in the science of philosophy; the sacred writings being always expressed in terms suited to the apprehensions of short-sighted mortals. From this æra we may date the progress of universal science.

At the beginning of the present century, the immortal Newton, endowed with more than human intelligence, unveiled the works of nature, and displayed the omnipotence of the Creator, with a splendor of which mankind in general had never formed any just conception. His researches laid open the whole universe of matter; he not only explained the motions of the heavenly bodies, but the general laws of nature, according to which they moved: this law is called gravity, or attraction; which operates universally through all the regions of matter, retains the sea within it's shores, and the rivers within their beds; keeps the planets in their orbits, and preserves the whole fabric of nature in perfect harmony and order.

And here, who can sufficiently admire the Divine wisdom and power conspicuous in all the works of Omnipotence! What august, what amazing conceptions, must fill the mind of man, on surveying the thousands of worlds which roll around us in rapid motion, yet calm, regular, and harmonious! And if the magnificence displayed in the material creation, which is the least considerable of the works of God, strike us with such wonder and delight, how great, wise, and bountiful, must that Power be, which first spoke them into existence!

SECT. II.

THE COPERNICAN, OR TRUE SOLAR SYSTEM.

THE revolution of the planets and comets round the Sun, as their centre, constitutes what is called the Solar System. The Copernican philosophy, which, as we have observed before, can alone solve the various phænomena of nature, places the planet Mercury nearest to the Sun; then Venus, the Earth, Mars, Jupiter, and Saturn; and, beyond them, the firmament of the fixed stars, which are all supposed to be at equal distances from their centre the Sun. The path in which these planets move is called their orbit; and astronomers have made it evident that each of the six planets above-mentioned has it's respective orbit, and stated revolution. All these are opaque bodies; and, like the Moon, they borrow their light entirely from the Sun, as is evident from their appearing, when viewed through

INTRODUCTION.

through a telescope, with all the various phases and changes of the Moon. They all move round the Sun in elliptical forms, from west to east, in their direct motions; but, in their retrograde course, from east to west; having, at the same time, a revolution on their own axis, from east to west, like the Sun.

Mercury and Venus, because they move within the orbit of the Earth, are called inferior planets; and this brings them sometimes between the Earth and the Sun, from which circumstance their transits are denominated. Mars, Jupiter, and Saturn, because they move in larger orbits than the earth, are called superior, or perhaps more properly exterior planets.

The Earth is attended by one, Jupiter by four, and Saturn by five moons, which also receive the name of satellites. These satellites, or moons, are called secondary, as the former are called primary planets.

The periodical revolutions of the planets round the Sun have been determined with great accuracy, and it is evident that the squares of those periodical times are to each other as the cubes of their distances from the Sun; hence their relative distances, their motions, magnitudes, and other phenomena, have been calculated according to the following easy and perspicuous Table.

TABLE OF THE SOLAR SYSTEM.

Names of the Planets.	Characters.	Diameters in English Miles.	Mean distance from the Sun in English Miles.	Annual Revolution round the Sun.	Diurnal Rotation on it's Axis.	Hourly Motion in it's Orbit.	Hourly Motion in it's Equator.	Axis inclined to Orbit.	Proportion of Bulk, compared with Earth.	Proportion of Light and Heat.
		Miles.	Miles.	Y. D. H.	D. H. M.	Miles.	Miles.	Deg. Min.		
Sun	☉	890,000			25 6 0		3,818	8 0	877,650	45,000
Mercury	☿	3,000	36,841,468	0 87 23	unknown	109,699	unknown	unknown	$\frac{1}{27}$	$6\frac{1}{2}$
Venus	♀	9,330	68,891,486	0 224 17	24 8 0	80,295	43	75 0	1	$1\frac{1}{2}$
Earth	♁	7,970	95,173,000	1 0 0	1 0 0	68,243	1,042	23 29	1	1
Moon	☾	2,180	95,173,000	1 0 0	29 12 44	22,290	$9\frac{1}{2}$	2 10	$\frac{1}{32}$	1
Mars	♂	5,400	145,014,148	1 321 17	0 24 40	55,287	556	0 0	$\frac{1}{5}$	$\frac{3}{7}$
Jupiter	♃	94,000	494,990,976	11 314 18	0 9 56	29,083	25,920	0 0	1,049	$\frac{1}{28}$
Saturn	♄	78,000	907,956,130	22 167 6	unknown	22,101	unknown	unknown	586	$\frac{1}{32}$

TABLE

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TABLE OF THE SATELLITES.

Jupiter's Moons.	Distance in semi-diameters of Jupiter.	Periods round Jupiter.	Saturn's Moons.	Distance in semi-diameters of Saturn's Ring.	Periods round Saturn.
Moons.	Semidiameter.	D. H. M.	Moons.	Semidiameter.	D. H. M.
1	5,667	1 18 27	1	2,10	1 21 18
2	9,017	3 13 13	2	2,69	2 17 41
3	14,384	7 3 42	3	3,70	4 12 25
4	25,299	16 16 32	4	8,75	15 22 41
			5	25,35	79 7 48

From these Tables the reader may form some general notion of the solar system. But, that we may remove every impediment in the way of astronomical pursuits, we shall give a more particular account of the planets; beginning first with the Sun, the centre of the whole.

THE SUN.

THE Sun is that glorious luminary which sheds light and heat on all the surrounding orbs, and is the parent of seasons, the prolific source of vegetation, and the prime chearer of the animal world. The Sun is an immense globe of liquid fire, the diameter of which is one million and two hundred thousand times larger than that of the Earth, and the solid contents are almost beyond our power of calculation. From this great source every planet derives its heat and light, which are proportioned not only to their respective distances from the Sun, but likewise to the obliquity or directness of his rays upon them. From this arises the change of seasons, the cold in winter, when in fact the Sun is nearest to us, and the heat in summer, when his orb is at the greatest distance. That the Sun has a central motion on his own axis, from east to west, once in twenty-five days and a half, is evident from the Maculæ on the disk, which are always observed to move in that manner; but, having no circular motion, he can have no orbit. The *Via Solis*, however, is a common expression, originating from the Sun's appearing to move from one sign to another in the ecliptic: but, in fact, it is the Earth which moves in the ecliptic; and, as the Sun is always diametrically opposite to the Earth, he appears to occupy that sign, which is in reality occupied by the Earth.

MERCURY.

THIS planet is nearest the Sun; and, at the greatest elongation from him, is no more than 28 degrees; for which reason Mercury is seldom seen, except in the *Crepusculum* or twilight; in a total eclipse, when the Sun is darkened by the interposition of the Moon; or in his transit over the Sun. From the time of his superior; to his inferior conjunction, he rises and sets after the Sun, and then only appears in the evening; but, from his inferior to his superior conjunction, he rises and sets before the Sun, and of consequence is only visible in the morning. According to the most eminent astronomers, the light and heat of the Sun on the surface of Mercury are seven times more intense than on the Earth in the middle of summer.

summer. Such a degree of heat must therefore render Mercury uninhabitable by beings of the same composition with ourselves: but, as the Almighty can with the utmost facility adapt bodies to the temperature of the planets they inhabit, we may reasonably conclude that Mercury is peopled as well as our earthly globe. The diurnal motion of this planet, and the variety of seasons he may be exposed to, have never been ascertained, on account of his vicinity to the Sun; but it is certain that Mercury performs his revolution round the Sun in 87 days 23 hours and 16 minutes, which constitute the year, with a velocity of about 109,000 miles an hour.

Mercury changes his phases according to his various positions, and appears full in his superior conjunctions with the Sun; but, on his approach towards him, is falcated like the new-moon. The Sun's diameter, from the region of Mercury, appears three times as big as from the Earth; and this planet being nearly three times as near him as we are, the Sun's disk must seem seven times as large as with us.

V E N U S.

THE next planet is that called Venus, who appears in her greatest lustre when removed about 40 degrees from the Sun, round which she revolves in an orbit considerably larger than that of Mercury; yet her greatest elongation, or apparent distance from the Sun, is never more than 48 degrees. This is the most refulgent of all the planets; and, according to her position with regard to the Sun, is seen sometimes in the morning before his rising, when she is called Phosphorus, or the Morning Star; and sometimes after the Sun's setting, and then she obtains the name of Hesperus, or the Evening Star. In her direct motion she is beyond the Sun; but, in her retrograde, between him and the Earth; and, when she is altering either of these positions, for a time becomes stationary. Her annual, or periodical revolution, is performed in 224 days 17 hours, with a velocity of upwards of 80,000 miles in an hour; and her motion round her own axis, which forms her natural day, is finished in 23 hours. Her distance from the Sun is above 68,000 miles; and her size is nearly equal to that of the Earth. As Venus, like the rest of the planets, receives her light from the Sun, she has all the various appearances of the Moon, being gibbous, horned, and full, in rotation. The days and nights in the region of Venus are nearly equal, except at her poles; her axis being nearly at right angles with the plane of her orbit. The heat on the surface of this planet must be twice as much as with us, though far more moderate than that on the surface of Mercury. As neither Venus nor Mercury have any attendant satellites, it is probable that the beneficent Creator of the world has ordained that the Sun, to which they are so near, should supersede the necessity of a secondary light.

T H E E A R T H.

It appears from all the various phenomena of nature, particularly from the rising and setting of the Sun, Moon, and stars, and its shadow on the Moon when eclipsed, that the Earth is nearly spherical, or rather, in the language of astronomers, an oblate spheroid; that is, a little more flattened towards the poles than at the equator. The highest hills, and the deepest vallies, as they bear no more proportion to the bulk of the Earth than the little asperities on the rind of an orange to the size of that fruit, or than so many grains of sand to the extent of a common globe, cannot in the least contradict its spherical figure.

The Earth's motion is from west to east, which occasions the Sun, Moon, and stars, to appear as if they moved from east to west. In its circular motion, it revolves round the Sun in 365 days 5 hours 48 minutes and 55 seconds, which constitute our year, at the rate of about 67,256 miles an hour; notwithstanding which amazing celerity, we are not
even

even sensible of it's motion. But, besides it's regular orbit round the Sun, the Earth has a central motion on it's own axis once in 24 hours, which makes our natural day. The diameter of the Earth is 7,970 mil's, though it's bulk is 1,200,000 times less than the Sun. The quantity of heat it receives from the grand fountain of day, varies according to seasons and climates. At the equator it is intensely hot; in the temperate zones it is sometimes hot, and sometimes cold; and, at the poles, the air is always intolerably severe; yet it is every where admirably suited to the nature of the soil, and the constitutions of the beings who inhabit these respective divisions. And if so much wisdom, goodness, and power, are displayed in the distribution of every thing on our earthly globe; and the Eternal Providence has provided not only for our wants, but even in the most abundant manner for our comfort; may we not reasonably conclude, that in those planets with which we are unacquainted, the same Almighty hand, the same unbounded mercy, are alike conspicuous!

THE MOON.

THE Moon is an attendant satellite upon our Earth, which she regards as her centre, and in whose vicinity she constantly remains. Her mean distance from the Earth is 24,000 miles, and her diameter is about 2180. Her orbit is an ellipsis, in which she is retained by the force of gravity, and her central motion is performed in 27 days 7 hours and 48 minutes, which constitute her natural day, or (as it is called) periodical month. But the time from her two conjunctions with the Sun makes 29 days 12 hours and 44 minutes, which is called a synodical month; for, as the Earth is continually progressive, the Moon, after completing one revolution, will have a small arch to describe, to get between the Earth and the Sun again; and this, which takes up 2 days 5 hours and 1 minute, makes the difference between a periodical and synodical month. At her conjunction with the Sun she is invisible to us; but soon after appears falcated, with a small part of her hemisphere enlightened. As she advances farther in her orbit, her face becomes gradually more lucid, till the enlightened part forms a semicircle; which is the boundary of her first quarter. Her orb still continuing to become illumined, at last she comes in opposition to the Sun, when her whole hemisphere becomes visible. It is then full-moon; after which she continually decreases, in the same proportion she increased, till she forms another conjunction with the Sun. And here we are to observe, that, at the time of new-moon, she is with us by day, and moves between the Earth and the Sun in a direct motion; but, at the time of full-moon, she attends us by night, and then her motion is retrograde, because the Earth is between her and the Sun. To account for the various phases of the Moon, it is only necessary to consider, that she is an opaque body, borrowing her light entirely from the Sun; and that, according as she is in conjunction with him, opposition to him, or between both, she will, of consequence, be more or less illumined. The quantity of light and heat which the Moon receives from the Sun is still more variable than that of the Earth; for, in her conjunction with the Sun, she is abundantly more heated than when in opposition to him.

This planet always appears with the same side turned towards the Earth, in which are several maculae or spots intermixed with parts of a more lucid hue, which have been taken for mountains, lakes, continents, and seas.

As the Moon serves for a light to our earth, so she reciprocally receives the advantage of being lighted by it; and, if bodies reflect according to the magnitude of their surfaces, it is evident that the Earth will remit to the Moon nearly 15 times as much light as it receives from her.

M A R S.

MARS, who is the least of all the planets, except Mercury, and nearest to the Earth in the solar system, moves in his orbit round the Sun in a direct motion from west to east; but, in his retrograde

retrograde motion, from east to west. This planet always appears with a dusky, reddish light, whence astronomers conclude that he is encompassed with a thick cloudy atmosphere; and, on this account, have never been able to determine whether he has any satellite, or moon, revolving about him. In his direct motion, he is, with respect to the Earth, beyond the Sun, and could only be apparent to us by day; for which reason he is seldom seen, except in a total eclipse of the Sun; but, in his retrograde motion, he is then nearest the Earth, and consequently appears at night. The mean distance of Mars from the Sun is about 145,014,148 miles, and his size five times less than that of the Earth. He performs his periodical revolution round his own axis in 1 year 321 days 23 hours 27 minutes, which constitute his year, with a velocity of more than 550,000 miles an hour; but his diurnal motion round his own axis is confined to 24 hours 40 minutes. This planet being so much farther from the Sun than our terrestrial ball, the light and heat he receives from him must be less by one-third than what we experience. His axis is nearly perpendicular to the plane of his orbit, so that he has little diversity of seasons, and his days and nights are always equal; however, places situated in different latitudes will receive different degrees of light and heat, on account of the different direction of the Sun's rays to the horizon, which is experimentally felt by us at the equinoxes.

JUPITER.

BEYOND the orbit of Mars, is Jupiter, the largest of all the planets, being above 1000 times bigger than the Earth: upon which account, and to compensate for the diminution of his light and heat by reason of his immense distance from the Sun, the Eternal Providence has provided him with four satellites, or moons, moving round him from west to east; which, together with himself, are whirled round the Sun in the same irregular and unequal orbits as our Moon; being sometimes within and sometimes without the orbit of their primary. These satellites, which are all invisible to the naked eye, were first discovered by Galileo in 1610, who called them Medicean Stars, in honour of the Medici family. After him, Cassini, a French astronomer, determined their times and periodical distances from Jupiter in semidiameters of his orb; with whose Table, as improved by succeeding astronomers, we have already furnished our readers. Besides these moons, this planet has a phenomenon peculiar to himself, the *Tria Cingula*, or Three Zones, commonly called Jupiter's Belts; which, viewed through a telescope, have a very agreeable appearance. The immortal Newton is of opinion that these zones are formed in his atmosphere, in which are several maculæ, or spots, from the periodical motion of which the revolution of Jupiter round his axis was first ascertained. In his direct motion, Jupiter could only be visible to us by day, being then beyond the Sun, and at his greatest elongation from the Earth; but in his retrograde motion he is with us by night, during which time only he is to be discerned. His mean distance from the Sun is upwards of 494,990,000 miles, and his periodical revolution round the Sun takes up the space of 12 years nearly; but his diurnal motion round his own axis is performed once in 9 hours 56 minutes, which forms his natural day. The axis of his diurnal rotation, being nearly at right angles with the plane of his orbit, he can have no sensible change of seasons, which has been contrived by the benevolent Parent of the Universe, to prevent that total darkness which must pervade vast spaces of his surface were the axis inclined but an inconsiderable number of degrees.

SATURN.

ON the extreme verge of our system is the planet Saturn, who revolves round his axis in the same direction as the rest. This planet has five satellites, or moons, (all telescopic, or invisible to the naked eye) which move round the Sun with their primary, in irregular orbits, from west to east. These are, no doubt, mercifully intended to remedy the defect of the Sun's

Sun's light, as the surface of Saturn, on account of his immense distance, without such auxiliaries, must have been in a great measure if not entirely dark. The periodical times of the satellites of Saturn, and their distances from him in his semi-diameters, have been computed with great accuracy by the penetrating Dr. Keil; but different eyes, assisted by different instruments, are apt to disagree in all astronomical calculations, where there is so much difficulty, and the distance so inexpressibly great. Saturn, besides his attendant moons, is surrounded by a large, broad lucid Ring, about 21,000 miles broad, at a distance from him almost corresponding to its breadth; so that, with the assistance of a good telescope, the space between Saturn and his Ring may be clearly distinguished. To the Saturnian inhabitants, if any there are, (and, from the analogy of creation, we may conclude that none of the planets are destitute of inhabitants) this circle must appear like a vast luminous arch in the heavens, copiously reflecting the light of the Sun. The mean distance of Saturn from the Sun is upwards of 907,000,000 miles, and his bulk is about 550 times larger than the Earth. This revolution round the Sun takes up the space of thirty years nearly, which constitutes his own year, and his hourly progression is about 22,000 miles. His rotation on his own axis has never yet been determined; the vast distance, and the want of maculæ, have baffled the endeavours of the most sagacious astronomers to declare whether he has any diurnal revolution or not, and consequently the length of his days cannot be adjusted. Saturn's distance from the Sun, being ten times greater than that of the earth from him, it is computed that the apparent diameter of the Sun from him can appear but about twice as large as the diameter of Venus. The Sun's disk, therefore, to an eye in Saturn, will appear 100 times less than to us, and of course his light and heat will be diminished in proportion.

COMETS.

HAVING thus, with as much clearness and perspicuity as the nature of the subject will admit, endeavoured to describe the planetary system, we shall proceed to notice the Comets, which revolve round the Sun in very oblique orbits, though their periodical times and motions are as certain and invariable as those of the planets, passing through the greatest extremes of heat and cold without any sensible diminution or addition.

A Comet is a vast opaque body, with a long transparent tail, issuing from that side which is opposite the Sun, and being, in reality, nothing more than a very slender vapour emitted from the head or nucleus of the Comet, and ignited by the heat of the Sun.

Comets sometimes appear suddenly; and, after being visible for a few days or weeks, again pursue their devious course through immense fields of æther, in regions very far beyond the limits of our system. These heterogeneous bodies are vulgarly distinguished into three kinds; bearded, tailed, and hairy: though, in fact, this division relates rather to the several situations of the same Comet, than to the phenomena of several; for when the Comet is eastward of the Sun, and recedes from it, the light before it occasions the appearance of a beard; when it is to the west of the Sun, and is approaching to him, it exhibits the appearance of a tail; but when the Comet and Sun are diametrically opposite, (the earth intervening) the train is hid behind the body of the Comet, excepting a little that appears on its verge, resembling a border of hair. Comets, besides in their general appearances, differ from the planets in several essential properties: they traverse the compass in all directions; are not confined within the zodiac, and their orbits are inconceivably more excentric. Yet, though the Comet in 1680 approached near enough to the Sun to be 2000 times hotter than red-hot iron, and was even within the orbit of Mercury, the plastic hand of Providence launched it through the illimitable void with so much prescience and wisdom, that it happily clashed not with the other celestial bodies.

It is computed, that there are at least twenty-one Comets belonging to our system; but the periods of three only have been determined with astronomical precision. The first of these Comets was observed in 1531, 1607, 1682, 1758, and may be expected again in 1833. The second appeared in 1532 and 1661, and may again be expected in 1789. The third was last observed in 1680, but as its periodic revolution is computed to be 575 years, it will not visit the earth again before the year 2225. This last Comet, at its greatest aphelion, is supposed to be 11,200 millions of miles from the Sun; and, in its perihelion, only 496,000 miles from the Sun's centre; moving at the immense rate of 880,000 miles an hour: a degree of rapidity which exceeds all human conception!

Some philosophers have concluded, from the intense heat, the gross atmosphere, and the apparently liquid state of the Comets, that they are the abodes of the damned, who are tortured in these situations with the dire vicissitudes of extreme cold and heat: while others imagine that they are either furnished with rational beings of natures suited to the astonishing degree of heat they must necessarily feel; or intended to add fuel to the Sun, (whose orb, it is contended, must continually be diminishing, from the perpetual emission of light and heat) by throwing into that luminary a very considerable part of their substance, whenever they make their periodical approaches.

THE FIXED STARS.

WE have before observed, that the Copernican hypothesis supposes the Firmament of Fixed Stars to be the boundary of the universe, being placed at equal distances from the Sun as its centre; but modern astronomers extend the universe of planets even to an indefinite space, conceiving every star to be a sun, about which celestial bodies perform their destined revolutions.

This system is by far the most magnificent, and of course the most worthy of an infinite Creator! whose power and wisdom, as they are without bounds, may with the same ease and probability exert themselves as well on myriads of systems as on one; and he can with as much facility people illimitable space, as our terrestrial ball. Instead, then, of one sun, and one world, as the ignorant imagine, we may conclude, that there are such an inconceivable number of suns, systems, and worlds, disseminated through boundless space, that if our sun, with all his attendant planets, were entirely annihilated, to an eye that could survey the whole universe at once, their loss would be no more perceived, than that of a grain of sand taken from the sea-shore. They would not even leave a sensible blank in the immensity of space, though Saturn, the remotest of our planets, makes an orbit about the Sun of 4884 millions of miles in circumference, and some of our Comets proceed myriads of miles beyond him. What amazing grandeur! Who can forbear exclaiming, with Dr. Young, '*the devout astronomer is mad!*'

In support of the plurality of worlds, besides its being more worthy of the Deity, and agreeable to the analogy of creation, we may observe, that the Fixed Stars are no less immense than our Sun, but only diminished in appearance by their inconceivable distance from us; and that they shine with their native lustre, which argues the purity of their substance. They are probably all of the same magnitude, but their apparent dimensions vary with their distances or proximity. The distance of Sirius, a star of the first magnitude, is computed to be two billions and two hundred thousand millions of miles: how immensely remote, then, are the telescopic stars!

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SECT. III.

GENERAL DIVISIONS OF THE EARTH,

WITH THE DOCTRINE OF WINDS AND TIDES.

THE geographical divisions of the Earth are either natural or political: natural geography considers the earth in general, without regard to particular countries, and treats principally of the situation of the globe itself, its magnitude and motions; political geography not only considers the situations and constitutions of each particular country, but also informs us of the various political communities which inhabit it, with the nature of their soil, the length of their days and nights, and every thing else which can tend to entertain or instruct, in their institutions, manners, or laws.

The terrestrial globe is composed of land and water; and, by an actual experiment, made on the correct and elegant Nine-inch Globes accompanying this work, it is found that the sea-papers weigh 155 grains and a half, while those of the land weigh only 55; from which it appears that almost three-fourths of the surface of the earth, between the polar circles, are covered with water. In this computation all between the polar circles and the poles was omitted, on account of the imperfectly-discovered state of those inhospitable climes.

The land is divided into continents, peninsulas, isthmuses, islands, promontories, and mountains; the water into oceans, seas, straits, lakes, bays, gulphs, and rivers; which, on account of the general relation between the several parts of both elements, we shall explain in the following manner.

LAND.

A Continent is a vast extent of land, not separated by any seas; as Europe, Asia, Africa, and America.

A Peninsula is a portion of land, every where surrounded with water, except a narrow space or neck of land, which unites it to the continent; as, the Morea, which is joined to Greece; Crim Tartary, to Little Tartary, &c.

An Isthmus is a narrow neck of land, by which a peninsula is united to a continent; as, the Isthmus of Darien, the Isthmus of Corinth, &c.

An Island is a tract of land entirely surrounded with water, as Great Britain, Ireland, Jamaica, &c.

A Promontory, or Cape, is a portion of land, projecting a great way into the sea; as, the Cape of Good Hope, Cape Verd, &c.

A Mountain is a large rising part of the earth, which sometimes intersects countries, and serves as a boundary between nations.

WATER.

An Ocean is a large extent of water, without any entire separation of its parts by land; as, the Atlantic Ocean, the Indian Ocean, the Pacific Ocean, &c.

A Sea is a portion of water every where inclosed with land, except a narrow space or neck which unites it to the ocean; as, the Mediterranean Sea, the Adriatic Sea, the Red Sea, &c.

A Strait is a narrow neck of water, uniting one sea to another; as, the Straits of Gibraltar, the Straits of Caffa, &c.

A Lake is a quantity of water entirely surrounded by land; as, the Lakes of Geneva, Constance, Ontario, &c.

A Bay, or Gulph, is a portion of the sea which runs a great way up the main land; as, the Bays of Biscay, Siam, &c.

A River is a collection of fresh water, which devolving itself to the sea, serves not only to water the earth, but likewise often to divide territories.

From

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From this slight sketch the affinity between land and water, and in what manner the one seems to be productive of the other, will appear conspicuous; and, that the reader may have a comprehensive view of the whole inhabitable world, we shall subjoin the following table of the superficial contents of the Globe, and it's divisions into square miles, sixty to a degree.

	Square Miles.	
Asia - - - - -	10,257,487	
Africa - - - - -	8,506,208	
Europe - - - - -	2,749,349	
North America - - -	3,699,087	
South America - - -	5,454,675	
The known inhabitable World -	30,666,806	
Seas, and unknown Parts - - -	117,843,821	
The entire Globe of Earth and Sea	148,510,627	

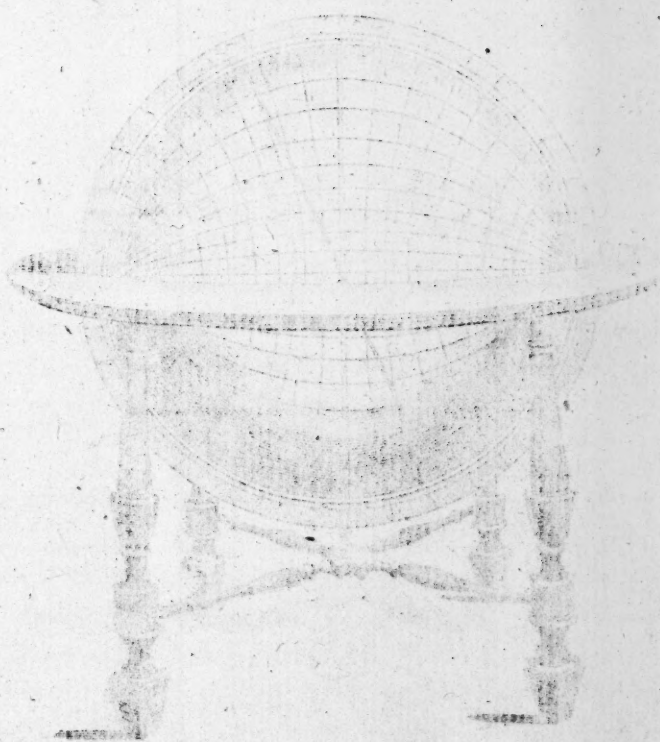
CONTINENTAL EMPIRES, KINGDOMS, AND STATES.					
	Sq. Miles.		Sq. Miles.		Sq. Miles.
Russian Empire	3,303,485	Germany	156,950	Sweden	76,835
Chinese Empire	1,749,000	Spain with Portugal	144,236	Norway	71,400
Mogul's Empire	1,116,000	France	131,095	Denmark	63,000
Turkish Empire	960,057	Italy	75,525	Netherlands	12,968
Persian Empire	800,000	Hungary	75,525	Switzerland	7,533
Poland	226,414				

PRINCIPAL ISLANDS.							
	Sq. Miles.		Sq. Miles.		Sq. Miles.		
Borneo	228,000	Formosa	17,000	Negropont	1,300	Lemnos	220
Madagascar	168,000	Anian	11,900	Teneriffe	1,272	Corfu	194
Sumatra	129,000	Sicily	9,400	Gothland	1,000	Providence	168
Japan	118,000	Timor	7,800	Madeira	950	Man	160
Great Britain	72,926	Sardinia	6,600	St. Michael	920	Bornholm	160
Celebes	68,000	Cyprus	6,300	Skye	900	Wight	150
Manilla	58,000	Jamaica	6,000	Lewis	880	Malta	150
Iceland	46,000	Ceram	5,400	Funen	768	Barbadoes	140
Terra del Fuego	42,075	Cape Breton	4,000	Yvica	625	Zant	120
Mindanao	39,000	Socotra	3,600	Minorca	520	Antigua	100
Cuba	38,400	Candia	3,220	Rhodes	480	St. Christopher's	80
Java	38,250	Porto Rico	3,200	Cephalonia	420	St. Helena	80
Hispaniola	36,000	Corfica	2,520	Amboyna	400	Guernsey	50
Newfoundland	35,500	Zealand	1,935	Orkney Pomona	324	Jersey	43
Ceylon	27,730	Majorca	1,400	Scio	300	Bermudas	40
Ireland	27,457	St. Jago	1,400	Martinico	260	Rhodes	36

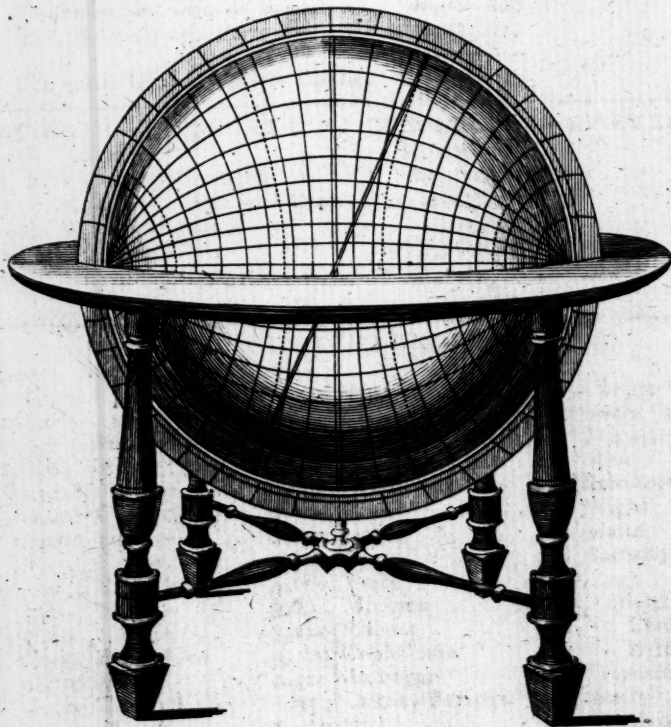
In the above List of Islands, those lately discovered, or more fully explored, are purposely omitted: though New Holland, in particular, is supposed to be as large as the whole continent of Europe, because their exact dimenſions have not as yet been ſufficiently aſcertained: they may, however, be arranged, according to their reſpective apparent magnitudes, in the following order.

New Holland	New Caledonia	Friendly Islands
New Guinea	New Hebrides	Marqueſas
New Zealand	Otaheite, or King George's Iſland	Eaſter, or Davis's Iſland.

But

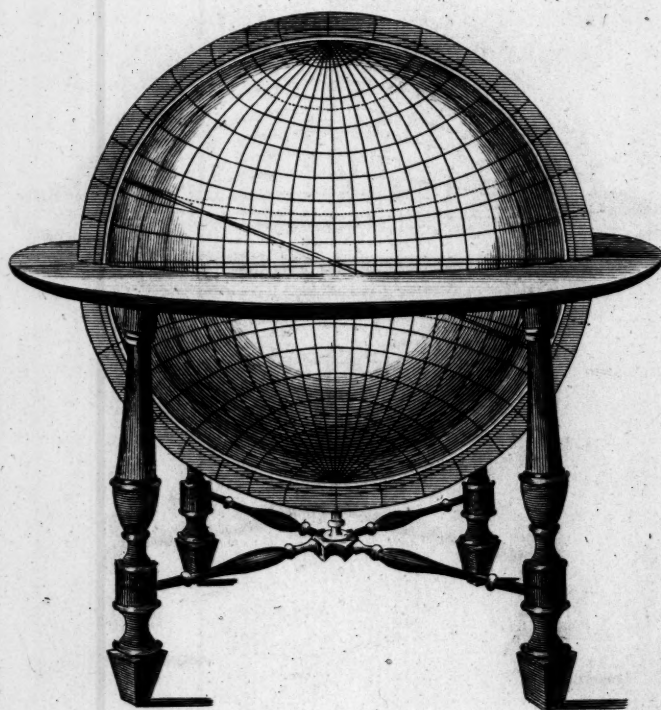


A
DIRECT SPHERE.



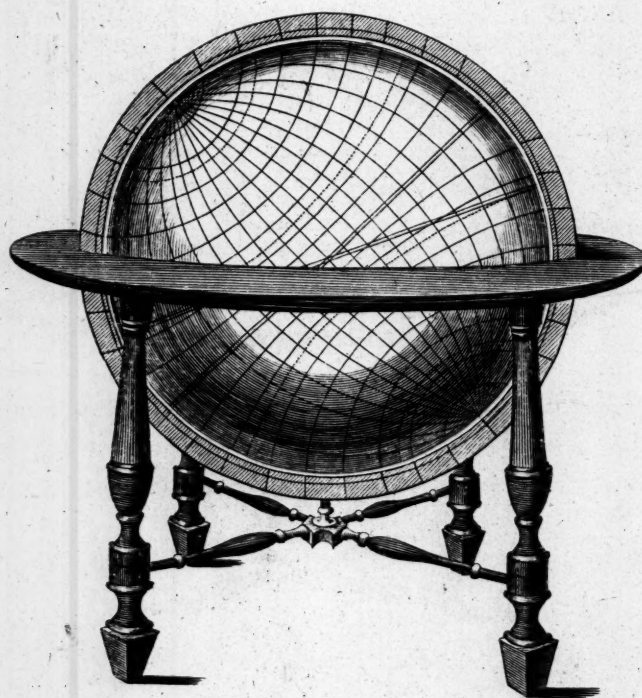
Published as the Act directs by W. Harrison & C^o March 1. 1784.

A
PARALLEL SPHERE.

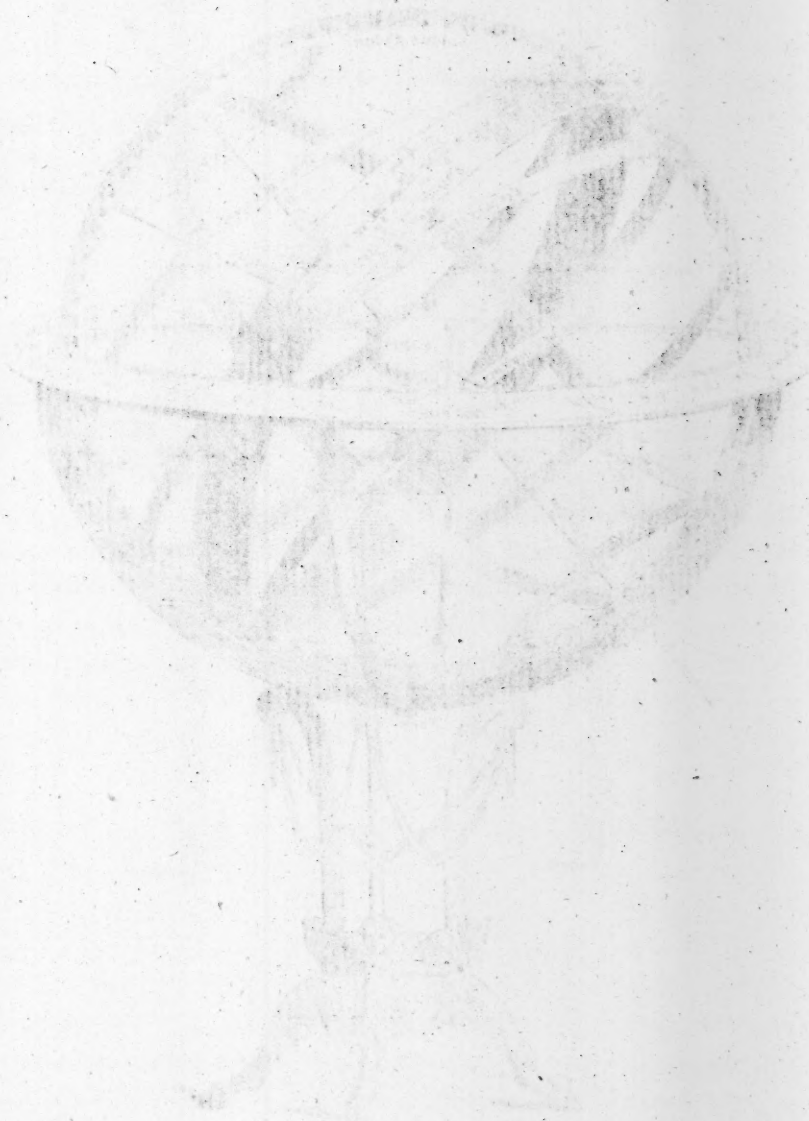


Published as the Act directs by Harrison & C^o April 1. 1784.

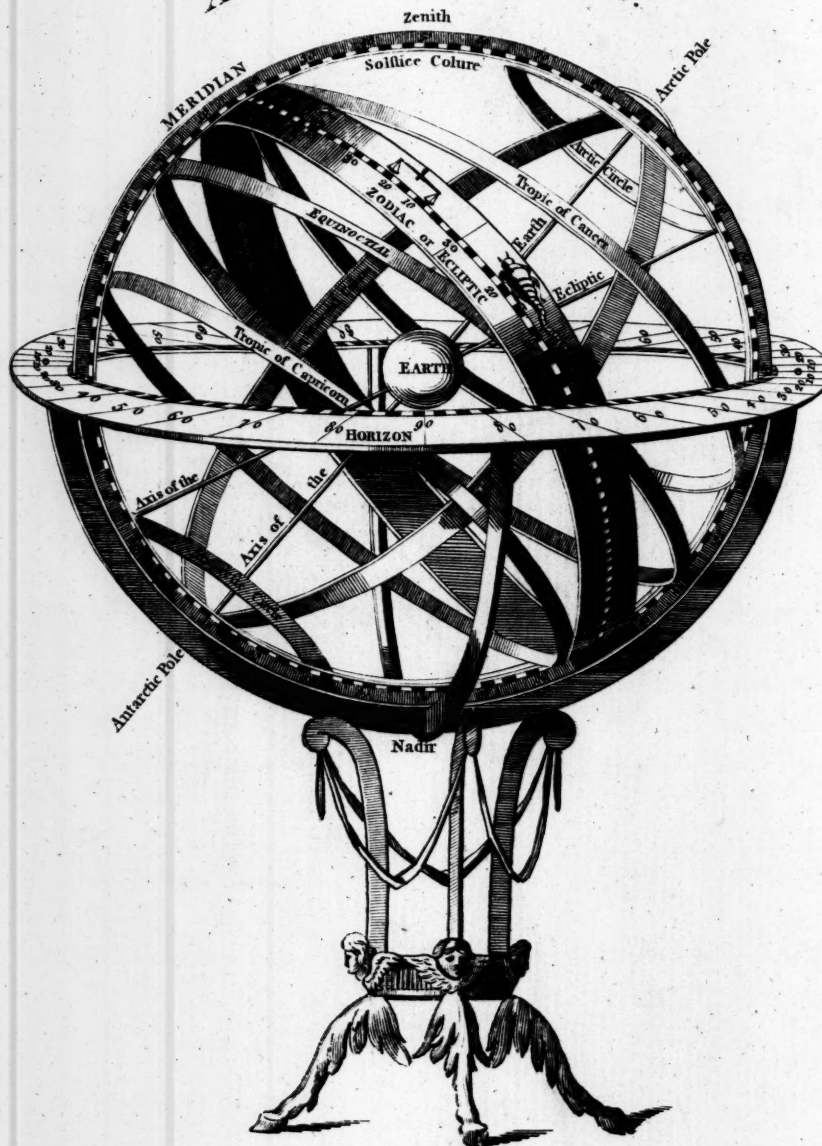
An
OBLIQUE SPHERE.

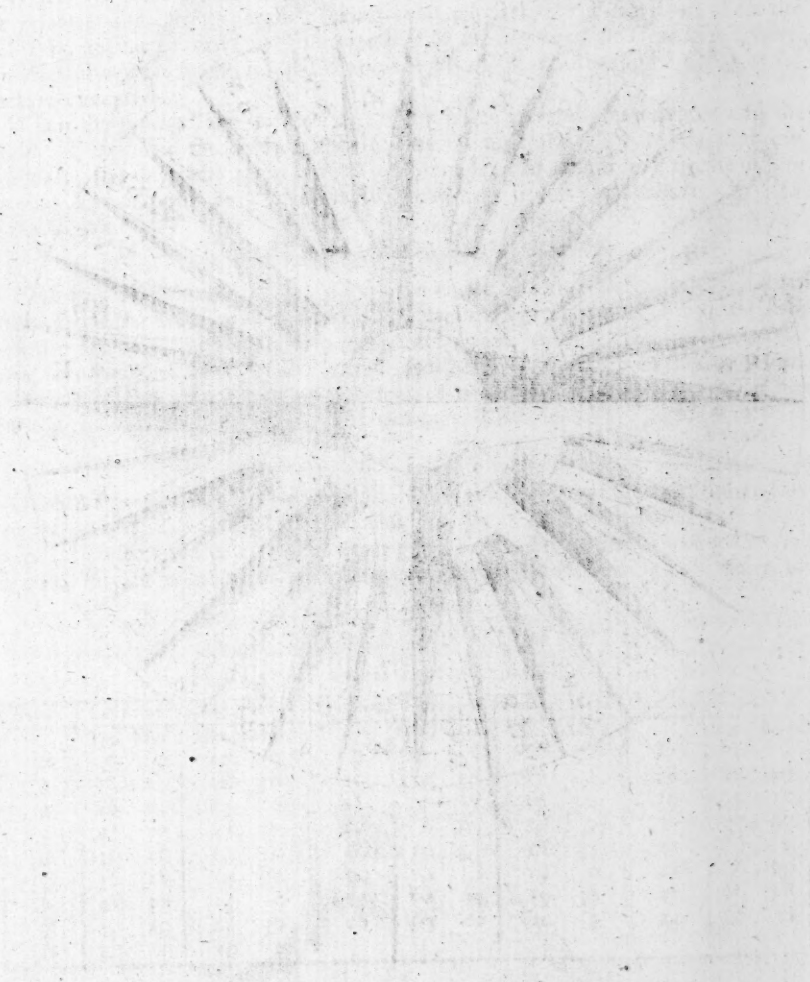


Published as the Act directs by Harrifon & C^o May 1. 1781.

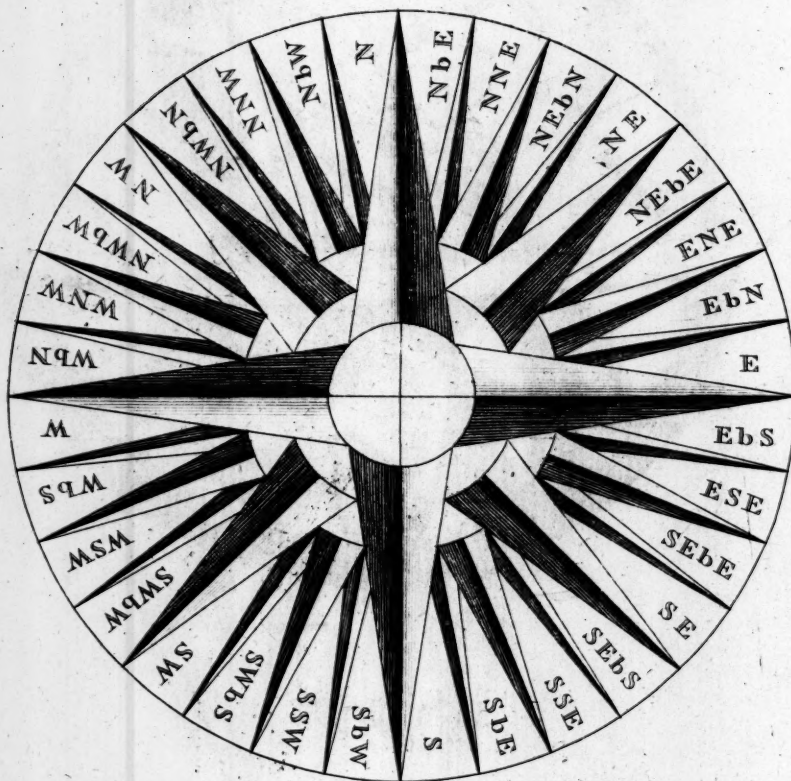


THE
ARTIFICIAL SPHERE.





T H E
MARINER'S COMPASS.



Published as the Act directs, by Harrison & Co Feb'y 1, 1784.

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But besides the natural and political divisions of the terraqueous globe, it admits of several others, either respecting itself, or it's inhabitants, arising from the various positions of the sphere with regard to the horizon, from zones and climates, and from meridians, parallels, and shadows; which various distinctions and affections we shall briefly explain in this place for the sake of regularity, though the terms will be better understood when we treat of the use of the Globes.

THE POSITIONS OF THE SPHERE.

WHEN the poles of the horizon are in the equator, it is called a right-sphere, because then the equator, and all it's parallels, cut the horizon at right angles: then the poles of the world are in the horizon, all the stars rise and set, and the days and nights are always equal.

When the poles of the world are the poles of the horizon, it is called a parallel sphere; the equator and all it's parallels being then parallel to the horizon: then the sun, moon, and stars, appear to move in circles parallel to the horizon; the same hemisphere of fixed stars is always above the horizon; and there is a day of six months, and a night of six months, refraction excepted.

When the poles of the horizon are any where between the equator and the poles of the world, it is called an oblique sphere: the equator and it's parallels then cut the horizon obliquely; the days and nights are of different lengths, according to the different seasons of the year; and one pole only is visible, which is more or less elevated according to the obliquity of the sphere.

ZONES.

THE tropics and polar circles divide the earth into five zones or belts, which derive their names from the different degrees of heat and cold which their situations subject them to; these are the torrid zone, the two temperate zones, and the two frigid zones. The torrid zone occupies that space which is included between the tropics of Cancer and Capricorn; the two temperate zones are comprehended betwixt the tropics and polar circles; and the two frigid zones lie within the arctic and antarctic circles.

CLIMATES.

CLIMATES are bounded by parallels of latitude, drawn at such a distance from each other, that the longest day at the lesser parallel exceeds that at the next greater parallel by half an hour. Between the equator and each polar circle are twenty-four such climates; and from the polar circles to the poles are six more, which increase not by half hours, but by months.

TABLE OF CLIMATES,

DIFFERING FROM EACH OTHER HALF AN HOUR.

Climates.	Latitudes.		Longest Days.		Climates.	Latitudes.		Longest Days.		Climates.	Latitudes.		Longest Days.	
	Deg.	Min.	Hrs.	Min.		Deg.	Min.	Hrs.	Min.		Deg.	Min.	Hrs.	Min.
0	0	0	12	0	9	51	58	16	30	17	64	6	20	30
1	8	25	12	30	10	54	27	17	0	18	64	49	21	0
2	16	25	13	0	11	56	37	17	30	19	65	21	21	30
3	23	50	13	30	12	58	29	18	0	20	65	47	22	0
4	30	20	14	0	13	59	58	18	30	21	66	6	22	30
5	36	28	14	30	14	61	18	19	0	22	66	20	23	0
6	41	22	15	0	15	62	25	19	30	23	66	28	23	30
7	45	29	15	30	16	63	22	20	0	24	66	31	24	0
8	49	1	16	0										

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TABLE OF CLIMATES,

DIFFERING FROM EACH OTHER AN ENTIRE MONTH.

Climates.	Latitudes.	Longest Days.	Climates.	Latitudes.	Longest Days.	Climates.	Latitudes.	Longest Days.
	Deg. Min.	Months.		Deg. Min.	Months.		Deg. Min.	Months.
25	67 15	1	27	73 20	3	29	84 10	5
26	69 30	2	28	78 20	4	30	90 0	6

MERIDIANS AND PARALLELS.

THOSE who live in the same degree of longitude, and in equal latitudes, one north and the other south of the equator, are called *Antæci*, from *anti*, *contra*; and *oikos*, *domus*. The hours of night and day are the same with both; but the seasons of the year are contrary.

Those who live in the same latitude, but in opposite points of longitude, are called *Periæci*, from *peri*, *circum*; and *oikos*, *domus*. Their length of days and seasons are the same; but their days and nights are contrary.

Those who live in equal latitudes, one north and the other south, and also in opposite points of longitude, are called *Antipodes*, from *anti*, *contra*; and *pus*, *pes*. Their days, nights, and seasons of the year, are all diametrically opposite to one another.

SHADOWS.

THE *Asci*, from *asua*, are those who have no shadow at noon-day, the sun being then vertical, which can only happen within the torrid zone.

The *Amphiscei*, from *amphi* and *oikos*, are those who cast their noon shadow at different times both ways, sometimes north and sometimes south, according as the sun is either to the north or south of them, which likewise is peculiar to the torrid zone.

The *Heteroscei*, from *heteros* and *oikos*, are those whose noon shadow falls always one way; but may be either north or south, according to the situation, whether in the northern, temperate, or southern zones.

The *Periscei*, from *peri* and *oikos*, are those whose shadow turns quite round them, which is peculiar to the inhabitants of the polar circles alone, if any there are.

WINDS.

THE earth is every where surrounded by a fine invisible fluid, called the air or atmosphere, which extends several miles above it's surface; this has been found, by repeated experiments, to be both heavy and elastic, and equally capable of expansion and compression. The general cause of the expansion or rarefaction of air is heat; and the general cause of compression is cold. Hence it is deducible, that if any alteration is made by heat or cold in any part of the atmosphere, the adjoining part will be put in motion by the efforts the air perpetually makes to regain it's natural state. This motion of the air we in general call wind; which, though deemed extremely variable and uncertain, depends on a general cause, and acts with more or less uniformity, in proportion as the action of this cause is more or less constant.

Winds are properly divided into variable, general, and particular.

Constant winds are such as blow the same way for some particular period of time, and variable winds are those which shift frequently without any uniform action.

General winds blow the same way over a large tract of sea or land during a considerable part of the year; while particular winds are those which blow sometimes from one point of the compass, and sometimes from another, indifferently.

Winds

Winds are again denominated according to the velocity or slowness of their motion; a gentle wind is called a breeze, a moderate wind a gale, and a very hard wind a storm. The velocity of wind in a gale does not exceed fifteen miles an hour; but in storms and hurricanes it is sometimes more than sixty.

From thirty degrees north latitude to thirty south, there is a constant east-wind throughout the year, blowing on the Atlantic and Pacific oceans, which obtains the name of the Trade-wind. This phenomenon is occasioned by the action of the sun, which in moving from east to west rarifies and expands the air immediately under him; so that a stream or tide of air always attends him in his course, occasioning an invariable east wind within these limits. This general cause, however, is modified by various particulars, which are of too complicated a nature to be fully discussed in a work of this sort.

There are likewise periodical winds, called Monsoons, in some parts of the Indian Sea, which blow six months one way, and six months another. At the changing of these monsoons, which always happen at the equinoxes, dreadful storms of thunder, lightning, and rain, are frequently experienced. But besides these monsoons, whose general action is most perceptible about two hundred leagues from land, there is another kind of periodical winds, which blow from the land during the night and morning, and from the sea from about noon till midnight; but these are seldom felt more than two or three leagues from the shore. On the Guinea coast the wind blows always from the south, west, or south-west; on the coast of Peru, always from the south-west. Between the fourth and tenth degrees of north latitude and between the longitude of Cape Verd and the most easterly of the Cape Verd Islands, there is a tract of sea which seems to be condemned to perpetual calms, attended with tremendous storms of thunder, lightning, and rain. In sailing these six degrees, ships have sometimes been detained for months. The only probable explanation of this phenomenon is, that the westerly winds setting in on this coast, meet the general easterly winds in this tract, which equipollse one another, and condensing the vapours which are collected by each, occasion the perpetual calms, and almost incessant rains.

We have before observed that the atmosphere is an elastic fluid, and it's inferior parts being pressed by the weight of the superior vapours, are condensed near the surface of the earth, but are gradually more rare the higher they ascend. The weight of air sustained by every square inch at the earth's surface, is found by experiments on the air-pump to be fifteen pounds; therefore every square foot must sustain 2016 pounds, consequently every middle-sized man is pressed with upwards of 28,000 pounds: but, as this enormous weight is equal on all sides, and counterbalanced by the internal air in our blood-vessels, we are not sensible of the pressure.

To the atmosphere we are indebted for the brightness of the heavens in the day-time; for, without this medium, that part of the heavens only would be illumined which was towards the sun. In this case we should have no twilight, but a momentary transition from sunshine to the deepest shades of night; and, from the deepest shades of night, to the brightest sunshine: but, by means of the atmosphere, the light of the sun is reflected from the aerial particles, before his rising and setting; for when the earth, by it's diurnal rotation, hath concealed the sun from our sight, the atmosphere being higher than the earth, receives his light, which it imparts to us by refraction, till the sun being sunk eighteen degrees below the horizon, the twilight ceases. From the duration of twilight, astronomers have calculated the height of the atmosphere, so far as it's density is capable of reflecting light, which is found to be about forty-four miles; but the clouds are seldom two miles from the earth, as the density of the air at that distance would be too weak to support them.

TIDES.

By the Tides we are to understand that regular motion of the sea, by which it's waters ebb and flow twice in twenty-four hours. The doctrine of tides, which baffled the investigation

tion of the greatest names of antiquity, was clearly demonstrated by the immortal Newton, who explained it on the grand principle of gravity or attraction: for having, with a divine intuition, discovered that the laws of gravitation or attraction were universally diffused throughout the world, and that the regular motions observed among the heavenly bodies were governed by this principle, by which they mutually attracted one another in proportion to their distance; he hence deduced, that those parts of the sea, which are immediately below the moon, must be drawn towards it, and consequently, that whenever the moon is vertical, or in the zenith, the sea will be raised, which occasions the flowing of the tide in that place. A similar reason occasions likewise the flowing of the tide in those places where the moon is in the nadir, or diametrically opposite to the former; for in the hemisphere most remote from the moon, the parts in the nadir being less attracted by her than the other parts which are nearer to her, gravitate less towards the centre of the earth, and consequently the waters in these parts must also be higher than they are in any other parts of the same hemisphere. On the contrary, those parts of the earth where the moon appears on the horizon, or equidistant from the zenith and nadir, will have low water; for, as the waters in the zenith and nadir rise at the same time, the neighbouring waters will press towards those places to maintain an equilibrium; and, to supply the place of these, others will flow the same way, and so on, till they become lowest of all under the horizon. Hence it evidently follows, that if the ocean covered the whole surface of the earth, it would be of a spheroidal or oval figure, whose transverse diameter would pass through the place where the moon is vertical, and the conjugate diameter where she is in the horizon; and as the moon apparently shifts her position every day from east to west, in her revolution round the earth, the transverse diameter of the spheroid following the motion, will occasion the two floods and ebbs observable in every lunar day, or twenty-five hours; that is, the space of time elapsed between the moon's leaving the meridian of any place, and her return to it again. By combining this doctrine with the diurnal motion of the earth, we shall clearly perceive the phenomena of the tides.

We must, however, remark, that the tides are higher than ordinary twice every month; that is, about the time of the new and full-moon, when they are called Spring-tides; for at these times the actions of both the sun and moon concur to draw in the same straight line, and consequently the sea must be more elevated; at the conjunction, or when the sun and moon are on the same side of the earth, they both unite to raise the waters in the zenith, and of course in the nadir; and at the opposition, or when the earth is between the sun and moon, while one occasions high water in the zenith and nadir, the other does the same. The tides are also less than ordinary twice a month; about the first and last quarters of the moon, when they are called Neap-tides; for in the quarters, the sun raises the waters where the moon depresses them, and depresses where the moon raises them: so that the tides are only occasioned by the difference by which the action of the moon, which is nearest us, prevails over that of the sun.

These spring-tides are greater about the times of the equinoxes than at any other times of the year; and the neap-tides are then also less; because the transverse diameter of the spheroid, or the two opposite high waters, will at that time be in the earth's equator, and consequently describe a great circle of the earth, by whose diurnal rotations those high waters will move swifter, and consequently will rise higher, by being thrown more forcibly against the shores. All these things would happen uniformly, were the whole surface of the earth covered with water; but since there are a multitude of islands and continents which interrupt the natural course of the water, a variety of appearances are to be met with in different places, which cannot be explained without regarding the situation of shores, straits, and other objects, which have a share in producing them.

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In the ocean are several streams or currents; one of which runs between Florida and the Bahama Islands, from north to south; another sets in from the Atlantic, through the Straits of Gibraltar, into the Mediterranean; and a third constantly runs from the Baltic Sea, through the Sound or Strait between Sweden and Denmark into the British Channel, which occasions the Baltic itself to be destitute of tides. These may appear as if contrary to the general hypothesis of the tides; but it ought to be considered that the particular direction of any branch of the tide cannot in the least contradict the general direction of the whole, and that these variations from the established theory are all ascribable to obstructions and confinements evident to every geographer.

S E C T. IV.

GENERAL DIVISIONS OF THE HEAVENS.

WITH AN ACCOUNT OF THE VIA LACTEA, OR MILKY WAY, NEBULOUS STARS, &c.

WE have already informed our readers, that the fixed stars are regarded by modern astronomers as so many central suns, having their respective systems revolving round them, as the moon, earth, and other celestial bodies, revolve round the sun in our system.

To distinguish these celestial luminaries from one another, in the earliest ages they have been constellated, or reduced to certain forms or images, according to the conceptions of the ancients; and, as modern times have produced many valuable improvements, the unconstellated stars of antiquity have by degrees been added to the catalogue.

The stars, then, admit of several grand divisions; namely, into the constellations or signs of the zodiac; the northern and the southern constellations, whose respective names, and the number of stars in each, either visible to the naked eye, or telescopic, with their different magnitudes, may be clearly seen in the subsequent TABLES.

THE TWELVE SIGNS OF THE ZODIAC.

NORTHERN SIGNS.										
NAMES OF THE CONSTELLATIONS.		Characters.	Apparent Stars.	Telescopic Stars.	Magnitudes.					
					1st	2d	3d	4th	5th	6th
1.	Aries, the Ram	♈	19	46	0	1	1	3	5	36
2.	Taurus, the Bull; including the Pleiades, or Seven Stars	♉	41	109	1	1	3	9	24	71
3.	Gemini, the Twins	♊	29	94	1	2	4	8	13	66
4.	Cancer, the Crab	♋	22	75	0	0	0	6	8	64
5.	Leo, the Lion	♌	44	91	2	2	6	13	11	57
6.	Virgo, the Virgin	♍	34	93	1	0	5	11	24	52

SOUTHERN SIGNS.										
NAMES OF THE CONSTELLATIONS.		Characters.	Apparent Stars.	Telescopic Stars.	Magnitudes.					
					1st	2d	3d	4th	5th	6th
1.	Libra, the Balance	♎	13	33	0	2	1	8	5	19
2.	Scorpio, the Scorpion	♏	28	44	1	3	6	14	5	15
3.	Sagittarius, the Archer	♐	21	48	0	1	5	9	11	22
4.	Capricornus, the Goat	♑	19	58	0	0	2	5	9	42
5.	Aquarius, the Water-bearer, and Water	♒	37	93	0	0	4	7	28	54
6.	Pisces, the Fishes; including the Linea Australis et Borealis	♓	37	110	0	0	1	7	28	74

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CONSTELLATIONS OF THE NORTHERN HEMISPHERE.

NAMES OF THE CONSTELLATIONS.	Apparent	Telecop.	Magnitudes.					
	Stars.	Stars.	1st	2d	3d	4th	5th	6th
1. Urſa Minor, the Little Bear	10	12	0	2	1	4	3	2
2. Urſa Major, the Great Bear, or Charles's Wain	57	105	0	5	5	16	30	49
3. Dráco, the Dragon	29	49	0	1	7	8	10	23
4. Cepheus	38	40	0	0	3	7	10	20
5. Canes Venatici, the Greyhounds	18	24	0	0	0	1	7	16
6. Boötes, the Bear-keeper	38	53	1	0	7	10	12	23
7. Mons Mænalus, the Mountain Mænalus	7	11	0	0	0	1	0	10
8. Coma Berenice, Berenice's Hair	15	24	0	0	0	6	8	10
9. Cor Caroli, Charles's Heart	1	3	0	1	0	0	0	2
10. Corona Cnoſſia, Ariadne's or the Northern Crown	8	11	0	1	0	6	3	1
11. Hercules Engonafis, or Hercules kneeling	44	92	0	0	12	12	28	40
12. Cerberus, the Three-headed Dog	5	9	0	0	0	3	1	5
13. Lyra, the Harp	15	24	1	0	3	2	8	10
14. Cygnus, the Swan	37	73	0	1	5	15	20	32
15. Vulpecula, the Little Fox	20	29	0	0	0	6	11	12
16. Anſer, the Goofe	3	10	0	0	0	0	2	8
17. Lacerta, the Lizard	10	12	0	0	0	3	4	5
18. Caſſiopeia	32	52	0	0	5	7	7	33
19. Camelopardalus, the Camel Panther, or Camel Leopard	30	23	0	0	0	5	7	11
20. Serpens, the Serpent	13	50	0	1	7	6	5	31
21. Serpentarius, Æſculapius	29	67	0	1	6	12	17	31
22. Scutum Sobieſki, or Sobieſki's Shield	6	8	0	0	0	2	3	3
23. Aquila, the Eagle	20	29	1	0	5	1	4	18
24. Antinous	18	34	0	0	5	2	7	20
25. Delphinus, the Dolphin	11	18	0	0	6	0	2	10
26. Equulus, the Little Horſe	4	12	0	0	0	4	1	7
27. Sagitta, the Arrow	5	13	0	0	0	4	1	8
28. Andromeda	46	66	0	3	2	10	16	35
29. Perſeus, with Meduſa's Head	41	67	1	1	5	10	14	36
30. Pegasus, the Winged or Flying Horſe	30	81	0	3	4	9	11	54
31. Auriga, the Charioteer; which contains two others, } Capra or Hircus, the Goat, and Hædi, or the Kids }	32	46	1	1	1	9	9	25
32. Lynx, the Tyger	16	55	0	0	1	8	21	25
33. Leo Minor, the Little Lion	17	20	0	0	1	6	5	8
34. Triangulum Majus, the Great Triangle	5	19	0	0	0	3	1	6
35. Triangulum Minus, the Little Triangle	3	5	0	0	0	0	0	5
36. Muſca, the Fly	4	6	0	0	1	2	2	1

CONSTELLATIONS OF THE SOUTHERN HEMISPHERE.

NAMES OF THE CONSTELLATIONS.	Apparent	Telecop.	Magnitudes.					
	Stars.	Stars.	1st	2d	3d	4th	5th	6th
1. Cetus, the Whale	38	80	1	2	8	13	10	47
2. Eridanus, the River Po	39	72	1	0	10	24	19	28
3. Phoenix	13	13	0	1	5	5	0	2
4. Anſer Americanus, the American Goofe	0	9	0	0	4	2	3	0
5. Orion	60	93	2	4	3	19	15	50
6. Monoceros, or the Unicorn	16	32	0	0	1	10	10	11
7. Canis Minor; or Caniculus, the Little Dog	12	14	1	0	1	0	2	10

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NAMES OF THE CONSTELLATIONS.	Apparent Stars.	Telescop. Stars.	Magnitudes.					
			1st	2d	3d	4th	5th	6th
8. Hydra, the Serpent	33	53	0	1	3	14	13	22
9. Sextans Uranix, Urania's Sextant	5	4	0	0	0	0	0	4
10. Crater, the Cup	9	11	0	0	0	8	2	1
11. Cornix or Corvus, the Crow	8	8	0	0	2	2	2	2
12. Centaurus, the Centaur	28	36	2	6	6	14	8	0
13. Lupus, the Wolf	24	36	0	0	3	6	18	9
14. Ara, the Altar	7	9	0	0	1	6	1	1
15. Triangulum Australe, the Southern Triangle	5	5	0	1	2	0	2	0
16. Pavo, the Peacock	13	14	0	2	1	2	9	0
17. Corona Australis, the Southern Crown	13	12	0	0	0	1	3	8
18. Grus, the Crane	13	14	0	2	1	2	9	0
19. Piscis Notius, or Australis, the Southern Fish	11	15	1	0	2	9	2	1
20. Lepus, the Hare	12	24	0	0	4	9	4	8
21. Columba Noë, Noah's Dove	10	10	0	2	0	1	6	1
22. Robur Carolinum, the Royal Oak	10	13	0	1	2	6	4	0
23. Argo Navis, the Ship Argo	45	48	1	6	11	13	14	3
24. Canis Major, the Great Dog	18	29	1	5	1	4	10	8
25. Apes, the Bees	0	4	0	0	0	2	2	0
26. Hirundo, the Swallow	0	11	0	0	0	4	3	4
27. Indus, the Indian	13	12	0	0	0	4	6	2
28. Chamelion	10	10	0	0	0	0	9	1
29. Piscis Volans, the Flying Fish	5	7	0	0	0	0	6	1
30. Xiphias, or Dorado, the Sword Fish	4	7	0	0	2	2	1	2
31. Apus, the Bird of Paradise	9	12	0	0	0	0	12	0
32. Musca, the Indian Fly	4	4	0	0	0	0	4	0
33. Toucan, the Indian Fowl	9	8	0	0	4	3	1	0
34. Hydrus, the Southern Serpent	11	14	0	0	1	3	10	0
35. Crociers, the Crofs	4	4	0	2	2	0	0	0

VIA LACTEA.

THE Via Lactea, Milky way, or Galaxy, is so called from it's peculiar whiteness, which is occasioned by an infinite number of telescopic stars, so closely arranged, that their mingled light produces a luminated circle, which may be traced quite round the heavens.

The Via Lactea passes from the constellation Auriga towards the south, through the Head of Monoceros, then intersecting the Rigging of Argo Navis, it passes through Robur Carolinum and Crux; from hence it turns along by Centaurus and Lepus, and takes in the Tail of Scorpio, the Foot of Serpentarius, and the Bow and Arrow of Sagittarius; from whence it directs it's course between Antinous and Serpentarius, including Scutum Sobieski; after which it divides into two parts, one of which takes in Aquila, Vulpecula, and a Wing of Cygnus; the other, beginning at Serpentarius, includes a portion of Cerberus, with part of Lyra and Cygnus, where they unite again; and, passing between Cepheus and Lacerta, it takes in Cassiopeia, where it inclines to the equinoctial; and crossing Perseus, finishes the circumference at Auriga.

NEBULOUS STARS.

NEBULOUS Stars are of the same nature as the Via Lactea, being nothing more than an assemblage of small stars, the lights of which, blending together, occasion that whitish misty appearance sometimes perceptible in a clear night without the intervention of the moon. Some of these nebulous stars have obtained the name of Nubes Magellanica, being over Magellan's Land; but they do not appear to have any properties distinct from the Milky-way, except that they are disseminated in various parts of the heavens, whereas the galaxy is one continuous circle.

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S E C T. V.

DESCRIPTION OF THE TERRESTRIAL AND CELESTIAL GLOBES.

WITH THEIR REAL AND IMAGINARY APPENDAGES, AND AN EXPLICATION OF THE MOST USUAL TERMS IN GEOGRAPHY AND ASTRONOMY.

A Globe or sphere is a round solid body, every part of the surface of which is equidistant from its centre, and may be conceived to be formed by the revolution of a semicircle round its diameter.

Artificial Globes are of two kinds, terrestrial and celestial.

The terrestrial globe is an artificial representation of the natural earth, having the whole surface of land and sea delineated upon it, in their natural form, order, and situation.

The celestial globe is an artificial representation of the heavens, having the fixed stars delineated upon it in their natural order and situation. But here it must be observed, that the stars are drawn upon a convex surface, whereas they naturally appear in a concave one. To obviate this seeming absurdity, let it only be considered, that if the globe were made of glass, an eye placed in the centre would behold the stars as they really appear in the firmament of heaven.

To each globe belong various appendages or circles, some of which are real, and others only imaginary.

The real parts are those which follow.

1. THE RATIONAL HORIZON.

THE Horizon is expressed by the upper surface of the wooden circle in which the globe is suspended, dividing it into two hemispheres. This circle determines the rising and setting of the sun, moon, and stars, in any particular latitude; for when any of them come to the eastern edge of the horizon, we say they rise; and when they reach the western edge, then we say they set; from hence, likewise, we find the altitudes of the celestial bodies, and determine the increase, decrease, and duration, of night or day, in all places of the earth.

The Rational Horizon contains several useful circles; the innermost is marked with the points of the mariner's compass, of which the east, west, north, and south, are called Cardinal Points; and these are again each subdivided into eight parts, called Rumbs. The next exhibits the Twelve Signs of the Zodiac, with their names and characters, and the number of degrees belonging to each; beyond which is a Calendar, shewing the months, and days of the months, corresponding with the signs and their respective degrees.

2. THE BRAZEN MERIDIAN.

THIS large brass circle, which is called the Meridian, because the sun reaches it at the meridies, or mid-day, serves to divide the globe into two equal parts, called the eastern and western hemispheres. It is divided into four quadrants, of ninety degrees each; two of which begin at the equator, and increase towards the poles, which serve to shew the latitude of places on the terrestrial globe, and the declination of the sun, moon, and stars, on the celestial. The other two quadrants are numbered from the poles, and increase in degrees towards the equator, and these serve to elevate or depress the poles, according to any assigned latitude.

3. THE

3. THE HORARY CIRCLE.

THE Horary, or Hour Circles, are small circles on the globe, placed at the north and south poles, having the hours of the day delineated upon them with an index to each, pointing to any particular time. By these circles the natural day is divided into twice 12 hours; the upper 12 representing noon, and the lower midnight. The hours on the eastern side belong to the morning, and those on the western side to the afternoon. Every hour also answers to 15 degrees of the equator, and distance is by that means at pleasure reduced into time. This circle serves to shew the rising, setting, or culminating, of the celestial bodies, and answers various other useful purposes, as will be evident when we enter on the Problems for the Use of the Globes.

4. THE QUADRANT OF ALTITUDE.

THE Quadrant is a pliant piece of brass, exactly ninety degrees, or one quadrant of the brazen meridian, to which it is fitted by a screw, and serves a variety of purposes; particularly to supply the place of an infinite number of vertical circles, and to determine the altitudes, azimuths, and distances of the celestial bodies, or the distance and bearing of places from one another.

5. THE AXIS.

THE Axis is the spindle on which the globe turns, the extremities of which represent the poles of the world, and are called the north or arctic pole, and the south or antarctic pole. The revolution of the globe on it's axis exhibits the manner of the earth's diurnal motion from east to west.

HAVING thus explained the real appendages of the Terrestrial and Celestial Globes, we shall proceed to describe their several imaginary parts.

THE SENSIBLE OR APPARENT HORIZON.

THE Sensible or Apparent Horizon is that circle which bounds the sight of every spectator on all sides where the earth and sky appear to meet, and is of greater or less extent, according as the eye is nearer to or more remote from the level of the earth. Thus an eye placed at five feet above the surface of the earth or sea, will have a prospect of no more than two miles and a quarter around, admitting the earth to be perfectly level, but an eye at twenty feet high will see five miles and three quarters.

MERIDIANS.

THE Meridians are imaginary semicircles reaching from pole to pole, and cutting the equator at right-angles, at fifteen degrees distance from one another. They are, however, numerous and moveable, because every place has a distinct meridian. When the sun, moon, and stars, come to the meridian of any place, with respect to that place they are at the highest, and begin to decline as soon as they have passed it. Among different nations there are different first meridians, as they are called, or rather points from which longitude east or west begins to be computed; but the capital of every kingdom has of late years been in general considered as the first meridian.

THE EQUATOR OR EQUINOCTIAL.

THE Equator, or Equinoctial Line, divides the artificial globe into two equal parts, forming the northern and southern hemispheres. In the language of mariners this is called the *line*, and from it the degrees of latitude are counted towards the poles, being equidistant from each; consequently, the poles of the equator, or equinoctial, are the poles of the globe. On the
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errestrial

terrestrial globe this circle is called the equator, and is divided into twice 180 degrees, numbered eastward and westward from the first meridian; but on the celestial globe it is called the equinoctial, and is divided into 360 degrees, reaching quite round; the first beginning at the point Aries, where the ecliptic and equinoctial intersect one another.

Whenever the sun comes to this circle, the days and nights are equal all round the globe; because he rises then due east, and sets due west. Those who live under the equator have no variation in the length of their days and nights; the sun is always in their zenith at noon, and their bodies cast no shadow.

From this circle the declination of the sun or stars on the celestial globe, or latitude of places on the terrestrial, are accounted on the meridian; and upon it are reckoned the right and oblique ascensions of the Sun and stars on the celestial globe, and the longitude of places upon the terrestrial.

THE ECLIPTIC.

THE Ecliptic is a great circle cutting the equator obliquely in the two opposite points of Aries and Libra, with which it makes an angle of 23 degrees 30 minutes. It is divided into twelve times 30 degrees, which twelve portions are called by twelve different names; and with regard to their situation and corresponding seasons and months, they will stand as follows.

NORTHERN SIGNS.

Spring	{	Aries ♈, the Ram, March and April.
		Taurus ♉, the Bull, April and May.
		Gemini ♊, the Twins, May and June.
Summer	{	Cancer ♋, the Crab, June and July.
		Leo ♌, the Lion, July and August.
		Virgo ♍, the Virgin, August and September.

SOUTHERN SIGNS.

Autumn	{	Libra ♎, the Balance, September and October.
		Scorpio ♏, the Scorpion, October and November.
		Sagittarius ♐, the Archer, November and December.
Winter	{	Capricornus ♑, the Goat, December and January.
		Aquarius ♒, the Water-bearer, January and February.
		Pisces ♓, the Fishes, February and March.

Both solar and lunar eclipses always happen in this circle, from which circumstance it receives the appellation of the Ecliptic. It is likewise called the Via Solis, or Sun's Path, because the sun never departs from it; and one revolution of this orb from any one assigned point in the ecliptic to the same again, constitutes a tropical year, consisting of 365 days, 5 hours, 48 minutes, and 57 seconds.

THE ZODIAC.

IN the Zodiac Circle, the breadth of which is 16 degrees, the signs above-mentioned are placed, the ecliptic being in it's centre, from which, as we have just observed, the sun never departs. Within the bounds of the zodiac all the planets perform their revolutions. It derives it's name from *zōdīakos*, *Animalculum*, because the signs with which it is filled bear the names of certain animals which the ancients fancied the figures of it's constellations resembled.

THE

THE EQUINOCTIAL COLURE.

THE Equinoctial Colure is that meridional circle on the celestial globe which intersects the ecliptic and equinoctial in the first points of Aries and Libra, which are likewise called Equinoctial Points.

THE SOLSTITIAL COLURE.

THE Solstitial Colure is that meridional circle on the celestial globe which intersects the equinoctial colure at right angles in the poles of the world, and passes through the first points of Cancer and Capricorn, which are from hence called Solstitial Points.

THE TROPIC OF CANCER.

THE Tropic of Cancer is an imaginary circle distant from the equator 23 degrees 30 minutes north; so called, because it touches the ecliptic in the first point of Cancer.

THE TROPIC OF CAPRICORN.

THE Tropic of Capricorn is likewise an imaginary circle, distant from the equator 23 degrees 30 minutes south; so called, because it touches the ecliptic in the first point of Capricorn. The tropics of Cancer and Capricorn serve as a boundary to the torrid zone, and likewise to the revolution of the planets.

THE ARCTIC CIRCLE.

THE Arctic Circle is an imaginary circle, 23 degrees 30 minutes distant from the north pole, serving as a boundary to the north temperate zone.

THE ANTARCTIC CIRCLE.

THE Antarctic Circle is another imaginary circle, 23 degrees 30 minutes distant from the south pole, serving as a boundary to the south temperate zone. Between the Arctic and Antarctic circles and the poles are included the two frigid zones.

THE AXIS OF THE WORLD.

THE Axis, though a material substance in the artificial globe, is only imaginary in the real one. Its points are called poles, and around it the globe of the earth revolves once in 24 hours.

PARALLELS OF LATITUDE OR DECLINATION.

THE Parallels of Latitude are so called, because they run parallel to the equator at the distance of 10 minutes from one another, but are capable of being divided, or imagined to be divided, to every minute of the quadrant. When applied to the terrestrial globe, they are denominated parallels of latitude; but when applied to the celestial bodies, they are parallels of declination.

Explication of the most usual Terms in Geography and Astronomy.

TERRESTRIAL LATITUDE.

TERRESTRIAL Latitude signifies the nearest distance of the assigned place from the equator towards either poles, measured on the meridian; and it is of two kinds, north or south, according to it's situation with respect to the equator.

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CELESTIAL LATITUDE.

CELESTIAL Latitude is the nearest distance of the assigned point from the ecliptic; and is likewise of two kinds, north or south, according to it's situation with respect to the ecliptic.

TERRESTRIAL LONGITUDE.

TERRESTRIAL Longitude, which is either east or west, is the quantity of an arch of the equator, intercepted between the first meridian and the meridian of the given place; or it is the angle at the pole formed by the first meridian and that of the assigned place. But it must here be observed, that the longitude of one place from another does not produce the true distance, because the meridians are continually approaching each other, from the equator towards the poles, where they finally meet: hence, though every circle contains 360 degrees, every degree does not contain 60 miles, as will appear from the following Table of Longitude, calculated to every degree of Latitude.

A TABLE OF LONGITUDE,

ANSWERING TO A DEGREE, IN EVERY DEGREE OF LATITUDE.

Lat.	Miles.	Lat.	Miles.	Lat.	Miles.	Lat.	Miles.	Lat.	Miles.	Lat.	Miles.	Lat.	Miles.
0	60.00	13	58.46	26	53.93	39	46.63	52	36.94	65	25.36	78	12.48
1	59.99	14	58.22	27	53.46	40	45.96	53	36.11	66	24.40	79	11.45
2	59.96	15	57.95	28	52.97	41	45.28	54	35.27	67	23.45	80	10.42
3	59.92	16	57.67	29	52.48	42	44.59	55	34.41	68	22.48	81	9.38
4	59.86	17	57.38	30	51.99	43	43.88	56	33.55	69	21.50	82	8.35
5	59.77	18	57.06	31	51.43	44	43.16	57	32.68	70	20.52	83	7.31
6	59.67	19	56.73	32	50.88	45	42.43	58	31.79	71	19.53	84	6.27
7	59.56	20	56.38	33	50.32	46	41.68	59	30.90	72	18.54	85	5.22
8	59.43	21	56.01	34	49.74	47	40.92	60	30.00	73	17.54	86	4.18
9	59.26	22	55.63	35	49.15	48	40.15	61	29.09	74	16.54	87	3.14
10	59.09	23	55.23	36	48.54	49	39.36	62	28.17	75	15.53	88	2.09
11	58.89	24	54.81	37	47.92	50	38.51	63	27.24	76	14.52	89	1.04
12	58.69	25	54.38	38	47.28	51	37.76	64	26.30	77	13.50	90	0.00

CELESTIAL LONGITUDE.

THE Celestial Longitude is an arch of the ecliptic, intercepted between the first point of Aries, and a circle of longitude passing through the assigned point.

ZENITH.

THE Zenith is that point of the heavens which is exactly over head, being the uppermost pole of the horizon of that place.

NADIR.

THE Nadir is that point of the heavens which is exactly under foot, and diametrically opposite to the zenith, being the lowermost pole of the horizon of that place.

ZENITH DISTANCE.

THE Zenith Distance is the number of degrees which the sun or any star wants of 90, when they are upon the meridian; being, in other words, the quantity of an arch of the vertical circle contained between that object and the zenith.

ALTITUDE OF AN OBJECT.

THE Altitude of an Object is the quantity of the arch of a vertical circle, passing through the centre of that object, intercepted between it's centre and the horizon.

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MERIDIAN ALTITUDE.

THE Meridian Altitude is the altitude of an object when it is on the meridian of the place observed at, or when it is at it's greatest height at twelve o'clock.

MERIDIAN ZENITH DISTANCE.

THE Meridian Zenith Distance is the distance of an object from the zenith, when it is on the meridian of the place observed at.

RIGHT ASCENSION.

RIGHT Ascension is an arch of the equinoctial, contained between the sign Aries, and the degree of the equinoctial which is cut by the brazen meridian, when the sun or star comes to the meridian of the place.

DECLINATION.

DECLINATION is the distance of the sun, or any star, from the equator or equinoctial, counted on the brazen meridian in degrees; and it is called North or South, according to the side of the equinoctial on which the declination lies.

OBLIQUE ASCENSION.

OBLIQUE Ascension is that arch or degree of the equinoctial contained between the sign Aries and the degree of the equinoctial which is cut by the horizon at the rising of the sun or star.

OBLIQUE DESCENSION.

OBLIQUE Descension is the reverse of the oblique ascension; being the degree of the equinoctial cut by the horizon at the setting of the sun or stars.

ASCENSIONAL DIFFERENCE.

ASCENSIONAL Difference is the difference of degrees between right and oblique ascension; and, with regard to the sun, is the exact time that he rises or sets before or after six o'clock.

AMPLITUDE.

AMPLITUDE signifies an arch of the horizon, contained between the centre of the object observed, just at it's rising or setting, and the meridian of the place observed at; and is denominated either north or south.

AZIMUTHS.

THE Azimuths are great circles perpendicular to the horizon of a place, and passing through it's pole: or, more astronomically speaking, an Azimuth is the quantity of an angle contained between the meridian and a vertical circle, reckoned in degrees on the horizon, either way.

CELESTIAL AZIMUTHS.

CELESTIAL Azimuths are an angle at the zenith of the place observed at, formed by the meridian of that place and a vertical circle passing through the object observed.

CULMINATING OF AN OBJECT.

THE Culminating of an Object is the precise time when it arrives at the meridian of an assigned place.

ALMICANTERS.

ALMICANTERS are parallels of altitude; being small circles one above another, running parallel to the horizon.

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GREAT CIRCLES.

GREAT Circles are those circles which divide the sphere into two equal parts, as the brazen meridian, the equator, &c.

SMALL CIRCLES.

SMALL Circles are those circles which divide the sphere into unequal parts, as the polar circles, the tropics, &c. And it must be observed, that every circle is supposed to be divided into 360 degrees, every degree into 60 miles, every mile into 60 minutes, every minute into 60 seconds, and every second into 60 thirds, and so on.

CIRCLES OF CELESTIAL LONGITUDE.

THE Circles of Celestial Longitude are those great circles which pass through the poles of the ecliptic, cutting it at right angles, and they are usually drawn through every 30 degrees, dividing the sphere into twelve equal parts.

CIRCLES OF CELESTIAL LATITUDE.

THE Circles of Celestial Latitude are small circles, either drawn, or imagined to be drawn, parallel to the ecliptic, and serving to determine the latitude of any celestial object, in the circle of longitude.

HOOR CIRCLES.

THE Hour Circles are those meridians which, passing through every fifteen degrees of the equator, divide the surface of the globe into twenty-four equal parts; and, when reduced into time, they are exactly an hour distant from one another.

CARDINAL POINTS.

THE Cardinal Points are the four principal points of the horizon, answering to the east, west, north, and south, quarters of the globe.

EQUINOCTIAL POINTS.

THE Equinoctial Points are those two points where the equator and ecliptic diametrically intersect one another; in the first point of Aries, which is called the Vernal Equinox; and, secondly, in the first point of Libra, which is called the Autumnal Equinox.

RECESSION OF THE EQUINOXES.

THE Recession of the Equinoxes is a motion which the equinoctial points have from east to west, at the rate of 50 seconds in a year, or one degree in 72 years, directly contrary to the order of the signs themselves; by which retrograde motion of the equinoctial points they have receded from their constellations, with which they were originally together; so that, in 25,920 years, or the Platonic year, as it is called, the equinoctial points will make one entire revolution.

REFRACTION.

REFRACTION is the difference between the true and the apparent altitudes of an object; being occasioned by the atmosphere surrounding the earth, which makes the celestial bodies appear more elevated than they really are, and is the cause of twilight in the morning and evening, which begins and ends when the sun is 18 degrees below the horizon.

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SECT. VI. THE USE OF THE GLOBES IN THE SOLUTION OF PROBLEMS;

BEING A NEW, EASY, AND COMPLEAT DESCRIPTION OF THE PROPERTIES OF TERRESTRIAL AND CELESTIAL SPHERES, WITH FAMILIAR DIRECTIONS FOR WORKING THEM.

PROBLEMS ON THE TERRESTRIAL GLOBE.

PROBLEM I.

To rectify the Globe for any Given Latitude.

EXAMPLE.

GIVEN London, in 51 degrees 32 minutes north latitude. Place the globe upon a true plane, due north and south; elevate the north pole, till the given degree of latitude, on the brazen meridian, just cuts the horizon; then bring London to the meridian, fix the quadrant of altitude in the zenith, and the globe will be rectified for the latitude of London. If the given place is in south latitude, elevate the south pole instead of the north, and then proceed as before.

PROBLEM II.

The latitude and longitude of a place being given, to find the same.

EXAMPLE.

Given a place in latitude 40 degrees 30 minutes north longitude, 4 degrees 15 minutes east. Find the longitude on the equator, and bring it to the meridian; then observe the given latitude on the meridian, and under it is Madrid, the place required.

PROBLEM III.

The day of the month being given, to rectify the globe for that day.

EXAMPLE.

Given November 1st, at London, in latitude 51 degrees 32 minutes north. Find the day of the month in the calendar on the horizon; and, directly against it, stands 9 degrees of Scorpio; find the same sign and degree on the ecliptic; bring it to the brazen meridian; turn the index of the horary circle to the upper twelve, or noon; elevate the pole to the latitude of the place, and the globe is rectified for that day.

PROBLEM IV.

To find the longitude and latitude of a given place.

EXAMPLE.

Given Rome. Turn the globe till Rome falls under the eastern side of the brazen meridian; over it is 41 degrees 45 minutes, it's latitude; and, by looking on the equator for the degree of longitude intersected by the meridian, it will be found to be 13 degrees east of London.

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PROBLEM V.

Two places being given, to find their difference of latitude.

EXAMPLE.

Given London and Stockholm. Bring London to the meridian, it's latitude, as before, is 51 degrees 32 minutes north; then bring Stockholm to the meridian, and it's latitude is 59 degrees 30 minutes north; subtract the lesser latitude from the greater, and the remainder will be the difference; viz. 7 degrees 58 minutes. But if one place lie in north latitude, and the other in south, add their latitudes together, and the amount will give the difference.

PROBLEM VI.

Two places being given, to find their difference of longitude.

EXAMPLE.

Given London and Stockholm. Bring London to the meridian, and observe it's longitude, which is 0; because there it begins to be computed; then bring Stockholm to the meridian, and looking on the equator, you will find 16 degrees 30 minutes east, which is the difference of longitude between them.

But if one place lies in east longitude, and the other in west, add the longitudes together, and their sum will be the difference of longitude, if it does not amount to 180; but if it does, subtract the amount from 360, and the remainder will be the difference of longitude.

PROBLEM VII.

To find all those places which have the same longitude and latitude.

EXAMPLE.

Given Rome in latitude 41 degrees 45 minutes north, longitude 13 degrees east. Bring Rome to the meridian; then turn the globe round, and observe all those places which fall under the same degree of latitude: bring Rome again to the meridian, and observe all those places which fall under the same semicircle of the meridian, for such have all the same longitude.

PROBLEM VIII.

The day of the month being given, to find in what places the sun will be vertical at noon.

EXAMPLE.

Given July 1. Look for the sun's place on the horizon, which is 9 degrees of Cancer; find it in the ecliptic; bring it to the meridian: observe what degree it intersects; then turn the globe quite round, and all places which fall under the same degree will have the sun vertical or in their zenith at noon.

PROBLEM IX.

The day of the month, and latitude of the place being given, to find the sun's meridional altitude.

EXAMPLE.

Given Oxford, in latitude 51 degrees 45 minutes north, November 1st. Rectify the globe for the assigned latitude; find the sun's place in the ecliptic, viz. 9 degrees of Scorpio; bring it to the brazen meridian; observe how many degrees are intercepted between that point and the horizon, which will be found to amount to 34 degrees 45 minutes, the sun's meridional altitude on that day at that place.

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PROBLEM X.

The sun's meridional altitude and latitude of the place being given, to find the day of the month.

EXAMPLE.

Given Oxford, in latitude 51 degrees 45 minutes north, the sun's meridional altitude being 34 degrees 45 minutes. Rectify the globe for the assigned latitude; reckon the given number of degrees on the meridian, from the south of the horizon, which will end at 9 degrees of Scorpio: then look on the horizon for the corresponding day, and it will appear to be the 1st of November.

PROBLEM XI.

To find what o'clock it is in any other part of the world, a particular place and hour being given.

EXAMPLE.

Given London, at noon, and Port Royal in Jamaica. Bring London under the meridian; set the index of the horary circle to twelve at noon; then bring Port Royal under the meridian, and the index will point to three-quarters past six in the morning.

PROBLEM XII.

To find the length of the day and night on any particular day, in a given latitude.

EXAMPLE.

Given November 1, at London, latitude 51 degrees 32 minutes north. Elevate the pole to the assigned latitude; find the sun's place for the given day, and bring it to the eastern verge of the horizon; set the index of the horary circle to 12 at noon; turn the globe till the sun's place touch the western verge of the horizon; then observe what hour the index points to, which is 10 nearly, the length of the given day, and which being subtracted from 24, will shew the length of the night.

PROBLEM XIII.

To find the Antæci, Periæci, or Antipodes, of any assigned place.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north. Bring London to the meridian; find the same latitude south, under the same meridian, which point will be the Antæci of London. Turn the index of the horary circle to 12 at noon; then revolve the globe till the index points to 12 at night; and the place that falls under the given latitude will be the Periæci of London. Let the globe remain in that position, and observe what place falls directly under the same degree in south latitude; for that will be the antipodes of London, or the point of the globe diametrically opposite to it.

PROBLEM XIV.

To find the hour of the day, at any time, when the sun shines, in any given latitude.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north. Elevate the globe according to the assigned latitude, place it on a true plane, due north and south, allowing for the variation; the horary circle then becomes a sun-dial; and a pin being stuck in it's centre, will supply the place of a gnomon, the shadow of which will point to the hour of the day.

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PROBLEM XV.

To find the hour of the day, in any given latitude, on any particular day.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, June 1. Elevate the pole to the assigned latitude; fix the globe due north and south, allowing for variation; find the sun's place in the ecliptic for the given day; fix a small pin or needle exactly in that point perpendicularly; bring the same to the meridian; set the index of the horary circle at noon; turn the globe till the pin or needle points to the sun, without casting any shadow; then observe what hour the index points to, and that will be the true time required.

PROBLEM XVI.

To find the meridian line of any place, at any time when the sun shines.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north. Elevate the globe to the given latitude; take the altitude of the sun with a nautical quadrant; mark it on the quadrant of altitude; fix a pin perpendicularly upon a true plane; draw a straight line parallel to the shadow it casts; describe a circle round it; find the sun's place in the ecliptic; fix the quadrant of altitude in the zenith of the given place: move the globe and quadrant together, till the quadrant coincides with the sun's place; reckon upon the horizon the number of degrees intercepted between the edge of the quadrant of altitude and the meridian; set them off with a protractor, upon the aforesaid circle, beginning at that end of the line which lies towards the sun, and proceeding towards the left-hand, if it be morning; but towards the right, if afternoon; forming a point in the circumference where the reckoning ends; draw a line from that point through the centre of the circle, and the same will be the true meridian line of the place.

PROBLEM XVII.

To find all those places in the north frigid zone, where the sun begins to shine without setting, on any given day.

EXAMPLE.

Given May 12. Find the sun's place in the ecliptic for the given day, and bring it to the meridian; reckon the same number of degrees on the meridian, from the north pole, as are intercepted between the sun's place and the equator; and observe where the reckoning ends; turn the globe about, and observe what places fall under the same degree of the meridian; which are all such as the sun begins to shine on without setting. The same number of degrees set off on the meridian, from the south pole, and the globe being turned round, will shew all those places where the sun begins totally to disappear.

PROBLEM XVIII.

To find upon what points of the compass the sun will rise and set, in a given latitude, upon any particular day.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, March 21st. Elevate the globe to the assigned latitude; find the sun's place in the ecliptic for the given day; bring it to the eastern verge of the horizon, and it will shew that the sun rises due east: bring the same place to the western verge of the horizon, and it will appear that the sun sets due west on the given day.

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PROBLEM XIX.

To find the length of the longest day in any particular latitude.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north. Elevate the globe to the given latitude; bring the first degree of Cancer, the boundary of the length of days in north latitude, to the eastern verge of the horizon; set the index of the horary circle to 12 at noon; bring the first point of Cancer to the western verge of the horizon; then observe the number of hours contained between 12 at noon and the hour pointed to, which will appear to be 16 hours 30 minutes, the length of the longest day; which subtracted from 24, will give the duration of the shortest night, viz. 7 hours 30 minutes.

PROBLEM XX.

To find the length of the shortest day in any particular latitude.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north. Elevate the globe to the given latitude; bring the first point of Capricorn, the boundary of the shortest day in north latitude, to the eastern verge of the horizon; set the index of the horary circle to 12 at noon; bring the first point of Capricorn to the western verge of the horizon; then observe the number of hours contained between 12 at noon and the hour pointed to, which will appear to be 7 hours 30 minutes, the length of the shortest day; which, subtracted from 24, will give the duration of the longest night, viz. 16 hours 30 minutes.

PROBLEM XXI.

To find the time of the rising and setting of the sun, the latitude of the place and day of the month being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, September 22. Elevate the globe to the given latitude; find the sun's place in the ecliptic, and bring it to the brazen meridian; set the index of the horary circle at noon; turn the globe till the sun's place touches the eastern verge of the horizon, and the index will point to the time of rising, viz. at 6 hours; then turn the globe till the sun's place touches the western verge of the horizon, and the index will shew the time of the sun's setting, viz. at 6 hours. The hours between the sun's rising and setting being numbered according to the revolution of the globe, will give the length of the day; or, more practically, the hour of setting being doubled will give the same.

PROBLEM XXII.

To find the latitude, the length of the longest day being given.

EXAMPLE.

Given 18 hours for the longest day. Bring the first degree of Cancer to the meridian, without regarding the position of the globe; set the index to noon; turn the globe westward, till the index points to 9, the half of the given hours; keep the globe fixed, and move the meridian till the first degree of Cancer coincides with the horizon; then observe what degree of the meridian is cut by the horizon under the north pole, which will appear to be 58 degrees 30 minutes, the latitude required.

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PROBLEM XXIII.

To find what climate any place is in, the latitude being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north. Find the length of the longest day by Problem XIX, which is 16 hours 30 minutes; from which subtract 12; and the remainder being turned into half hours, will give 9, the required climate.

PROBLEM XXIV.

To find the beginning of morning twilight, and the end of evening twilight, the latitude of the place and day of the month being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, April 10. Elevate the globe to the given latitude; fix the quadrant of altitude in the zenith; find the sun's place in the ecliptic for the given day, and bring it to the meridian; set the index of the horary circle at noon; find the degree of the ecliptic opposite to the sun's place, by turning the globe till the index points to 12 at night; move the globe till the degree opposite the sun's place and the 18th degree on the quadrant of altitude coincide, on the western side of the globe; then observe what hour the index points to, which will be at 3 in the morning nearly, the time when twilight begins. Move the globe again till the degree opposite the sun's place and the 18th degree of the quadrant of altitude coincide, on the eastern side of the globe, observing what hour the index points to, which will be at 9 in the evening nearly, the end of twilight. By subtracting the time of sun rising, from the commencement of twilight, you have the duration of twilight in the morning; and by subtracting the time of sun-setting from the end of twilight, you have the duration of evening twilight.

PROBLEM XXV.

To find all those places whose longest days are of the same length, the length of the longest in any particular place being given.

EXAMPLE.

Given 15 hours for the longest day. Find the latitude from the Table of Climates, corresponding to the given length of the day; observe it on the brazen meridian; then turn the globe round, and all those places falling under the same degree of the meridian, have their longest days the same.

PROBLEM XXVI.

To find in what parallel of latitude the sun never sets for an assigned number of days, not exceeding half a year.

EXAMPLE.

Given 160 days. Reckon as many degrees on the ecliptic, beginning at the first degree of Cancer, as amount to half the given number of days; bring the point where the reckoning ends to the meridian; observe how many degrees are intercepted between it and the pole, which will appear to be 86: reckon the same number of degrees on the meridian from the equator towards the pole; and that will shew the required parallel of latitude.

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PROBLEM XXVII.

To find what other day of the year will be of the same length with any given day.

EXAMPLE.

Given March 23. Bring the sun's place to the meridian, and observe what degree it intersects; then turn the globe till some other degree of the ecliptic falls under the same point of the meridian, which is the sun's place for the day required; and, by comparing it with the calendar on the wooden horizon, it will appear to be September 21.

PROBLEM XXVIII.

To know at what hours of the day the sun will be due east or west, the latitude of the place and the day of the month being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, May 1. Elevate the globe to the given latitude; bring the sun's place to the meridian; set the index to noon; fix the quadrant of altitude in the zenith, bring it to the east point of the horizon, and turn the globe round till the sun's place touch it's graduated edge; then observe the hour pointed to by the index, which is three quarters past six in the morning, when the sun is due east: bring the quadrant to the west point of the horizon, and turn the globe till the sun's place touch it's edge; then observe the hour pointed to, which is nearly five in the afternoon, when the sun is due west.

PROBLEM XXIX.

To find all those places which have the same, or the contrary hours of the day, with a place given.

EXAMPLE.

Given Lisbon. Bring Lisbon to the meridian, and observe what places are exactly under the eastern side of the upper semicircle of the meridian, for all those places have the same hours of the day.

To find those places which have contrary hours, set the index at noon, turn the globe till the index comes to midnight, and observe what places lie under the eastern side of the upper semicircle of the meridian, for all those places have opposite hours with those at Lisbon.

PROBLEM XXX.

To find in what places it is noon, or any other hour, a particular place and hour of the day being given.

EXAMPLE.

Given London, at ten, after meridian. Bring London to the meridian; set the index to the given hour; turn the globe till it points at noon; and observe all those places which are under the eastern side of the upper semicircle of the meridian, for in such it is noon at the given time. In the same manner, by setting the index to any particular hour, with the place brought under the meridian, and turning the globe till the index points to any other required hour, the time in all those places falling under the eastern side of the upper semicircle of the meridian may be known.

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PROBLEM XXXI.

To find all those places where the sun is rising or setting, that are illumined, or in darkness, the latitude of a place, day, and hour, being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, July 1, at ten, after meridian. Elevate the pole to the assigned latitude; find the particular place where the sun is vertical at the given time, and bring it to the meridian; observe what places are in the western semicircle of the horizon, for in them the sun rises at the given time; then observe what places are in the eastern semicircle of the horizon, for in them the sun sets at that time: those places lying under the upper meridian have mid-day, and consequently the upper hemisphere of the globe is enlightened; while those places lying under the lower meridian have midnight, and consequently the lower hemisphere is darkened.

PROBLEM XXXII.

To find the time when the moon will rise, set, south, or come to the meridian, of any given place; the latitude of the place, day of the month, and the moon's latitude and place, being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, August 1, the moon 20 degrees 30 minutes Pisces, and her latitude 4 degrees south. Elevate the globe to the given latitude; bring the sun's place to the meridian; set the index of the horary circle to noon; find the moon's place in the ecliptic, attending to her latitude, and turn the globe till it coincides with the eastern side of the horizon, then will the index shew the time of the moon's rising: bring the moon's place to the meridian, and the index will shew the southing; then bring the moon's place to the western side of the horizon, and the index will shew the time of setting.

PROBLEM XXXIII.

To find all those places in which a lunar eclipse will be visible, a particular day and hour being given.

EXAMPLE.

Given an eclipse of the moon, September 10, at half past 11 at night. Find the sun's place in the ecliptic for the given day, and then observe the point exactly opposite to it, which is the moon's place at that time; find the place upon the globe to which the sun is vertical at the given hours, and likewise the antipodes of that place; bring such antipodes to the horizon under the meridian, then observe what places are in the upper hemisphere of the globe, for to all such the eclipse will be visible more or less.

PROBLEM XXXIV.

To find all those places in which a solar eclipse will be visible, a particular day and hour being given.

EXAMPLE.

Given an eclipse of the sun, August 1, at 10 hours 15 minutes after meridian. Find the sun's place in the ecliptic for the given day, and then the particular place to which the sun is vertical at that time; bring that place to the meridian; elevate the pole to the latitude of that place, and observe all those places which lie under the upper hemisphere, for to such will the eclipse be visible.

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PROBLEM XXXV.

To observe upon the globe at once the length of days and nights, with the commencement and duration of seasons, a particular latitude being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north. Rectify the globe to the assigned latitude; bring the first point of Cancer to the meridian; then observe all the parallels of north latitude from the equator to the tropic of Cancer, which represent the length of diurnal arches or days in summer; observe again all the parallels of south latitude from the equator to the tropic of Capricorn, which represent the length of diurnal arches or days in winter. Then, by looking along the ecliptic from Aries to Cancer, the beginning and end of spring may be seen; from Cancer to Libra forms the summer quarter; from Libra to Capricorn, the autumn; and from Capricorn to Aries again, the winter quarter. Thus may various phenomena in geography and astronomy become self-apparent to the most common apprehension.

PROBLEM XXXVI.

To find how many miles make a degree of longitude, in any given parallel of latitude.

EXAMPLE.

Given the parallel of latitude for London in 51 degrees 32 minutes north. With a pliant piece of fine brass-wire take off any number of degrees from the given parallel, suppose 20; then apply that distance to the equator, and observe how many degrees it makes there; after which use the following proportion.

As 20, on the equator,

Are to the number in the latitude given;

So is one degree of the equator,

To the number of minutes equal to a degree in the assigned latitude.

By which it will appear that 37 minutes 5 seconds make a degree in the latitude of 51 degrees 32 minutes north.

PROBLEM XXXVII.

To find the bearing of one place from another.

EXAMPLE.

Given London, to find the bearing of Rome from it. Elevate the globe to the latitude of London; bring London to the meridian, and fix the quadrant of altitude in the zenith; lay the edge of it to Rome, and observe what point it cuts on the horizon, which will appear to be south-east, quarter east, or $4\frac{1}{2}$ points.

PROBLEM XXXVIII.

To find all those places which are situate upon any point of the compass, from a given place.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, to find all those places which lie north-east by east, south south-west, or west north-west of the same. Elevate the globe to the given latitude, and bring London to the meridian; fix the quadrant of altitude in the zenith, and apply the end of it to the first given point on the horizon; do the same in order with

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with the rest, and all those places that lie exactly under it's edge are those which bear from the given place, according to the assigned point.

PROBLEM XXXIX.

To find the distance between two given places.

EXAMPLE.

Given London and Bourdeaux, both lying under the same meridian. Bring them severally to the meridian, and count the distance between them in degrees; which, reduced into miles, will give the answer. But if the given places lie in different latitudes, add the two latitudes together, and the sum is the distance in degrees; which reduce into miles. If two places lie under the same parallel of longitude, bring them severally to the meridian, and observe where their meridians intersect the equator, for the distance between those intersections is equal to the distance in degrees, between the different places upon their proper parallels, which varies according to the latitude, as has been observed before. But if two places have different meridians and different parallels, bring one of them to the brazen meridian, and fix the quadrant of altitude over that place; then bring the edge of the quadrant to the other place, and observe the number of degrees intercepted between them; which, reduced into miles, will give the answer as before.

PROBLEM XL.

To find the duration of twilight at the north pole, and likewise how long night continues there, after twilight or refraction totally ends.

EXAMPLE.

Given the north pole. Bring the north pole to the zenith; that is, let the equator be in the horizon; turn the globe till the first degree of Libra, or sun-set, falls directly under 18 degrees of the meridian, in south declination, which will be in 20 minutes of Scorpio, the sun's place on the 12th of November, or the day when twilight ends: then turn the globe till some other point of the ecliptic meets the same degree of south declination, which will be 10 degrees of Aquarius, the sun's place for January the 29th, till which time it will be total darkness, under the north pole; from this time twilight begins again, and continues till the sun enters Aries, March 21, when a day of six months commences at the pole.

PROBLEMS ON THE CELESTIAL GLOBE.

PROBLEM I.

To find the sun's right ascension, the day of the month being given.

EXAMPLE.

GIVEN October 1. Bring the sun's place to the meridian, and the degree on the equinoctial which is cut by the meridian is the right ascension required, which appears to be 188 degrees, reckoning from the first point of Aries.

PROBLEM II.

To find the sun's declination, the day of the month being given.

EXAMPLE.

GIVEN November 1. Find the sun's place in the ecliptic, and bring it to the meridian; then observe what degree of the meridian the sun's place lies under, which appears to be 15 degrees south.

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PROBLEM III.

To find the day of the month, the sun's declination being given.

EXAMPLE.

Given 15 degrees south, for the sun's declination from Libra. Observe the given degree on the meridian; turn the globe till some point of the ecliptic from Libra corresponds with it, which will be at 9 degrees of Scorpio; then, by looking on the horizon, the day of the month will appear to be November 1.

PROBLEM IV.

To find the sun's oblique ascension and descension, the latitude of a place and day of the month being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, September 28. Elevate the globe to the given latitude; find the sun's place, and bring it to touch the eastern verge of the horizon, and the degree of the equator cut by the horizon, viz. 185 degrees, is the oblique ascension required: then bring the sun's place to touch the western verge of the horizon, and the degree of the equator cut by it, viz. 180 degrees, is the oblique descension required.

PROBLEM V.

To find the sun's ascensional difference, or how much he rises or sets before or after six, the latitude of a place and the day of the month being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, September 28. Find the sun's right ascension by Problem I. and his oblique ascension by Problem IV. then subtract the lesser from the greater, which gives the ascensional difference; this being reduced into miles, and divided by 15, the number of degrees of the equator that pass the meridian of any place in an hour, will give the answer in time that the sun rises or sets before or after 6 o'clock.

PROBLEM VI.

To find the sun's amplitude, the latitude and day of the month being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, September 28. Elevate the globe to the given latitude; find the sun's place in the ecliptic, and bring it to the eastern verge of the horizon, which shews his rising; then observe how many degrees the sun is from the east point, for that is his amplitude at rising on the given day, and is about 4 degrees towards the south: then bring the sun's place to the western verge of the horizon, and observe how many degrees the sun is from the west points, for that is his amplitude at setting; namely, about 4 degrees towards the south.

PROBLEM VII.

To find the sun's azimuth, the latitude, day of the month, and hour, being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, July 22, at 9 A. M. Elevate the globe to the given latitude; fix the quadrant of altitude in the zenith; find the sun's place

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place in the ecliptic, and bring it to the meridian; set the index to noon; turn the globe till the index points to the given hour; bring the edge of the quadrant to touch the sun's place; and observe the distance between the fourth point and the quadrant, which will appear to be about 66 degrees east, the azimuth at the given time.

PROBLEM VIII.

To find the hour of the day, the latitude, day of the month, and sun's azimuth, being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, July 22, the sun's azimuth being 66 degrees east. Elevate the globe to the given latitude; find the sun's place in the ecliptic, and bring it to the meridian; set the index at noon; fix the quadrant of altitude in the zenith, and move it's edge to the given azimuth; then move the globe, till the sun's place touches the edge of the quadrant, when the index will point to 9 A.M. the hour required.

PROBLEM IX.

To find the declination of any given star.

EXAMPLE.

Given Deneb Alafed, the bright star in the Lion's Tail. Bring it to the meridian, and observe it's distance from the equinoctial, which is about 16 degrees north, the declination required.

PROBLEM X.

To find the right ascension of any given star.

EXAMPLE.

Given Cor Leonis, or the Lion's Heart. Bring the given star to the meridian, and observe what degree of the equinoctial is cut by it, reckoning from the first point of Aries, which appears to be 148 degrees 30 minutes, the right ascension required.

PROBLEM XI.

To find the longitude and latitude of any particular star.

EXAMPLE.

Given Altayr, in Aquila, on the north of the ecliptic. Raise the north pole to 66 degrees 30 minutes, bring the solstitial colure to the meridian; fix the quadrant of altitude in the zenith, extend it to the given star, and it's latitude will be found to be 30 degrees north: then observe where the quadrant cuts the ecliptic, which will be in 298 degrees from Aries, the longitude required.

PROBLEM XII.

To find the time when a star culminates, or comes to the meridian; it's right ascension and the day of the month being given.

EXAMPLE.

Given Castor, it's right ascension being 109 degrees, May 27. Find the sun's right ascension, and bring it to the meridian: set the index at noon; then bring the star's right ascension to the meridian, and the index will point to the time of it's culminating, viz. 2 hours 45 minutes P. M.

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PROBLEM XIII.

To find any particular star on the celestial globe; it's right ascension and declination being given.

EXAMPLE.

Given a certain star, whose right ascension is 75 degrees 30 minutes, and it's declination 9 degrees south. Bring 75 degrees 30 minutes on the equinoctial to the meridian, and directly under 9 degrees south will appear Regel, in Orion, the star required.

PROBLEM XIV.

To find the oblique ascension and descension of any particular star; the latitude of the place and the star being given.

EXAMPLE.

Given Bellatrix, in Orion; and London, in latitude 51 degrees 32 minutes north. Rectify the globe to the given latitude; bring the given star to the eastern verge of the horizon, and observe what degree of the equinoctial is cut by the horizon, for that is it's oblique ascension, viz. 81 degrees 30 minutes: then bring the given star to the western verge of the horizon, and observe what degree of the equinoctial is cut by it; for that is the oblique descension, viz. 74 degrees.

PROBLEM XV.

To find the time of a star's rising, setting, and duration above the horizon; the star's name, latitude of the place, and the day of the month, being given.

EXAMPLE.

Given Vindemiatrix, in Virgo; and London, in latitude 51 degrees 32 minutes, June 4. Elevate the globe to the given latitude; bring the sun's place to the meridian; set the index to noon; turn the globe till the given star touches the eastern verge of the horizon, when the index will point to rather more than 3 hours 4 minutes P.M. bring the star to the western verge of the horizon, and the index will shew it's time of setting, which is 3 hours A.M. the time between it's rising and setting being counted, according to the rotation of the index, will shew it's duration above the horizon.

PROBLEM XVI.

To find all those stars that will culminate, south, or be on the meridian, at noon or midnight; the day of the month being given.

EXAMPLE.

Given November 1. Bring the sun's place to the meridian; set the index to noon; then observe what stars lie under the meridian, for such are south at noon: turn the globe till the index points to twelve at night; then observe what stars lie under the meridian, for such are south at midnight.

PROBLEM XVII.

To find the distance of two given stars in degrees and minutes.

EXAMPLE.

Given Deneb Alafed, in Leo; and the star marked γ , in Urfa Major; both under the same meridian. Bring the given stars to the meridian, and observe their declinations; the difference between which is the distance required, viz. 39 degrees. If the given stars lie under the

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the same parallel, or in an oblique situation, raise them above the horizon, and bring one of them to the meridian; fix the quadrant of altitude over it, and extend it to the other star; then the number of degrees on the graduated edge of the quadrant, intercepted between them, will shew the distance.

PROBLEM XVIII.

To find the hour of the night; the latitude of a place, day of the month, and the altitude of any star, being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, December 28; and Deneb Alafed, in Leo, altitude 40 minutes east. Elevate the globe to the given latitude; fix the quadrant of altitude in the zenith; bring the sun's place to the meridian; set the index to noon; move the globe and quadrant together, till the centre of the star meets the quadrant in the given degree of it's altitude; then observe the hour pointed to by the index, which is 2 hours A.M. the time required.

PROBLEM XIX.

To find the azimuth of any star; the latitude of the place, with the day and hour, being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, July 1, at 9 P.M. and Arcturus, in Bootes. Rectify the globe to the given latitude; bring the sun's place to the meridian; set the index to noon; fix the quadrant of altitude in the zenith; turn the globe till the index points to the given hour: find Arcturus on the eastern side of the meridian, and lay the quadrant of altitude exactly over it; observe where it cuts the horizon, which is in 37 degrees north east by east, the azimuth required.

PROBLEM XX.

To find the hour of the night; the latitude of a place, day of the month, and azimuth of any particular star, being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, July 1, and azimuth of Arcturus 37 degrees north east by east. Rectify the globe for the given latitude; bring the sun's place to the meridian; set the index to noon; fix the quadrant of altitude in the zenith; lay it to the given degree of azimuth, and move the globe till the star touches it's graduated edge; then observe the hour the index points to, which is about 9 P. M. the time required.

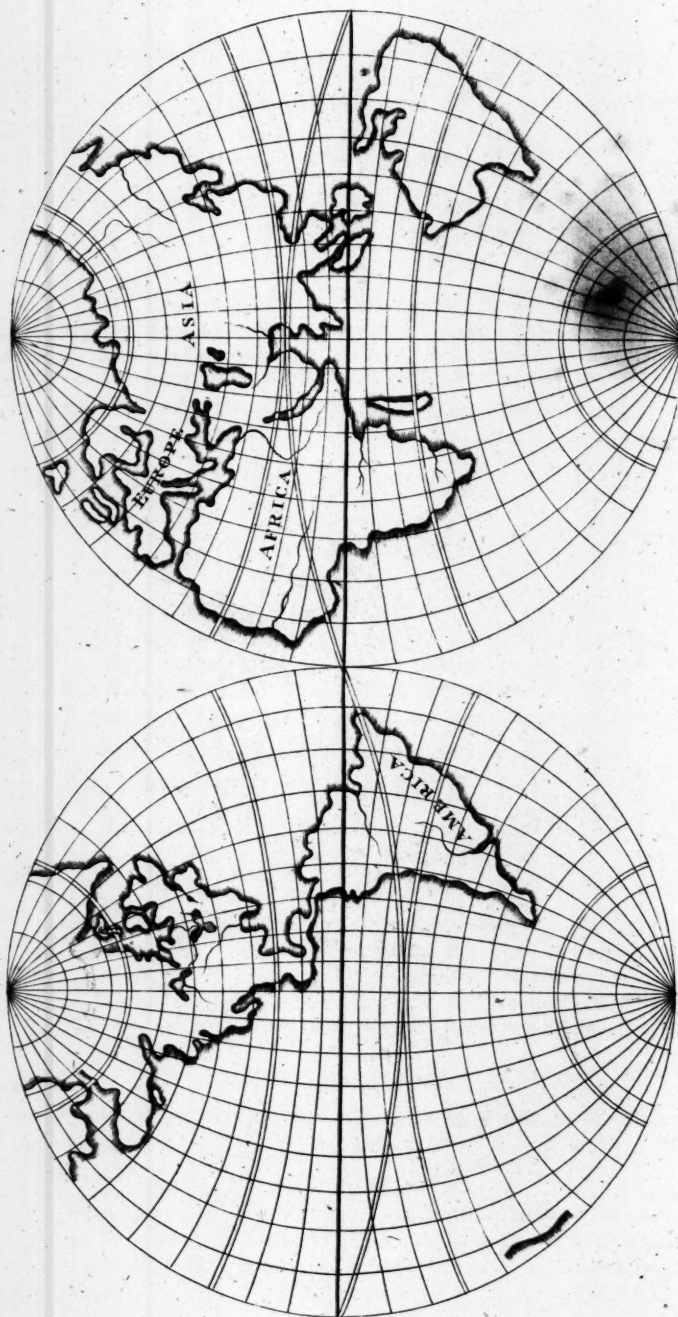
PROBLEM XXI.

To find those stars which never set, as well as those which never rise, in a given latitude.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north. Rectify the globe for the given latitude; turn it round it's axis, and observe what stars towards the north pole do not sink beneath the horizon, for such never set in that latitude, and are from thence called stars of perpetual apparition: turn the globe again quite round on it's axis, and in turning look under the

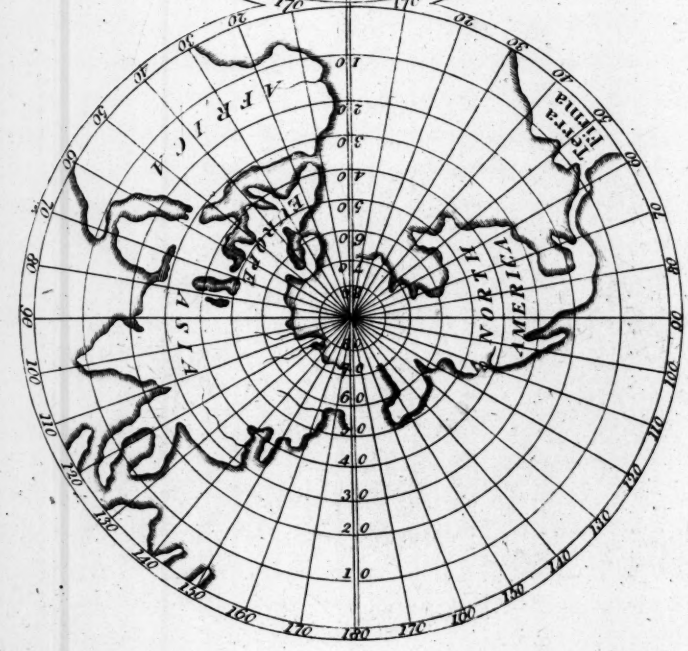
A General STEREOGRAPHIC MAP, on the Plane of the Meridian.



Published as the Act directs, by Haden & Co Nov^r 1. 1783.

T. Woodman & Co. London, 1783.

STEREOGRAPHIC MAP.



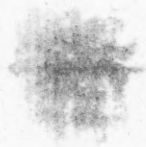
ORTHOGRAPHIC MAP.



on the Plane of the Equator.

Published as the Act directs by Harrison & Co. Dec. 1. 1843.

T. W. Woodman & Co. London, 1843.



5

STERÉOGRAPHIC PROJECTION,

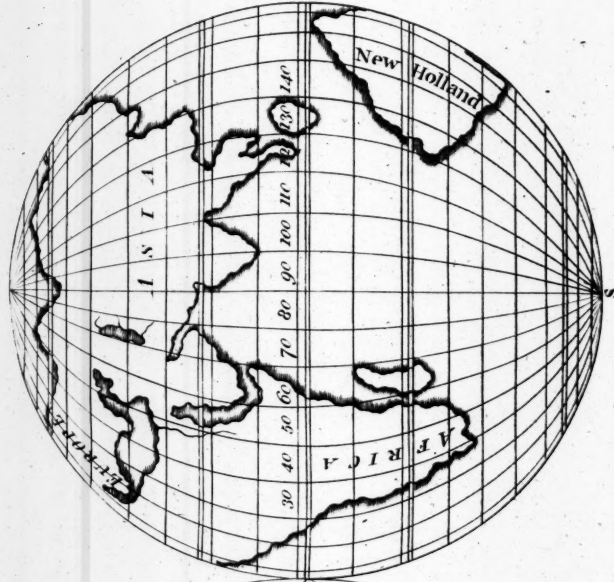
on the



Plane of the Horizon.

ORTHOGRAPHIC PROJECTION,

on the



Plane of the Meridian.

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the horizon, and observe what stars towards the south pole never appear above the horizon, for such never rise in the given latitude, and are from thence called stars of perpetual occultation.

PROBLEM XXII.

To set the globe in such a manner as to represent the face of the stars above the horizon; the latitude of a place, with the day and hour, being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, November 1, at noon. Set the globe due north and south, allowing for the variation; elevate it to the given latitude; bring the sun's place to the meridian, and set the index to noon: thus you have a natural representation of the stars, if they could be seen at that time. If you desire to see the stars that are above the horizon at any other hour, turn the globe till the index points to the given hour, and observe what stars are then above the horizon, some of which will be always rising, setting, or culminating, as may be evidently seen by turning the globe till the index points to a later hour than it stood at before.

PROBLEM XXIII.

To find all those stars that rise and set cosmically, or with the sun; the latitude of the place and day of the month being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, November 1. Rectify the globe for the given latitude; bring the sun's place to the eastern verge of the horizon, and observe what stars are cut by the said horizon, for those stars rise cosmically: then observe what stars are cut by the western verge of the horizon, for such set cosmically.

PROBLEM XXIV.

To find all those stars that rise and set achronically, or when the sun sets; the latitude of a place and the day of the month being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, November 1. Rectify the globe for the given latitude; bring the sun's place to the western verge of the horizon, and observe what stars are cut by the eastern horizon, for such rise achronically: then observe what stars are cut by the western horizon, for such set achronically.

PROBLEM XXV.

To find all those stars that rise and set heliacally, or a little before sun-rising, or after sun-setting; the latitude of a place and the day of the month being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, November 1. Rectify the globe to the given latitude; bring the sun's place to the eastern verge of the horizon, and fix the quadrant of altitude in the zenith, and observe what stars of the first magnitude are 13 degrees above the horizon, and what stars of the second magnitude are 14 degrees above the horizon, &c. for such are said to rise heliacally: then bring the sun's place to the western side of the horizon, and turning the quadrant westward, observe what stars of the first magnitude

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altitude are 13 degrees above the horizon, and what stars of the second magnitude are 14 degrees above the horizon, &c. for such set heliacally.

PROBLEM XXVI.

To find the moon's rising, fouthing, and setting; the latitude of a place, day of the month, and moon's place in the ecliptic, being given.

EXAMPLE.

Given London, in latitude 51 degrees 32 minutes north, June 1; the moon's place 17 degrees in Aquarius. Elevate the globe to the given latitude; bring the sun's place to the meridian; set the index to noon; bring the moon's place to the eastern verge of the horizon, and the index will point to 10 minutes A. M. the time of her rising; bring it to the meridian, and the index will point to 4 hours 35 minutes A. M. the time of her fouthing; then bring it to the western verge of the horizon, and the index will shew the time of her setting, viz. about 9 hours 30 minutes A. M.

PROBLEMS IN NAVIGATION.

SOLVED BY THE GLOBES.

For finding the Ship's Latitude by the Sun.

PROBLEM I.

To find the ship's latitude; the sun's declination and amplitude being given.

EXAMPLE.

Given the sun's declination 15 degrees west, and amplitude 20 degrees northward. Elevate the pole to the complement of altitude; bring the first point of Aries to the meridian; fix the quadrant of altitude in the zenith; mark the degrees of the sun's declination upon it; then move the quadrant till that mark cuts the equator, which will be in the degree of latitude required.

PROBLEM II.

To find the ship's latitude; the sun's meridional altitude and declination being given.

EXAMPLE.

Given the sun's meridional altitude 58 degrees, and the declination north 19 degrees 30 minutes. Observe the degrees of declination on the meridian; move it till it is 58 degrees above the horizon on the south side; then observe on the opposite side of the horizon how many degrees the pole is elevated, which is equal to the latitude required; or (more concisely) the degree of the meridian cut by the horizon on the south side is equal to the complement of the latitude.

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PROBLEM III.

To find the ship's latitude; the sun's declination and altitude due east or west being given.

EXAMPLE.

Given the sun's declination 20 degrees north; altitude 22 degrees 30 minutes due east. Elevate the north pole to the complement of the sun's altitude, viz. 67 degrees 30 minutes: fix the quadrant of altitude in the zenith; bring the first point of Aries to the meridian; reckon upwards on the quadrant the sun's declination, and bring the point where the reckoning ends to the equinoctial, and where it cuts the equinoctial will be the complement of latitude required.

PROBLEM IV.

To find the ship's latitude; the sun's declination, and time when he is due east or west, being given.

EXAMPLE.

Given the sun's declination 20 degrees north, and due east at 8 A. M. Elevate the pole to the sun's declination: fix the quadrant of altitude in the zenith, reduce the time from 6 into degrees which is equal to 30 degrees; reckon those degrees upon the horizon from the east towards the south; bring the quadrant of altitude to that point, and the degree of the equinoctial cut by it will be the complement of the latitude required.

PROBLEM V.

To find the ship's latitude; the sun's amplitude and ascensional difference being given.

EXAMPLE.

Given the sun's amplitude 20 degrees southward from the east, and ascensional difference 16 degrees. Elevate the pole to the ascensional difference; fix the quadrant of altitude in the zenith; bring the first point of Aries to the meridian; observe the complement of the given altitude upon the quadrant, and bring the point to the equinoctial; which will cut it in the degree of the sun's declination nearly; and where the quadrant cuts the horizon will shew the elevation of the pole or the latitude required.

For finding the Ship's Latitude by the Stars.

PROBLEM VI.

To find the ship's latitude; the meridian altitude of any known star being given.

EXAMPLE.

Given Capella, it's meridian altitude 74 degrees 15 minutes. Compute the given altitude towards the south side of the horizon, from the given star; and bring the point where it ends, to the south part of the horizon; then observe on the north side how many degrees the north pole is elevated, which will shew the latitude required.

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PROBLEM VII.

To find the ship's latitude; a known star being given on the meridian, and another just rising.

EXAMPLE.

Given Castor on the meridian and Cor Hydræ just rising. Bring the star on the meridian to the meridian of the globe; move the globe till Cor Hydræ is just appearing above the horizon; then observe how many degrees the pole is elevated, which will be to the latitude required.

PROBLEM VIII.

To find the ship's latitude; the day of the month, and hour of the night, when a star is rising or setting, being given.

EXAMPLE.

Given Arcturus rising at 4 hours 34 minutes A. M. October 21. Rectify the globe so as to represent the face of the stars for the given time; then move the meridian with the globe, till the star observed comes to the east or west side of the horizon; observe where the horizon cuts the meridian under the elevated pole, which will be in the latitude required.

PROBLEM IX.

To find the ship's latitude, the declination and azimuth being given.

EXAMPLE.

Given Arcturus, declination 20 degrees, it's azimuth 35 degrees north-east by east. Elevate the pole to the given azimuth; fix the quadrant of altitude in the zenith, observe the star's declination upon it; bring the first point of Aries to the meridian; turn the quadrant of altitude till the given declination coincides with the equinoctial, which will be in the latitude required.

PROBLEM X.

To find the ship's latitude, the altitude and azimuth of a star being given.

EXAMPLE.

Given Procyon, altitude 14 degrees 30 minutes, and azimuth south south-east. Elevate the pole to the altitude of the star; fix the quadrant of altitude in the zenith; bring it to the given azimuth of the star; turn the globe till Procyon coincides with the graduated edge of the quadrant, which will be in the latitude required.

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SECT. VII.

Geographical and Astronomical Paradoxes.

PARADOX I.

THERE is a certain place on the globe, of considerable northern latitude, that has both the greatest and the least degree of longitude.

PARADOX II.

There are two particular places on the globe of the earth, in which there is only one day and one night, during the space of an entire year.

PARADOX III.

There are two particular places on the globe of the earth, where it is neither day nor night twice a year, for the space of fifty-three days.

PARADOX IV.

There are three very remarkable places on the continent of Europe, lying under three different meridians, which yet all agree in longitude and latitude.

PARADOX V.

There are three very remarkable places on the continent of Europe, differing both in longitude and latitude, which yet all lie under the same meridian.

PARADOX VI.

There are various places in the islands of Cuba and Hispaniola, where the gnomon of a certain kind of sun-dial will cast no shadow at several seasons of the year, and yet the exact time of the day may be known thereby.

PARADOX VII.

There is a particular place on the globe of the earth, where the winds, though veering round the different points of the compass, always blow from the south.

PARADOX VIII.

There is a remarkable river in the county of Oxford, over which is a bridge of such a breadth, that 5000 men abreast may pass along upon the same, without crowding one another in the least.

PARADOX IX.

There are several places of the earth distant from one another 500 miles and upwards; and yet neither of them hath latitude or longitude.

PARADOX X.

There are three different places on the continent of Europe, equi-distant from one another 1000 miles; and yet there is a fourth place so situate in regard to the three former, that

that a man may travel on foot from it to any of them in a natural day, without the smallest fatigue.

PARADOX XI.

There are two distinct places on the globe of the earth, so situated in respect to one another, that though the first lies due east from the second, the second is not due west from the first.

PARADOX XII.

There is a certain island on the continent of Europe which contains several houses, and yet it frequently alters it's longitude and latitude.

PARADOX XIII.

There is a certain island lying in the British Channel, which nevertheless is farther from France than England is.

PARADOX XIV.

There are twelve places in England which are equi-distant from one another, and yet it is impossible to bring any more than two of them into a right line.

PARADOX XV.

There is a certain tract of land on the terraqueous globe exactly two miles long, on which if a man travel, he will go the first mile due north, and the second due south, without altering his course in the least.

PARADOX XVI.

There is a particular place on the globe so situated, that if twelve men set out on twelve different meridians, they must all travel due north.

PARADOX XVII.

There are ten different places, all lying under the same meridian, exactly one mile apart, and yet their situation is such, that it is impossible for them all to be equi-distant.

PARADOX XVIII.

There is a certain structure in the county of Middlesex, which is situated in such a particular manner, that when a man has travelled thirty, forty, or fifty miles regularly, he will neither be nearer to it, nor farther from it, than when he first set out.

PARADOX XIX.

There are several places on the surface of the terraqueous globe, at which, if two men should chance to meet, one would stand upright on the soles of the other's feet, and yet neither of them would change their natural posture.

PARADOX XX.

There is a certain island in the Archipelago, upon which, if two children are born at the same instant, and, living together for several years, should both expire on the same day, the life of the one would surpass the life of the other by several months.

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PARADOX XXI.

There are two remarkable places in Europe, lying under the same meridian, and at a small distance from one another, and yet their respective inhabitants, in reckoning their time, differ one entire day every week.

PARADOX XXII.

There is a place on the terraqueous globe, the air of which contains such a pernicious quality, that it is absolutely impossible for two of the most sincere friends to continue in the same place, in mutual affection, for the space of one minute.

PARADOX XXIII.

There is a certain island in the Northern Ocean, whose inhabitants see the body of the sun every morning before he rises, and likewise every evening after he sets.

PARADOX XXIV.

There is a certain island in the Indian Ocean, to the inhabitants of which the orb of the moon appears to be most illumined when she is in reality least, and to be least illumined when she is really most so.

PARADOX XXV.

There is a certain place in the kingdom of Great Britain, where, if several of the most eminent astronomers were to observe with precision the celestial bodies at the very same instant, their phases and aspects would be really different to each of them.

PARADOX XXVI.

There is a newly-discovered island in the South Sea, the inhabitants of which are of such a peculiar nature, that they are not subject to the sensations of hunger or thirst, cold or heat, or any other affection or passion incident to our race.

PARADOX XXVII.

There is a certain island in the Pacific Ocean, many of whose inhabitants are such savage cannibals, that they not only feed on human flesh, but actually eat themselves, and yet feel no inconvenience.

PARADOX XXVIII.

There is a certain great circle on the surface of the terraqueous globe, on which if a man travels, his head will absolutely go faster than his feet, and yet both will retain their natural posture.

PARADOX XXIX.

There is a certain city in Scotland, the buildings of which are lofty and strong, and yet the walls of those buildings are not parallel to one another, nor perpendicular to the plane on which they are raised.

PARADOX XXX.

There is a particular spot of land within the liberty of the City of London, which is not above fifteen feet over either way, and yet a horse may travel upon it thirty miles a day; besides

fides which, such is the remarkable position of this piece of land, that the horse's near-legs will go a mile farther a day than his off-legs.

PARADOX XXXI.

There is a certain village in the north of England, situated in a very low valley, to the inhabitants of which the sun is nearer every noon by 3000 miles than when he either rises or sets.

PARADOX XXXII.

There are a certain people living on the banks of a newly-discovered river in Africa, who, though they retain the same posture in walking as Europeans, frequently appear to them as if they walked on their heads.

PARADOX XXXIII.

There is a remarkable place in the southern hemisphere, from the meridian of which the sun does not remove for several days at a certain season of the year.

PARADOX XXXIV.

There are several places on the surface of the globe, where the sun, moon, and planets, actually rise and set, according to their respective motions; but the fixed stars do neither.

PARADOX XXXV.

There is a remarkable place on the globe, where the sun and moon, at their full, may both happen to rise at the same time, and on the same point of the compass.

PARADOX XXXVI.

There are two remarkable places on the globe, where all the planets, notwithstanding their respective motions and aspects, always bear upon one and the same point of the compass.

PARADOX XXXVII.

There is a certain place in the county of Kent, where the stars are visible at noon-day, if the sky be not overcast.

PARADOX XXXVIII.

There are several places on the globe of the earth, where the sun comes twice to the same point of the compass both in the forenoon and afternoon.

PARADOX XXXIX.

There is a certain island within the torrid zone, in which, on several days of the year, the sun is due north to one part of the inhabitants, and due south to the other, at the same hour and minute.

PARADOX XL.

There is an island in the Pacific Ocean so strangely situated, that if a ship from Europe sets sail for it, it is possible for two persons to be passengers in it during the same voyage, and yet one of them will sail several leagues farther than the other.

SECT.

S E C T. VIII.

THE CONSTRUCTION AND USE OF MAPS.

A Map is the representation of the earth, or a particular part thereof, on a plane surface: and, as it is impossible to delineate every part of a spherical surface upon a plane, in it's due proportions, without particular distortions or contractions, so every map on which the superficies of the earth is represented, will be distorted in some parts, and contracted in others; and although every part, when accurately measured, will exactly agree with the globe, the appearance of the whole will notwithstanding be different, and even the same parts of the earth will exhibit a different figure as different methods of projection are employed.

Those maps which represent a plan of the whole surface of the terraqueous globe, are called general maps; but those which represent only a section, or a part of it, are called particular ones: these are again divided into geographical or land maps, and hydrographical or sea maps or (as they are more properly called) charts. The two principal methods used in delineating maps are the orthographic and the stereographic: the former of which supposes the eye placed at an infinite distance; and the latter, in the pole or centre of the plane of projection. To form the orthographic projection, it is necessary to conceive the eye placed at an immense distance from the globe, and at the same time a plane passing through the centre of the globe to stand at right angles to the line which connects the centres of the globe and eye; then, if from any point in the circumference of any circle described upon the surface of the globe, a right line be imagined to fall perpendicular on the given plane, and this line be carried round the circumference of the given circle, constantly perpendicular to the plane, and parallel to itself, it will describe on the cutting plane an orthographic representation of that circle; and if, after the same manner, rays infinitely extended be imagined to flow from the eye to the circumference of every circle described upon the globe, and those rays be carried about the circumference of each respective circle, till they return to the place from whence they began to move, they will delineate on the given plane a true orthographic projection of the sphere.

This parallelism and perpendicularity of the generating and describing ray, is the primary and essential property of this orthographic projection; and although, according to the geometrical theory of parallel lines, they can never be conceived to meet, if infinitely produced, when we regard the infinitely small inclination of the infinitely small portion of the incident rays, intercepted between the surface of the sphere and the plane, the inclination of itself vanishes, and the parallel and perpendicular affection really exist. This projection, however, is seldom used, unless in astronomical calculations, for which it is peculiarly adapted.

The stereographic projection of the spheres, on which our maps are generally made, depends upon this principle; that the eye of the observer is supposed to be placed in some point of the superficies of the globe, and from thence, as if the globe were transparent, to behold the concave side of the opposite hemisphere, with all it's respective meridians and parallels as they are delineated on the artificial globe; but the parts about the middle of the hemisphere thus projected must of necessity be contracted, so as to be a little disproportionable in their magnitude to the extreme or outermost parts. These projections admit of three varieties, the equatorial, meridional, and horizontal.

In the equatorial projection, the eye is supposed to be placed in one of the poles of the earth, and from thence to have a full view of the concave hemisphere, with all it's circles; hence, in a map constructed by this method, all the meridians will be straight lines, and the parallels entire circles, having one of the poles for their common centre.

In the meridional projection, the eye of the observer is supposed to be placed in some point of the equator, and from thence to take a view of the opposite concave hemisphere; hence, in

this projection, all the meridians will be curve lines, except the middle one, which will be a straight line; one of the poles will be exactly at the top of the map, and the other at the bottom; and the contraction of all the parallels from the equator to either pole will be exhibited in their true proportions.

In a horizontal projection, the eye of the observer is supposed to be placed in the antipodes of the place upon the horizon of which the projection is made, and from thence to view the opposite concave hemisphere; hence it is evident, that in this projection there will be an endless variety, as the particular place given will always be in the centre of the map, and all the meridians and parallels, excepting the meridian of the place, will be curve lines. The principal convenience of the horizontal projection is, that as the place upon the horizon of which the projection is made is always in the centre of the map, the bearing of any other place from it may be exactly known.

A particular map, or a representation of a section of a hemisphere, is usually projected on the plane of the meridian; and if any particular section to be delineated lies near the equator, the meridians and parallels may be represented by equi-distant and parallel right lines; but if it lies at a considerable distance from the equator, the meridians should converge a little towards the nearest pole, or if the map be a quarter of the globe, the meridians may be converging right lines, and the parallels curve lines.

In provincial, or other small maps, however, in whatever part of the earth the section to be represented is situated, the meridians and parallels must be equi-distant and parallel right lines, drawn through every degree or minute of the longitude and latitude, according to the intended scale.

But, besides these different projections, which are properly applicable to land, there is another commonly used in the construction of sea-charts, called Mercator's Projection, which depends on the method of applying the globe of the earth to a plane, on the following principles.

Conceive a rectangular plane to be rolled about a globe, till the edges of the plane meet and form a kind of concave cylinder, inclosing the globe and touching it's equator; then suppose the surface of this globe to become inflated, from the equator towards the poles, proportionably in latitude as well as in longitude, until every part of it's surface meets that of the concave cylinder, and impresses thereon the lines that are to be delineated on the globular surface. The cylinder, or rectangular plane, being then unrolled, will represent a sea-chart, whose parts bear the same proportion to one another as the corresponding parts on the globe. Both the meridians and parallels of latitude will be straight lines, every parallel of latitude will become equal to the equator, and the meridians will be lengthened as the parallels increase; hence the distances between the parallels of latitude will gradually become wider as they approach the poles, and will increase in proportion to the secants of their respective channels. These secants are obtained by the addition of the distances of the parallels from the equator; and the several distances, which are called meridional parts, being disposed in a table, corresponding to the degrees and minutes in a quadrant, form a list of meridional parts; and these again being set off from the equator, and on the meridian both ways, towards the north and south, will shew the points through which the parallels of latitude must pass.

This projection is of infinite use in navigation, because on it the rhumb-line, or track a ship describes on the surface of the ocean in sailing on a single course, is represented by a straight line; which is different from any other method of projection, where the several degrees of longitude and latitude are drawn in a true proportion to each other.

Having thus given an account of the various projections, we shall subjoin a few practical rules for the construction of maps, according to the methods most usually employed; but it is necessary to premise, that as the minutiae of this art can only be attained by an adept in mathematical science, we shall satisfy ourselves with giving it's general outlines.

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To construct a Map of the World according to the Stereographic Projection, on the Plane of the Meridian.

RULE I.

Describe the primitive circle upon the plane of which the map is to be constructed, with a radius taken from the line of chords upon your scale, by opening the compasses to sixty. This primitive circle will either represent the equator, the meridian, or the horizon, according to the projection intended.

RULE II.

Through the centre of the primitive circle draw a right line to represent the equator, and on each side set off on the equator as many divisions as are necessary from the semi-tangents; and through these points, and the two poles, let circles be described to represent the meridians.

RULE III.

Set off on the axis or right line 90, 90; passing from the centre through the poles the same number of divisions as before, on the equinoctial: and, through these points and divisions on the primitive circle, let other circles be drawn, to represent the parallels of latitude.

RULE IV.

Draw the tropics at the distance of 23 degrees 30 minutes from the equator, and the polar circles at 66 degrees 30 minutes.

RULE V.

Let both the meridians and parallels be properly numbered, and then from a table of latitude and longitude of places, extract those which are to be inserted in the map, and make dots where the meridians and parallels of those longitudes and latitudes intersect one another, which will be their true places on the map.

To construct a General Stereographic Map, on the Plane of the Equator.

RULE.

Describe the primitive circle, and upon it's radius, beginning at the centre, set off 10, 20, 30, &c. degrees, taken successively from the line of semi-tangents on your scale, and through these divisions draw as many concentric circles to represent the parallels of latitude; and then, to represent the meridian lines, draw right lines from the centre to the circumference, equi-distant from one another.

To construct a General Orthographic Map, on the Plane of the Meridian.

RULE.

Describe the primitive circle as before; from the line of sines set off the meridian; and all the parallels of latitude will be right lines, parallel to the equator.

To construct a General Orthographic Map, on the Plane of the Equator.

RULE.

Proceed as before, and mark off the divisions upon the radius, for the parallels of latitude, from the line of sines.

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The horizontal projection of maps, being of a very complex nature, is improper to be considered in any general work; but it is hoped the few rules we have here delivered, with an occasional reference to the explanatory Plates, will render the general doctrine of maps sufficiently familiar.

In every map the north is considered as the upper part, the south as the bottom, the east being on the right-hand, and the west on the left. From the top to the bottom are drawn meridians or lines of longitude, and from one side to another parallels of latitude. The extremities of the meridians and parallels are marked with degrees of longitude and latitude, by means of which, and the scale of miles usually placed in one corner of the map, the situation, distances, and bearings of places, may be found, which will become apparent from the following problems.

PROBLEM I.

To find the distance between two given places on a map.

If the given places be directly east or west, or directly south or north, from one another, their distance may be seen by inspection, on the parallels of latitude and longitude; but if they do not bear from one another on the cardinal points, take their distance with a pair of compasses, and apply it to the scale of miles, or to the degrees of longitude and latitude on the edge of the map.

PROBLEM II.

To find the latitude of any given place.

Extend a thread over the given place, so as to intersect the same degree and minute of latitude on the two extreme meridians, and on them will be seen the latitude required.

PROBLEM III.

To find the longitude of any given place.

Extend a thread over the given place, so as to intersect the same degree and minute of the parallels of longitude, and on them will be found the longitude required.

PROBLEM IV.

To find the difference of longitude between two given places.

Extend a thread as before over each place, and subtract the degrees and minutes from one another; the remainder will shew the differences, which may be reduced into time by reckoning 4 seconds of time for every minute of longitude, and 4 minutes for every degree, or an hour for every 15 degrees.

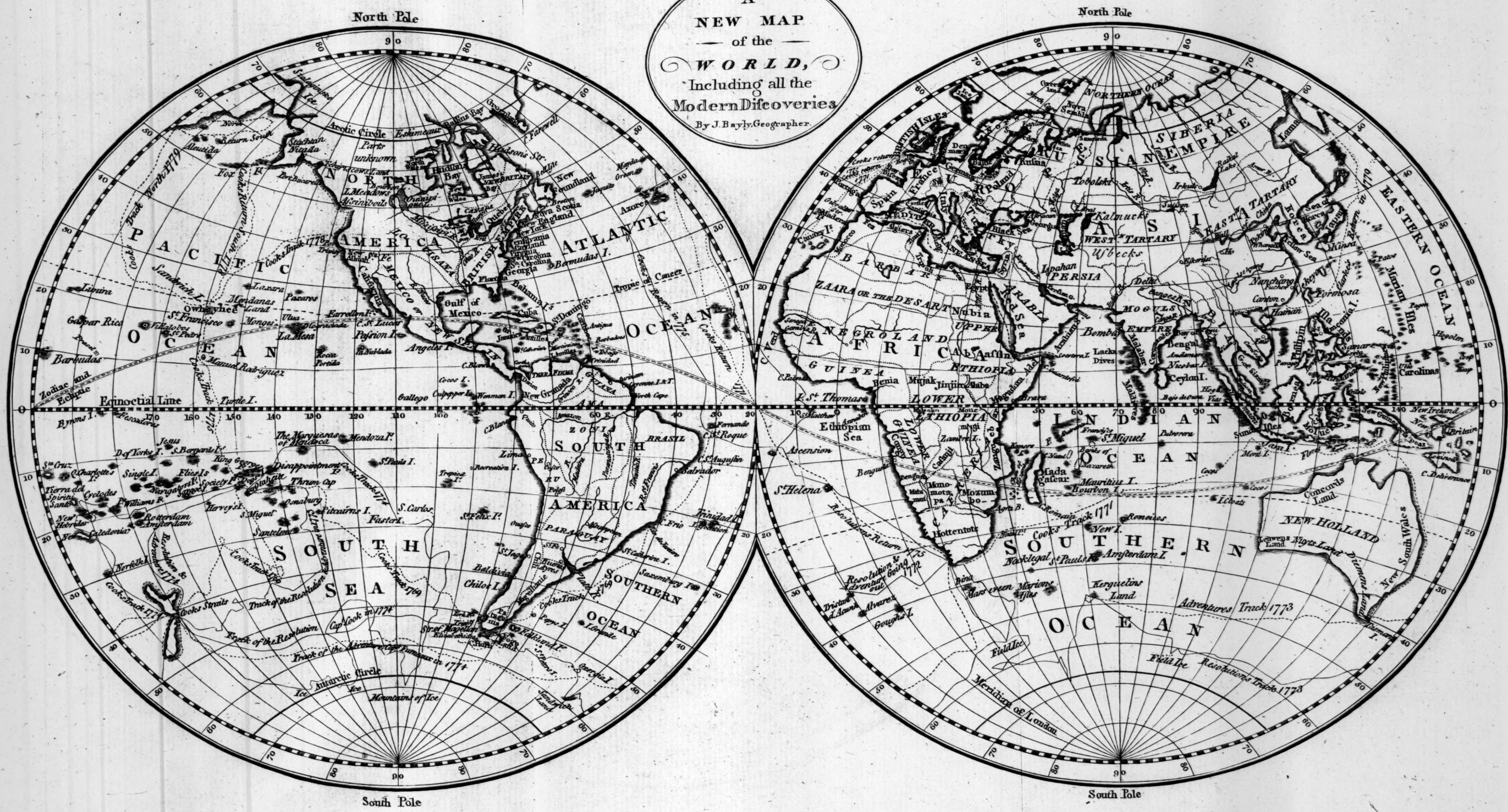
PROBLEM V.

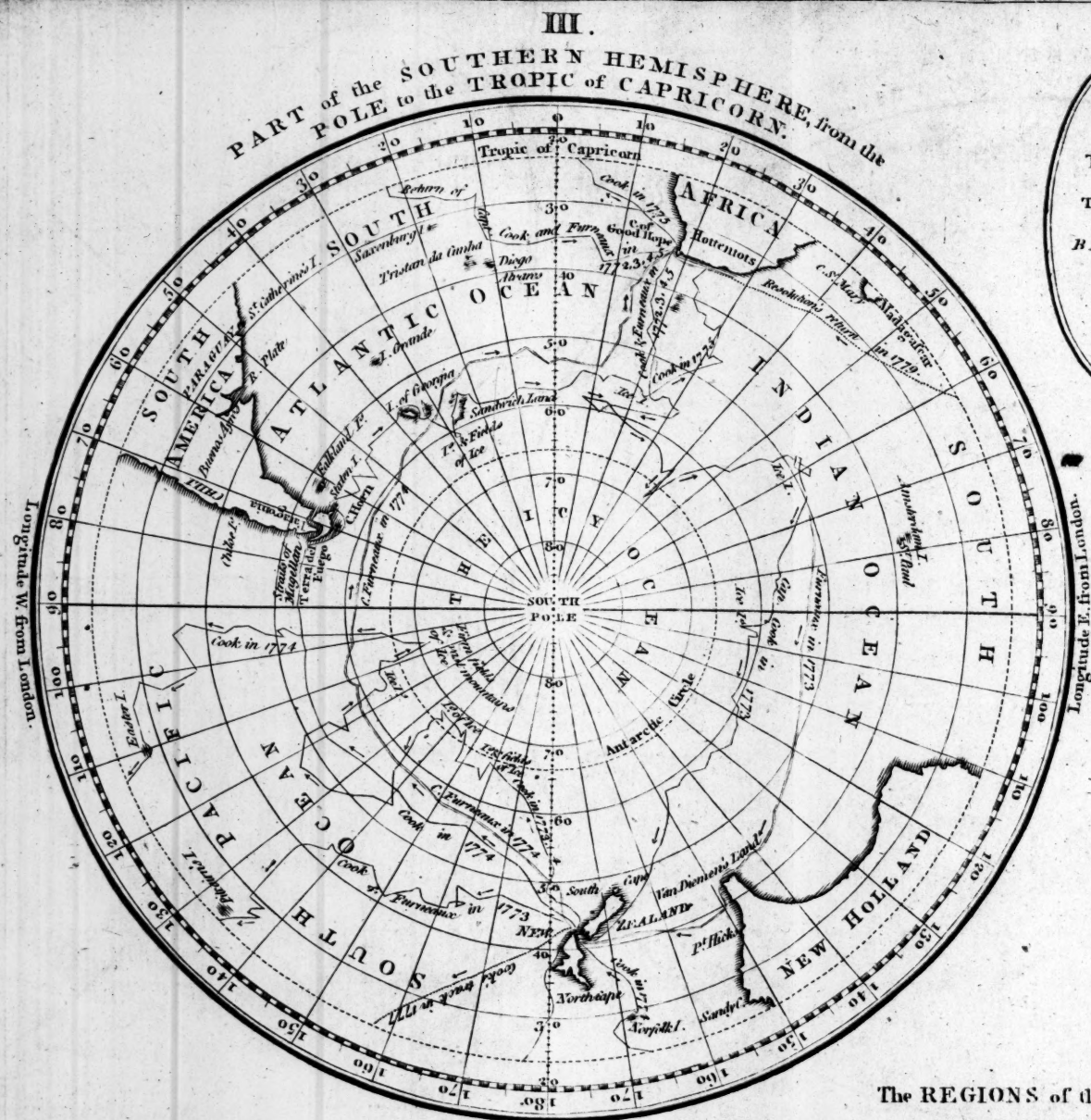
To find a particular place, its latitude and longitude being given.

Extend two threads, the one over the given longitude, and the other over the given latitude; and when the threads intersect one another, the place required will be found.

These rules are all applicable to particular maps, whose meridians and parallels are right lines; but in maps where these are expressed by curves, it is necessary to make a proportionable allowance for them.

A
NEW MAP
— of the —
WORLD,
Including all the
Modern Discoveries
By J. Bayly, Geographer

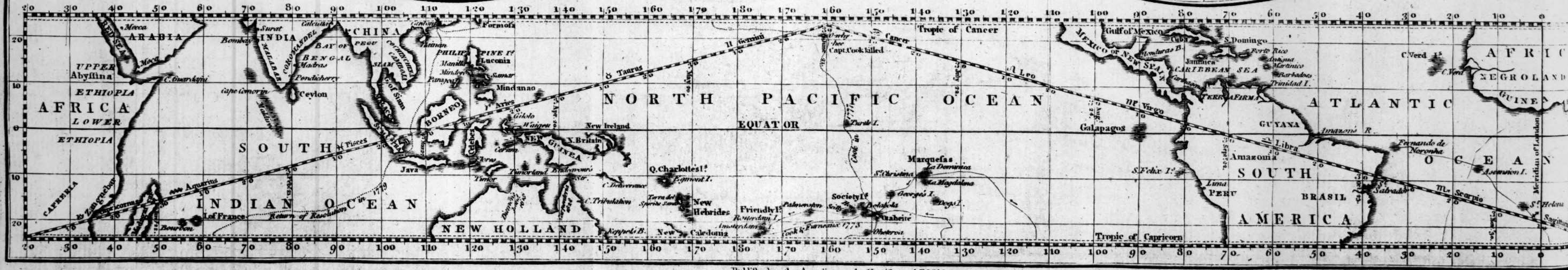




A
NEW MAP
of the
WORLD,
IN
THREE SECTIONS:
Wherein the several
TRACKS and DISCOVERIES
of the
BRITISH NAVIGATORS,
to the
PRESENT TIME,
are distinctly and accurately
LAID DOWN.
BY
J. Bayly, Geographer.
1782.



II.
The REGIONS of the WORLD between the TWO TROPICS.





A
N E W S Y S T E M
O F
G E O G R A P H Y.

A S I A.

WE have in our Preface offered reasons, which we trust will prove satisfactory, for commencing our Geographical System with this quarter of the terraqueous globe; to which we shall only add, that it's immense extent and infinite diversity of country, climate, and productions, claim our first attention; and that the Eastern world is first irradiated by that luminary which can alone guide us in the arduous task of visiting the various nations of the earth.

This vast continent of Asia extends between 25 and 180 degrees of east longitude, and between the equator and 80 degrees of north latitude; and contains from east to west about 4740 miles, and from north to south about 4380. The Frozen Ocean bounds it on the north; on the west it is divided from Africa by the Red Sea, and from Europe by the Levant or Mediterranean, the Archipelago, the Hellespont, the sea of Marmora, the Bosphorus, the Black Sea, the River Don, and an imaginary line drawn from the last mentioned river to the River Tobol, and from thence to the River Oby, which falls into the Frozen Ocean; on the east, this quarter of the world is limited by the Pacific Ocean or Great South Sea, by which also it is separated from America; and on the south by the sea of India.

The division of the immense continent of Asia, as well as of the islands contained in the Levant, the Pacific, and the Indian Oceans, will appear from the following tables; and in our descriptions and accounts of both we shall include the several settlements made and colonies established by the different powers of Europe, completing our geographical, natural,

tural, and political history of each country as we proceed: the manners, customs, languages, and religions of the inhabitants of these settlements and colonies being in general similar to those of the countries from whence they originate, will be described as we treat of the parent states; where there is any difference in either it will be duly noticed.

CONTINENT of ASIA.						
Countries.		Length.	Breadth.	Capitals	Distances and bearings from London.	Religion
Turkey in Asia.	Georgia	210	140	Teflis	1920 E.	Mahometans and a few Christians.
	Turcomania	360	300	Erzerum	1800 S. E.	
	Diarbec, or Mesopotamia	560	310	Bagdat	2160 S. E.	
	Natolia	750	308	Burfa, or Smyrna	1440 S. E.	Mahometans.
	Palestine, or Holy Land	210	90	Jerusalem	1920 S. E.	Mah. and Christ.
	Syria	270	160	Aleppo	1860 S. E.	Mah. and Christ.
	Part of Arabia	1300	1200	Mecca	2640 S. E.	Mahometans.
	Persia	1300	1100	Isfahan	2460 S. E.	Chiefly Mahom.
	India on both sides the Ganges	2000	1000	Siam, or Pegu	5040 S. E.	Idolaters.
	Mogul Empire	2000	1500	Delhi, or Amaxadavad	3720 S. E.	Mah. and Idol.
	China	1440	1260	Pekin	4320 S. E.	Idolaters.
Tartary.	Independant	The several tribes of the Tartars being in a perpetual state of warfare, the countries they possess cannot be accurately divided.		Samarcand	2800 E.	Idolaters.
	Mogulean			Tibet	3780 E.	Idolaters.
	Chinefe			Chynian	4480 N. E.	Idolaters.
	Ruffian			Tobolski	2160 N. E.	Christ. and Ide

ISLANDS

ISLANDS OF ASIA.		
Names.	Chief Towns.	In the possession of, settled by, or trading with.
In the Indian and Pacific Oceans—		
Kurile, or Kamschatka islands	No city or town	Russia
Japan	Jeddo	United Provinces
Ladrone islands	Guam	Spain
Formosa	Tai-ouan-fou	China
Philippines	Manilla	Spain
Spice Islands	Victoria Fort	United Provinces
	Lantor	United Provinces
	Amboyna	United Provinces
	Macassar	United Provinces
	Gilolo	United Provinces
Sunda Isles	Borneo, Caytongee	Open trade
	Achen, Bencoolen	United Provinces, and England
	Batavia, Bantam	United Provinces
Andaman	Andaman	Open trade
Nicobar	Nicobar	Open trade
Ceylon	Candy	United Provinces
Maldives	Caridon	Open trade
Bombay	Bombay	England
New Holland	Uncolonized	
New Guinea		
New Britain		
New Ireland		
New Hebrides		
New Caledonia	Modern discoveries	
New Zealand		
Friendly Islands		
Society Islands		
In the Levant—		
Cyprus	Nicosia	All belonging to the Ottoman empire, by permission of which a trade is open to all nations in amity with the Porte.
Rhodes	Rhodes	
Lesbos, or Mytilene	Castro	
Scio	Scio	
Samos	Cora	
Nicaria	No particular town	
Stanchio	Stanchio	

It would be a vain and unprofitable task, to attempt a general description of a country which, extending from the frozen wilds of Siberia to the glowing sands of Indostan, comprehends, in a gradation from extreme cold to intense heat, all climates, all soils, and consequently almost all kinds of productions; and still less profitable or useful would be the labour of offering general accounts of the persons, manners, dresses, tempers, or dispositions, of the inhabitants of such remote and different countries. The Siberian, wrapped in furs, pursues the beast of the forest through inhospitable wastes and barren mountains, or traverses in his sledge immeasurable tracts of snow, and pursues his course over the frozen desert, uninterrupted by hills, vallies, or rivers: the hardy Tartar, nursed in arms, scours the uncultivated plain, and in the rigours of a camp, and the vicissitudes of war, reigns uncontrouled, and enjoys the blessings of freedom in scenes of savage ferocity.

But as we advance towards the southern regions, where the bounties of Nature have been bestowed with a liberal hand, where the fertile earth repays the labourers toil with vast increase, and where great part of the necessaries of life are supplied by natural productions, which court the happy native to "*pluck and eat*;" the inhabitant partakes of the soil, and though possessed of faculties which might be employed advantageously in the most active scenes of life, yet as he is impelled by no wants to the employment of them, he sinks into effeminate indolence, and dedicates to the indulgence of his appetites, the gratification of his passions, and the pursuit of pleasures, the noblest endowments of God.

Yet, devoted as the southern Asiatics are to luxury and ease, and the inventive powers suspended in a lethargy of indulgence, the imitative arts flourish, and they arrive at unrivalled perfection in the construction of such articles as are destined to contribute towards the enervating pleasures of sense and fancy.

If our present plan would admit of speculative discussions, we should be led to consider how far that spirit of idleness and dissipation, that fondness for pomp, splendor, and magnificence, which have evidently marked the inhabitants of the warmer climes of Asia, from the earliest periods of historical record; can be reconciled to that thirst of glory, that endurance of toil and hardship, and that persevering zeal, which enabled the several conquerors from the east to triumph over the plain, frugal, and martial Greek, and those northern nations, whose sturdy descendants, at a future day, threatened Rome itself, and shook the walls of that mighty republic till they trembled to the basis.

Pursuing the same train of ideas, we should reflect with astonishment on the unaccountable revolutions which have taken place in this quarter of the globe; where a handful of Romans, with a flight more rapid than their own eagle, carried the arms and spread the terrors of that republic beyond the Ganges, sweeping away the mighty empires of the Medes, Assyrians, and Persians, and extending the limits of her sway to countries which had not yet even heard the name of their conquerors.

Nor should we less admire the rise and progress of the Saracen power; a race of people whose origin is so obscure, that historians have been unable to trace it with precision, and who notwithstanding founded an empire on the declension of the Roman greatness, which from that period to the death of Tamerlane the Great, spread terror, devastation, and destruction,

destruction, over an immense extent of this quarter of the world, involving kingdoms, provinces, cities, arts, sciences, and freedom, in one undistinguished ruin.

Nor will our wonder cease, when we find a new, extensive, and hitherto permanent empire, start from the ashes of the former; and, under a religion and form of government equally inimical to arms and commerce, acquire immense power and unshaken stability; and, amidst frequent revolutions and intestine commotions, arriving at such a pitch of greatness, as to be courted in alliance by all the powers of Europe.

Nor are the religions of the Asiatics less various than their climates: in a very considerable part of Asia the doctrines of Mahomet prevail; idolatry, under various forms, is extended over a still larger proportion; whilst Christianity, clouded with errors and superstition, and oppressed by the weight of opposing numbers, can hardly preserve the sacred flame from extinction, in a very small and inconsiderable division of this great and populous quarter of the globe.

The vast variety of governments affords also an almost equal number of different languages, denominated from the respective countries; Arabic, Persian, Tartarian, Malayan, Chinese, Japanese, Russian, and Turkish: the modern Greek of the Morea, and the shores of the Levant, has lost that dignity and purity which gave it classical pre-eminence, and is little more than a jargon composed out of most of the languages of Europe.

Asia may be generally considered as comprehended in the description of Turkey in Europe, Russian Tartary, and the empires of China, India, and Persia; though subdivided into many lesser kingdoms and states, yet they are for the most part dependent on these mighty monarchies.

Besides the several European settlements and colonies mentioned in the Insular Table, Great Britain has made considerable establishments, and acquired an extent of territory at Bengal, Madras, and other parts of the empire of India; and factories have been formed in China, Persia, and Arabia; Portugal has settlements at Goa, and elsewhere on the Indian coasts; and Denmark at Tranquebar and Danesburg, on the coast of Coromandel; each of which will be particularly noticed when we speak of those divisions of country in which they are severally situate.

Our accounts of the religions, laws, manners, customs, and dresses, of the various kingdoms and states, are those of the several capitals; where, in the provinces or subdivisions of these governments they differ materially, those variations have not escaped our notice.



B O O K I.

CONTINENT OF ASIA.

C H A P. I.

TURKEY IN ASIA.

WE have already observed, that as the Saracen powers rose upon the ruin of the Roman empire, so the Turkish sprung out of the ashes of the former, and of course occupies many of those rich, fertile, and delightful provinces, which under the government of Rome in it's republican state flourished in arts, arms, and agriculture, but drooped under the imperial sway, and at this moment sink beneath the tyranny of despotism, barbarism, and enthusiasm.

Thus, crushed by the iron rod of power, and cramped by a religion whose forms and ceremonies restrict their intercourse with the other parts of the world, the inhabitants of climates favoured by Heaven with a peculiar share of natural blessings, yield to their constitutional impulses; and those in the ordinary ranks of life content themselves with the mere necessities of it, without an effort to better their conditions, whilst those into whose laps accident hath poured a greater portion of riches, employ it in gratifying the grossest desires, and in the most sordid and sensual enjoyments.

Turkey in Asia has the Black Sea and Circassia on the north; Persia on the east; Arabia and the Levant Sea on the south; and the Archipelago, Hellespont, and Propontis, separate it from Europe on the west: it extends from the 28th to the 45th degrees of north latitude, and from the 27th to the 46th degrees of east longitude from London. The length of this part of Asia is about 1000 miles, from east to west; and the breadth about 800, from north to south.

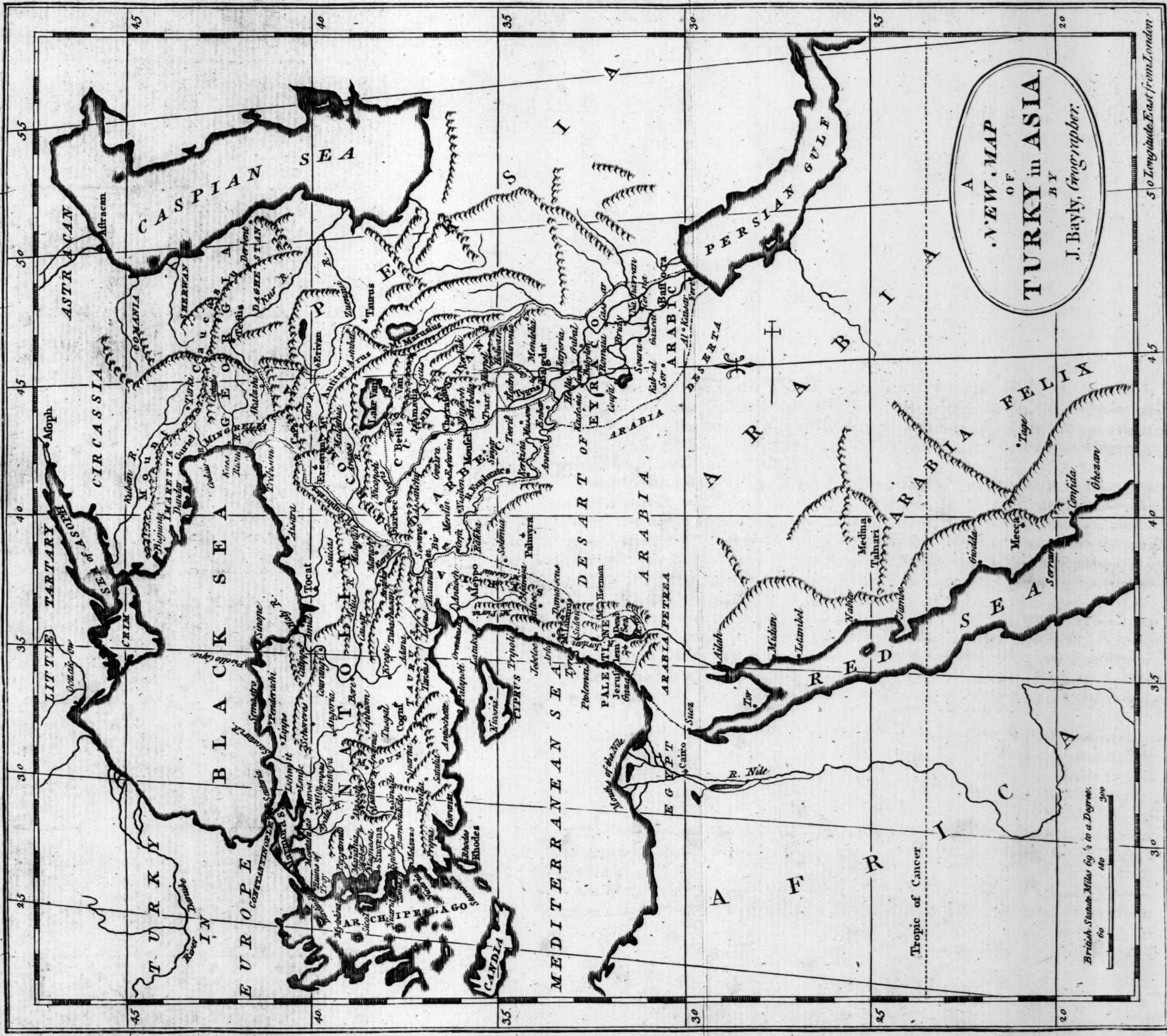
Asian Turkey may be divided into eastern and western: the former containing Eyraco Arabic, or Chaldea; Diarbec, or Mesopotamia; part of Curdistan, or Assyria; Turcomania, anciently Armenia Major; Georgia, including Mingrelia, Imaretta, and part of Circassia Syria; and Palestine—the latter contains Natolia, formerly Asia Minor, which is divided into Amasia, Aladulia, and Carmania.

These are also subdivided into various kingdoms and provinces, and will each claim our attention as we journey through the vast division of Asia which is subject to the Turkish government.

Asia Minor contains many mountains, with the names of which, and historical circumstances annexed to them, those who are conversant with sacred or prophane history cannot be

TURKISH.





A
NEW MAP
OF
TURKEY in ASIA
BY
J. Bayly, Geographer.

British Scale Miles 60 120 180 240 300

50 Longitude East from London

Published as the Act directs by Harrison 699 April 1782.

be unacquainted; such as Olympus, Taurus, Anti-Taurus, Ida, Caucasus, the mountains of Carmania and Cardistan, and Hermon and Lebanon in Palestine.

Nor are the rivers less celebrated by poets and historians: these are the Euphrates and Tigris, which, flowing from the north to the south and south-east, circumscribe that part of Diarbec, which from the fertility of the soil, the benignity of the climate, and the variety and excellence of its productions, was formerly supposed to have contained the garden of Eden; the Meander, (from whose winding course all rivers which flow in the same way are said to be meandering streams) rising at the foot of Mount Taurus, and taking its course toward the westward, falls into the Archipelago; the Sarabat, whose source is in Natolia, and its mouth likewise in the Archipelago; the Haly, whose spring is in Cappadocia, and which empties itself into the Euxine Sea; the Kara, which first flows from Natolia Proper, and joins the Euphrates; the Orontes, which bursts from Mount Hermon, and passing to the north-west, falls into the Levant Sea; and the Jordan, formed by the junction of the Jor with the Dan, both which streams rising upon the mountain of Anti-Taurus, and uniting after they reach the plain, are discharged into the Red Sea, after forming, as they pass towards it, the Sea of Galilee, or Lake of Tiberias.

A country of such extent must necessarily be situate in climates differing considerably at the different extremes: yet it is for the most part temperate, equal, and moderate; the seasons regular and certain; the air pure, light, and generally healthful; notwithstanding which, pestilential diseases frequently visit these otherwise happy regions, and more than counterbalance the inclemencies of the frigid and tempestuous north.

Equally variable is the soil of this extensive portion of Asia: yet the far greater part of it is rich, fertile, and luxuriant; the productions varying from east to west, and from north to south, yet yielding all together the necessaries, conveniencies, and luxuries of life, in almost incredible profusion; and that too in spite of the invincible laziness of the inhabitants, who, like the children of Israel, scarce give themselves the trouble to gather the manna which drops from Heaven.

Some of the kingdoms and provinces (for many kingdoms are united under this enormous head) abound with corn, olives, citrons, lemons, oranges, figs, pomegranates, dates, and other fruits, of the most grateful taste and delicious flavour; others are rich in wine, cattle, silk, and honey; and others produce drugs, gums, medicinal herbs, odoriferous plants, and coffee of the most exquisite relish: yet, in the midst of plenty, in the full prospect of enjoying the choicest blessings of Providence, unconquerable indolence, and an arbitrary form of government, deprive the wretched inhabitants of the comforts within their reach; the one restraining them from procuring more by their labour than the means of existence, and the other robbing them at pleasure of the scanty pittance which they can prevail on themselves to earn, by exertions which in less happy climes would rather be considered amusing than toilsome.

In the different divisions of Asian Turkey, all manner of metals and minerals are found, and almost every kind of precious stone, emeralds in particular, of peculiar beauty, lustre, and size; this country also abounds with medicinal springs and baths, whose virtues and efficacy are said at least to rival those of the most celebrated in Europe.

The

The Asiatic Turks are in general stout, well made, and robust; their complexions naturally fair, and their features handsome, especially whilst they are young or preserved from exposure to the sun, whose penetrating rays, in climates which feel its influence in a considerable degree, soon change not only the skins, but even the countenances of those who are employed in the labours of the field or the occupations of war: their hair is commonly of a dark, auburn, or chestnut, and sometimes black, of which last colour are their eyes.

The women are generally beautiful, extremely well made, though not tall, and somewhat inclinable to fulness of flesh; they arrive at womanhood much earlier than in more northern countries, and preserve their beauties but a very short time after they reach maturity, fading at twenty, and growing old and even disagreeable in a very few years after; it is very rarely that a Turkish woman retains the smallest remains of her beauty till thirty.

The deportment of the Turks is solemn, grave, and slow, and they affect to appear sedate, passive, and humble; but they are easily provoked, and their passions are furious and ungovernable; they are full of dissimulation, jealous, suspicious, and so immoderately vindictive, that they will abandon their avarice, the strongest of all their other passions, to gratify their revenge. In religious matters, they are narrow-minded, bigotted, and enthusiastic; devoid of charity to Christian or Jew, or any other whose religious tenets differ from theirs; but benevolent and communicative to those who profess the same religion as themselves.

They are so wholly devoted to interest, that all other considerations give place to it; neither religion, natural affection, friendship, or even love itself, can influence them to depart from the path to profit; a passion so much the more unaccountable, and inexcusable, as all their possessions are precarious, and riches, when obtained, are held at the pleasure not only of the throne, but of the meanest of its ministers, who has had the address to collect purses enough to purchase a government or office of state.

The Asiatic Turks are not in general so immoral as those of Europe, though their virtues are rather of the negative than the active kind; it is among the great that the vices of avarice and cruelty are chiefly to be met with; perhaps, because those in inferior stations want the power to gratify their inclinations, as they seem in general to possess less of softness and philanthropy than most other people: they are, indeed, tolerably hospitable to strangers, charitable, and just in their dealings; but only when their guests, the objects of their charity, and the persons with whom they deal, are followers of Mahomet; with those of other religions they practise little hospitality, benevolence, or justice.

It is held highly commendable to provide for pilgrims or travellers; and for this purpose houses of accommodation are commonly erected on roads which are unprovided with fit places of reception for those who have occasion to take long journies, and they are supplied with necessaries for the bed and table; the same spirit induces them to dig wells and erect fountains by the road side, water being of great importance to travellers, not only as a refreshment on account of the warmth of the climate, but for the performance of the ceremonies of a religion which enjoins frequent washing and purification with water.

As they advance to old age, it is a common custom, to dye their beards to conceal the change of colour which begins to take place; and women, at the same time of life, usually metamorphose

morphose themselves in the like way, by colouring the hair of their heads; a practice which produces a ridiculous effect to those who are unaccustomed to see black eyes with hair of a full or dusky red, the colour to which the drug they use for this purpose changes it.

Though the Turkish ladies affect to consider painting as an act of depravity which would degrade a woman of virtue, yet they almost universally dye their eye-brows black, with a composition which is called hattat, modelling them with a pencil to that form which is most fashionable or pleasing: it is also a very general custom to black the insides of their eye-lids with a powder which they call ismed, and which is a mineral substance resembling lead ore, which is prepared by first roasting it in a quince, an apple, or a truffle, and then levigating it with the oil of sweet almonds on a polished marble; and this they pretend strengthens the sight, to which intent they sometimes add to it flowers of olibanum, or amber. In order to apply this powder, they provide themselves with a small cylinder of silver or any other metal, or of ivory, about two inches long, and the size of a crow-quill: this instrument is first dipped in water, and afterwards in the powder; and being placed against the eye horizontally, and the eye-lids closed on it, is gently drawn through, so that it effectually blackens the inside, and leaves a black rim quite round the edge; but this is by no means a modern custom, having been a practice of great antiquity, both in the ancient Roman and Grecian states: it was then, however, confined wholly to the ladies; but at present prevails among such of the men in Turkey who chuse to distinguish themselves as the *petit maitres* of this country.

Nor are the ladies content with staining their eye-brows and eye-lids; their hands and feet are ornamented in nearly the same way; with this difference, that the colour they chuse for this purpose is a dusky yellow, with which they touch the tips of the fingers and toes, and drop a few spots of the preparation used in this operation on the hands and feet: some, indeed, as marks of superior elegance, stain great part of these extremities, in the forms of flowers and figures, with some dye of a dark green cast; but this soon loses it's beauty, and changes to a colour not less unpleasing than the other.

The dress of the Turkish ladies has been so accurately described by an European of the same sex, whose observations were made within the walls of that haram from whence few of those who have once entered have ever escaped, and so much confidence may be placed in the truth of this description, that we should be unjustifiable if we omitted to give it in very nearly the words of our learned and ingenious countrywoman, who had herself conformed to the prevailing eastern dress.

The first part of the ladies dress is a pair of drawers very full, which reach to the shoes, and conceal the legs more modestly than petticoats; these are made of thin rose-coloured damask brocaded with silver flowers. The shoes are of white kid leather embroidered with gold: over this hangs a smock of fine white silk gauze, edged with embroidery; this smock has wide sleeves hanging half way down the arm, and is closed at the neck with a diamond button; but the shape and colour of the bosom are very well to be distinguished through it. The antery, is a waistcoat made close to the shape, of white and gold damask, with very long sleeves falling back, and fringed with deep gold fringe, and should have diamond or pearl buttons. The castan, of the same stuff with the drawers, is a robe exactly

fitted to the shape, and reaching to the feet with very long, strait, falling sleeves: over this is a girdle about four fingers broad, which all who can afford it have entirely of diamonds or other precious stones; those who are not at that expence, have it of exquisite embroidery on satin, but it must be fastened before with a clasp of diamonds. The curdee, with a loose robe, is put on or thrown off according to the weather, being a rich brocade lined either with ermine or fables, and has sleeves which reach very little below the shoulders.

The head-dress is composed of a cap called talpoc, which in winter is of fine velvet embroidered with pearls or diamonds, and in summer of a light shining silver stuff; this is fixed on one side of the head, from which it hangs a little way down with a gold tassel, and is bound on either with a circle of diamonds or a rich embroidered handkerchief: on the other side of the head the hair is laid flat; and here the ladies are at liberty to shew their fancies, some putting flowers, others a plume of herons feathers, in short, what they please; but the most general fashion is a large bouquet of jewels made like natural flowers, the buds of pearls, the roses of different coloured rubies, the jessamines of diamonds, the jonquils of topazes, and the like, so well set and enamelled, that it is hard to conceive any thing of that kind so beautiful. The hair hangs at it's full length behind, divided into tresses, braided with pearl or ribbands in great quantities.

In some of the districts, but more particularly among the Arabs, a large gold or silver ring, of an inch or an inch and an half diameter, is hung to the external cartilage of the woman's right nostril, which is perforated for that purpose; and these people sometimes mark their under lips, breasts, and arms, with a blueish colour, which they introduce and fix indelibly by pricking the part with a fine needle, and rubbing in a certain powder prepared for that purpose; but this is to be understood of women inferior in rank to those whose rich, elegant, and highly fancied dress, is calculated to adorn the persons of those distinguished beauties, who are collected from various quarters of the earth, and decked with the richest spoils of the east, to await the pleasures of that luxurious monarch, who, captivated by the splendor of his titles, and fascinated by the charms of indolence and ease, and the gratification of his sensual passions, foregoes all the valuable enjoyments of life, and remains himself the greatest slave in a land of perfect slavery.

The Turkish women are, as we have already observed, inclined to fat: nor is this considered as a deformity; on the contrary, a degree of plumpness, somewhat above the European idea of that point which constitutes beauty, is admired in Turkey; and this habit is rather encouraged than avoided.

When a woman of any rank is permitted to go into the streets, she is obliged to wear two murlins or veils; of which one hides the whole head-dress, and hangs a considerable way down the back; the other compleatly covers the whole face, except the eyes: even the shape is effectually concealed by a garment called a ferigee, without which no woman of rank can appear. This part of the dress is in summer made of plain silk or stuff, and in winter of cloth; and has long sleeves which reach to the ends of the fingers, and wrap round them. As the exterior garments are alike, the mistress cannot be discovered from her slave; and as it is contrary to an established custom for any man to touch, or even follow a woman in the streets, these indiscriminate masquerading dresses afford opportunities

ilities and conveniencies for intrigue, equal to those which are enjoined in the most licentious countries in Europe.

Under these disguises appointments are made at the shops of Jews, who generally vend the richest commodities of the empire; there the amorous couples meet, and the favoured gallant frequently pursues an amour of this sort without ever discovering either the name or quality of the lady who honours him with her notice, and rewards his assiduity with her love.

Nor are any women in the world more devoted to pleasures, which, however insipid they may appear to the ladies of Europe, have yet charms for those who, never having enjoyed the blessings of liberty, or the joys of society and conversation, and who from early habit and want of education are disqualified for rational amusement, can find satisfaction in visiting, bathing, and taxing the husband's purse to support a childish extravagance in dress, which can only be exhibited to those of their own sex, for the gratification of that vanity, which ever prompts women of weak or uncultivated understandings, in all countries, to emulate the follies and profusion of others.

The dress of the men is a pair of drawers next the skin; over them a shirt, and a doliman of silk, fatten, or stuff, according to the quality and circumstances of the wearer, which reaches to the heels, is made close-bodied like a kind of cassock, and is quilted for warmth in the winter; over this garment they wear a sash girded very tight round the waist, and in this sash they stick one or two daggers, the hilts and scabbards of which are ornamented with gold or silver, and those of persons of distinction with diamonds and other precious stones; and in this sash they also carry their purses, or loose money, and the boxes and cases which contain the tobacco, of which they make constant use.

Over the doliman a loose coat or gown is worn, which the affluent line with furs for the winter; they wear stockings, the legs of which are of woollen cloth, but the feet of red or yellow leather, and their shoes are of the same colour and materials: a crimson velvet cap covers their heads, round which is a turban composed of many yards of silk or linen.

The janisaries wear occasionally a *sercola*, or cap of ceremony, hanging down behind; and having before a pipe of gilt leather, about six inches long, which falls upon the forehead; for ordinary days they have turbans of white, red, or other colours.

The Turks are great admirers of a venerable beard, yet they shave their heads close; and use a proverbial expression in justification of the practice, that *the devil nestles in long hair*.

If they apprehend themselves so protected that they dare avow being rich, they neither live meanly or abstemiously: their breakfast is commonly fried eggs, honey, cheese, and the like; their dinners are early, generally at eleven in the summer, and in the winter even sooner. They use a round table, either of silver or of copper tinned, according to their circumstances: this table is set upon a wooden stool, about twelve or fourteen inches high, and they carefully preserve the carpet which covers the floor from being soiled, by placing a piece of cloth under the stool at meal-times, which is removed as soon as the dinner is finished; the table remains uncovered, except by the dishes, the largest of which are placed in the middle, and the smaller, containing the sallads, pickles, and bread, as well

as the spoons, are placed round the edges: as soon as those who are to dine are seated, a piece of silk, long enough to surround the table, at which they always sit cross-legged on mats placed upon the carpet, is spread on their knees. At the tables of persons of condition, only one large dish is served at a time, which is removed as soon as each person has eat a small quantity of it, and another is set on: they neither use knives or forks, supplying the places of both with their fingers, according to the general custom of the east; for sauces and other liquids they use spoons made of tortoise-shell, horn, or wood, being prohibited by their religion from gold or silver utensils.

Their bread is principally wheat-flour made into thin cakes, but it is neither fermented properly or well baked, for which reason they constantly eat it new; but they have great variety of biscuits and rusks, the tops of which they commonly strew with the seeds of fennel-mum or fennel flower.

The first dish served is commonly soup or broth of some sort, and the meal generally finishes with a pilaw, which is composed of mutton or fowls stewed with rice and a strong gravy; the other dishes, which are more or less numerous according to rank or fortune, consist of stewed fowls, pigeons, or other birds, stuffed with rice and spiced, and small pieces of mutton stewed with herbs or roasted. As a grand regale, they fill a lamb with almonds, raisins, pistachios, and rice, and stew it whole: they make great variety of pastry, both in pies of meat, and tarts of fresh and preserved fruits; but the paste acquires, from the badness of the butter, a rancid taste, very unpalatable to those who are unaccustomed to it. With the pilaw a dish of sweet jelly comes to the table, which is sometimes eaten with it; and, last of all, each person takes a single spoonful of a thin kind of syrup, in which are small slices of various dried fruits.

Their dishes are in general too greasy, and highly salted and spiced, as well as seasoned with onions or garlick; but they are no strangers to piquant sauces, using vinegar and lemon, or pomegranate juice, to render them poignant. Water is the only liquor they use at their meals, but they drink coffee almost immediately after they are finished.

They take their suppers about six o'clock in the summer, and five in the winter, which consist of nearly the same dishes as the dinner; in the winter their visits are generally made after supper, where they sit up late, and are entertained with collations of sweetmeats: fruit they eat in considerable quantities between their meals, according to the different seasons.

The meals of the common people are confined to a small number of dishes, neither dressed with much art or highly spiced or seasoned. Bread, butter, rice, and a little mutton, and a dish or two peculiar to this country, with the composition of which Europeans are unacquainted, compose their winter food; in the summer they are supplied with variety of fruits, which with rice, bread, and cheese, constitute their meals, the principal of which, as in most other countries, is taken in the evening, when they return from the labours of the day.

Wine and spirits are forbidden by the laws of Mahomet, yet as indulgences are allowed in this respect to the sick, pretences of that sort are seldom wanting; nor do they in general scruple to take them freely in private among select and confidential friends, retiring for this purpose

purpose to gardens and summer-houses, where they frequently drink so as to exceed very considerably the bounds of moderation: indeed, there are few among them, especially in the higher classes, who do not break through this law of their prophet, which they rightly understand to have been framed much more for political than religious purposes; and, indeed, in a country where these fascinating commodities are so easily and cheaply procured, and where all the other passions are so luxuriously indulged, the unrestrained use of wines and strong liquors might be productive of very fatal consequences; circumstances which had, without doubt, great weight with the cunning founder of the Mahometan religion, whose doctrines were first to make their way among the lowest, and of course the most ungovernable part of mankind.

But though these people are seldom intoxicated with wine, or at least avoid being observed in that condition, yet they practise another species of intoxication with much less restraint; many of them being addicted to the use of opium, which produces some of the immediate effects of drunkenness, inspiring them with an extraordinary cheerfulness, rousing them into unusual exertions, and occasioning a kind of temporary delirium. Nor is this sort of intemperance less destructive to the constitution than wine or spirits, though not exactly in the same way: the latter brings on fevers, dropsies, and consumptions; and those who accustom themselves to opium, either alone or mixed with spices and sweetmeats, arrive at old age at an early period of life; loss of memory and dulness of apprehension being usually the symptoms which foretel a total deprivation of the mental powers, in which state those who are devoted to this pernicious habit generally finish their wretched course of debauchery.

The beverages in most estimation among the Turks, and which indeed constitute all their public refreshments, are coffee and sherbet; the former, which is made very strong, and taken without milk or sugar, is in constant use, being universally drank at certain times of the day by all ranks of people. At a visit, the entertainment commences with a dish of coffee, accompanied by sweetmeats or acid preserves, after which pipes of tobacco and sherbet are presented to the guests; and, if they are of high quality, the room is perfumed by burning sweet wood in a censer, or sweet waters are scattered over it; but this ceremony is a civil intimation that the visitors are expected to withdraw.

Some modern travellers, who highly extol the hospitality of the Turks, and admire the manners of the East in the discharge of this duty, which, in their opinion, softens the rigours of despotism, seem to overlook a very material circumstance which accompanies this eulogium: he who seeks the favour or protection of a great man, or who would be admitted to his presence, is always expected to approach him with a valuable present; the returns for which are usually high professions of friendship and esteem, and liberal promises of patronage and protection, accompanied with behaviour so truly affable, that the influence of power seems to be lost in the graces of becoming dignity and humanity.

How far the protection and affability of manners purchased in this way are to be considered as hospitality, or as the genuine effusions of native virtue and benignity, we must leave to the discussion of those who are more deeply versed in refinements on moral rectitude: for ourselves, we cannot help acknowledging, that the manners of the Turks appear

to resemble so nearly those of the inhabitants of most parts of Europe, that we can hardly ascribe to the Asian courtier a greater degree of merit than we can allot to the European; both of them seeming to be actuated by exactly the same principle, that of communicating their favours to those from whom they expect a return of advantageous gratitude.

We are rather inclined to impute the demeanour attributed to such laudable principles to the much more sordid ones of avarice and dissimulation; the former prompts them to sacrifice even their pride and insolence to the attainment of riches, and the latter enables them to perform the disagreeable task under the semblances of hospitality and politeness: nor can we admit as an excuse for acts of the grossest venality and oppression, that universal chain of corruption, which, in this despotic government, reaches from the grand vizier to the meanest instrument of power, without at the same time admitting, that the universality of vice takes from it's depravity, and that as it grows more general, it becomes less odious; an opinion which we should be extremely sorry to find prevalent.

The custom of smoking tobacco is not wholly confined to the men; some women, and especially among the common people, are addicted to it. it is commonly taken in pipes of wood, the stems of which are of wood of the rose or cherry tree, which for the affluent are usually carved and ornamented with silver; the bowls are neatly made with clay: some of those who are rich use the Persian caalean, which is a method of passing the smoke in silver tubes through a vessel of water before it reaches the mouth, which renders it mild and cool, and is said to be attended with the peculiar advantage of it's being less apt to leave a disagreeable smell and taste in the mouth, than when it is smoked in a common pipe; those who are unacquainted with this luxury, or unable to afford it, are seldom without a pipe in their mouths, even whilst they are performing their ordinary avocations.

Among the amusements of the Turks, the bagnio holds the first place; for though bathing is undoubtedly contributory to health in warm climates, and the religion of Mahomet enjoins it as a sacred ceremony, yet, next to the delights of the haram, it constitutes their chief pleasure.

All the cities and great towns are provided with public baths, sometimes in distinct places for each sex; but they are more commonly appropriated to the use of both at different times of the day, the men using them in the morning, and the women in the afternoon. The construction of these bagnios is well adapted for the purposes of amusement and convenience.

The entrance is into a large room, provided with a fountain and basin of water in the middle of it, and sofas round the walls; and here the company assemble, enter into conversation, and prepare themselves for bathing, by divesting themselves of their upper garments. This room receives no sensible warmth from the baths, but a door opens from it into a less spacious apartment, which is somewhat heated; and here the person who intends to bathe leaves the remaining part of his dress, and proceeds to the actual bathing room, which is of a larger size, and the air of which receives an additional degree of heat: about the sides of this room are placed basins of stone about a yard in diameter, into each of which two cocks admit warm and cold water, so that it may be rendered more or less hot, according to inclination or other circumstances; each of these basins is also provided

provided with vessels of copper to pour water over the bodies of those who bathe; and there are sometimes two rooms furnished exactly in the same way, and differing only in the degree of heat, and each of them have generally in one of the corners a larger basin or cistern, capable of containing the whole body, and about four feet deep. The bathing rooms receive their light from domes, which are usually covered with glass.

When the person who is to bathe first enters the bathing room, he is presented with a composition, which, being applied to those parts of the body which Nature has provided with hair, loosens it, so that it is easily taken off; after which these parts are carefully washed: after this ceremony has been performed, he has to undergo an operation which appears painful and troublesome to an European, but which these Asiatics submit to with evident marks of satisfaction.

One of the attendants of the bagnio now rubs, moulds, and chafes the whole body, beginning at the tops of the shoulders, and proceeding downwards; and in the performance of this service, he gives each of the fingers such a pull or sudden jerk, as to make it crack or snap.

The person being then laid on his back with his arms folded across his breast, the attendant seizes the back part of his neck, and making an effort to raise him, the vertebrae of the back are affected like the joints of the fingers, and seem to have been subjected to a momentary dislocation: after this the back is chafed again, and basins of the warm water being thrown over the whole body, it is gently rubbed with a coarse cloth, and then with a lather of soap; which being washed off, he binds a napkin round his head, another round his middle, and sometimes throws a third over his shoulders; and without dressing himself, returns to the room of general assembly, smokes his pipe, and takes coffee, fruit, sweetmeats, or other refreshments, and joins in conversation till he is disposed to resume his cloaths and depart.

Few opportunities have offered of acquiring accurate accounts of the manner in which the women enjoy this amusement; perhaps the only one which can be depended on, is that which has been communicated in the works of the lady to whom we have been already indebted for an elegant description of the female Turkish dress.

This noble and ingenious traveller informs us, that it is not unusual for two hundred ladies, attended by their respective slaves of the same sex, to assemble at one of these bagnios; and, after having undergone the operation of purification by water, to recline themselves on the sofas, and either employ themselves in working, or engage in conversation with others, taking coffee, sherbet, fruits, sweetmeats, and other refreshments, themselves, as well as their attendants, who are in general young and beautiful, remaining wholly unincumbered with the unnecessary ornaments of dress; and, unconscious of the least indecency, exhibiting charms, which, to the honour of these eastern beauties, seem neither to inspire vanity in themselves, or envy in others.

But as these are the only opportunities which the customs of this eastern world allow for displaying the richness and fancy of their dresses, or the profusion and elegance of their jewels, the garments and ornaments which are laid aside on their entering the bagnios, and resumed before they leave them, are always proportioned in magnificence and construction

struction to the riches and taste of the wearer; in giving proofs of which, the ladies of distinction vie with each other in these sacred recesses, to which no male can ever gain admittance.

Those exercises which constitute the chief amusements of Europe, are but little practised in this part of Asia; hunting, shooting, riding, and walking, for pleasure or health, the Turks treat as an absurd application of that time, which they spend much more agreeably to their ideas, in lolling upon sofas, smoking their favourite tobacco, or visiting the numerous collections of beauties, who are devoted to their more voluptuous enjoyments; those who have country-houses or gardens distant from the towns, will scarce submit to the toil of visiting them; because, where coaches and other vehicles of the like kind are little in use, they are under the necessity of breaking through that fixed and settled habit of indolence which seems to possess them universally.

However, when they conquer their laziness so far as to mount their horses for an excursion of a few miles, the journey is undertaken with infinite parade; a number of servants preceding them on foot, and particularly till they get beyond the city or town in which they reside: when the ladies move, which happens, however, but very seldom, they are without the convenience of coaches, and must either walk, if the distance is small, or be conveyed in litters, if they undertake any considerable journeys; these litters are very closely covered up, and carried between mules; though the lower ranks have a kind of box or cradle, which is hung to the side of a mule, and is of a size just large enough to contain the precious burden.

One of the few active amusements of the Turks, is a kind of mock fight maintained on horseback with short staves, in the exercise of which, as well as the management of their horses on these occasions, they shew no small dexterity; but this exercise is confined to persons of high rank, and is very seldom practised, for this also invades too much that system of inactivity which seems to govern their whole lives.

Their favourite amusements are chess and drafts, at both which games they are peculiarly expert: they have also other sports resembling the Christmas gambols of Christian countries; such as hiding a ring under one of a number of cups placed on the table or a waiter, and guessing by rotation under which it may be found; the winner on this occasion has the privilege of exacting forfeits of those who have failed to name the right cup, or of compelling them to submit to wear a fool's cap, have their faces blacked, or stand in certain postures: for the gratification of this pleasure, they are, however, obliged to admit some of their domestics or inferiors to the diversion, those who are of any rank being too proud to be jested with, though they enjoy the humiliation of others.

Nor will it be matter of wonder, that the time of these people should be so grossly misapplied, and the employment of it devoted to such trifling and childish purposes; when we reflect that they are almost universally devoid of every species of literature, and their minds perfect blanks, without knowledge or information.

They have wrestlers among them, who seem to be mere mercenaries, going about for the entertainment of such persons as chuse to pay them for exhibiting their strength and agility: as to art in this exercise, they seem to place no great reliance on it, coming on with vast parade and flourish, and threatening their antagonists in set terms; but the whole
affair

affair consists of a few pushes and a struggle or two, and the scene closes with some pieces of buffoonery, performed by the companions of the wrestlers, and in a style nearly as entertaining as the other.

Dancing is also a profession of gain; and is practised to this end by persons of both sexes, in whose performances the legs and feet seem to be less engaged than the hands and arms; the former serving principally to enable them to turn round, that they may exhibit to every part of the company attitudes and gesticulations, which, however well they are calculated to entertain an Asiatic polite circle, would be considered in the European world as somewhat vulgar, if not indecent.

Various are the accounts which have been given of their music; which some assert to be rude, barbarous, and discordant; and others maintain to be sweet, expressive, and harmonious. It may not be impossible to reconcile these seeming differences, by supposing that the former were only acquainted with the common music of the streets, which may well deserve the representation they make of it, and that the others have been admitted to the concerts and private parties of the great, where the ablest vocal and instrumental performers might be engaged, whose talents and taste may rescue the national credit from the disgrace of being strangers to the charms of music and *'the concord of sweet sounds.'*

Their martial musical instruments consist of trumpets, hautboys, cymbals, and large drums, the upper and lower sides of which are struck at the same time; the former with drum-sticks of a large size, and the latter with a small elastic rod: they have also drums nearly of the size with those used by the Europeans, but they are usually beat with the fists instead of drum-sticks.

For concerts they have the dulcimer, the dervise's flute, which is of a particular construction, the Arabian fiddle or violin, and the guitar; but these instruments are almost constantly accompanied by the tambourine, which they call the *diff*, and which is well known in the streets of this metropolis, being a hoop covered with parchment, and furnished with small pieces of metal hanging to the edges of it: however jingling and discordant the sounds of this instrument may be to modern ears, somewhat of the same kind was certainly used at the festive entertainments of the ancients, as it bears a very strong resemblance to their tympanum. In the streets, and especially in the provinces distant from the capital, the common people are entertained by a kind of bagpipe, which is played by itinerant musicians like our barrel-organs and hurdy-gurdies.

The vocal performances of these people are not altogether calculated for the delicate organs of an Italian audience; power of voice seems to be considered as the chief excellence, and this is exerted in a way which does not admit of those nice modulations that melt the soul of the European cognoscenti.

Though they keep time with tolerable exactness when several instruments are performed on in concert, yet they do not divide their music into different parts: being mostly ignorant of the notes, and relying only on the ear, it is rather extraordinary that they should be acquainted with the measures used in this science, and have regular denominations for them.

The coffee-houses, several of which are to be found in every city or considerable town, are by no means places of polite resort; the entertainments provided to relish the coffee and sherbet of the guests are rather of the coarser kind; the keepers of these houses commonly retaining some buffoon, or imaginary wit, to amuse them with stories, tricks, and slight of hand; in times of public festivity they provide a paltry band of music, and a puppet-show or spectacle of similar excellence.

The private houses of the Turks are usually quadrangular, or rather consist of different apartments, built on the several sides of a square yard or court. When the houses are built with stone, a manner of building which is principally confined to those of the affluent, the rooms on the ground-floor are generally arched; over this there is one other story, and the roof is flat, and either covered with stone or plaister: the insides of the houses of people of fashion are neatly finished and ornamented with painting and gilding; and they are provided with great numbers of cupboards and other conveniences of the like kind; but they are little encumbered with furniture, having no use for chairs, as they sit constantly on a carpet placed on an elevated part of the floor, or recline on low sofas; tables are equally unnecessary, except that kind of stool which serves to fix the waiter on at meals, and which is removed as soon as they are finished.

They still retain the ancient eastern custom of inscribing moral extracts from their Alcoran, or poetry composed by themselves, or borrowed from their poets, over their doors and windows within the house, in the same manner as passages of Scripture are frequently selected to adorn our churches; and this practice suits the natural or assumed gravity of the Turks, and the constant exercise of religious ceremonies, which mingle with most of their common avocations.

The entrances to their houses are shut up with double doors, so that when they are opened it is impossible to look even into the court or square, which is generally provided with a basin and fountain in the middle; water being, as we have already observed, one of the luxuries of warm climates, and being equally desirable for religious purposes. Parts of the court are paved, and others are left as a kind of garden, and produce variety of flowers, which, with those that are cultivated in a great number of pots, are equally fragrant and ornamental. On the south side of the court there is generally an alcove open to the north, one part of which is raised about a foot or somewhat more from the level of the ground, and being furnished with mats and cushions, serves to receive ordinary visitors, or such as attend the owner of the house on matters of business; and the pavement between this alcove and the basin is of chequered work of different coloured marbles, and corresponds with a large hall on the opposite side of the square, which has also in general a fountain of water in the middle, and is adorned with pots of flowers, being lighted from a cupola at the top: this room is also appropriated to the reception of visitors when the weather is unfavourable for entertaining them in the alcove; but all the internal beauties and ornaments of these houses are lost to the public, as they have scarce a window towards the streets except in the upper story.

The houses of the ordinary tradesmen and common people are for the most part built of wood, which frequently occasions dreadful conflagrations in the capital cities and towns; they

they differ from such as we have already described, in the same proportion as the habitations of the nobility and gentry are removed in elegance and convenience from those of the lower classes in the various countries of Europe.

The Turks, as well as most Eastern nations, are unacquainted with the pernicious custom so prevalent in the Western world, of inverting the order of the seasons appointed for rest and labour, and turning night into day; they retire to rest betimes, and leave their beds early in the morning; nor are they accustomed to the indulgence in this particular, which might be expected in a people devoted to luxury and indolence: they generally sleep on a mattress laid upon the floor, and covered with a sheet, another of which is fastened to a light counterpane in the summer, and a quilt or woollen coverlet in the colder seasons of the year, and thrown over them. They sleep in drawers, and, according to the warmth of the weather, in one or more waistcoats; and in severe seasons are wrapped in furs, and use one of their common cushions instead of a pillow, though some have both bolster and pillow, according to the European custom.

They do not undress to go to bed at any certain hour, and wait the approach of sleep; but, being seated on the mattress, they smoke till they find themselves sleepy, and then laying themselves down, their servants cover them up. Some of high rank have musicians attending when they retire to rest, who endeavour to compose them by the softest strains of music; and others employ some young man of letters, who is considered as kind of secretary, to read passages of the Alcoran, or stories from the Tales of the Genii, the Arabian Nights Entertainments, or other authors who recount the lives and actions of Mahomet, Ali, and the other founders of their religion. Their sleeping places vary according to the different climates of so extensive a country: in the warmer parts their mattresses are laid on the tops of the houses in the summer months, or in their courts, under the alcove; in the winter they chuse the smallest rooms for sleeping places, and even in those have such fires of charcoal, as would suffocate an European, and must be pernicious even to those who are accustomed to them. They have always a lamp burning; and if they awake in the night, refresh themselves with a pipe, a dish of coffee, or some sweetmeats; sitting up till the inclination to sleep returns.

Contrary to the usual custom of Europeans, the husband purchases his wife, and that too without having examined or even seen the jewel he pays for. When a young man is considered marriageable, which is from seventeen to twenty, and the girls from fourteen upwards, the mother of the youth, or other female relation or friend, looks out for a wife for him among the young women of his own rank; and having found one she approves, enquires of her mother if she is unengaged, and then reports her success to the father of the youth, who settles the whole affair, and fixes the price which his son is to pay for the lady, with her friends: when matters are in this degree of forwardness, the young couple are acquainted with their destination, to which they submit without reluctance, being wholly unacquainted with forms of courtship, or ideas of love.

Proxies being appointed, they repair to the imaum, attended by several of the male relations of each side, who first identify, by proper testimony, the appointment of these representatives of the intended bride and bridegroom; this done, the ceremony of the marriage

riage contract is performed by the payment and acceptance of the stipulated price, and the hands of the proxies being joined, the affiance is completed by a prayer or blessing from the Alcoran, though neither of the parties are present.

The purchase-money of the lady is now laid out in cloaths, jewels, and other ornaments for her person, and in furniture or decorations for her bed-chamber, her father and friends adding to it according to their circumstances, and in most cases very considerably, as the payment made to the father of the bride seldom amounts to any great sum, being rather exacted as a matter of custom than of real consideration; and these nuptial presents are sent, with particular ceremonies, to the intended residence of the contracted couple, two or three days before that on which the bridegroom has determined to take home his wife; who at the same time invites his friends, acquaintance, and dependents, keeping open house till the day, and receiving the presents brought by his guests, and those sent by others who have received invitations, it being an invariable custom for all who are invited, as well as those who attend, to offer these tokens of their esteem and friendship.

On the day appointed for the bridegroom to receive his wife, all the female friends and acquaintance of each, together with others who are induced by curiosity, assemble at the bagnio appointed for this purpose. The matrons place themselves round the largest room on the marble sofas, and the virgins divest themselves of their cloaths with all possible expedition, and appear without any covering or other ornament than their own long hair braided with strings of pearl or ribbands. The arrival of the bride at the door being announced, two of these unincumbered beauties meet her and her mother, or any other particular friend, and conducting them into the room, proceed to reduce the bride to a state of nature; this service being performed, two others, who are provided with silver censers filled with perfumes, begin a procession round the three large rooms of the bagnio, being followed by the whole virgin train, in pairs, the leader singing an epithalamium, with which the others join in chorus, the last couple leading the heroine of the day, whose eyes are fixed on the ground with a becoming affectation of modesty.

The procession ended, the bride is led round to the several matrons, and receives the congratulatory compliments and presents of each; which latter consist of jewels, pieces of embroidery, handkerchiefs, pieces of silk, or other trinkets and toys; in return for which she kisses their hands; and this ceremony being concluded, and the bride dressed by her ready handmaids, she is conducted to the house of her husband, by her mother or other female friends, where separate apartments and entertainments are provided for the different sexes, who pass the day in the mirth usual on such occasions. At the time of the night when the guests prepare to depart, the bridegroom being dressed by his male friends, is conducted to the door of the apartment where the females are assembled, where he is met by his own relations of that sex, who proceed before him, singing and dancing to the foot of the stairs which lead to the chamber to which the bride is already retired; as the bridegroom ascends these stairs, the lady being veiled with red gauze, is conducted by her female friends to meet him half way, and the whole band, attending the couple to the door of the bed-chamber, retire; and this is the first interview of the married pair.

Their notions, with respect to the female sex, are extremely confined: they allow them no virtue but that of bearing children, which they insist was the only end of their creation; and,

and, indeed, their total exclusion of the women from every kind of business, and all manner of employments, even those of a domestic nature, affords them but little opportunity to exercise any other: under this persuasion they are extremely anxious to perform this duty, and consider those who die without contributing to the propagation of the species, as in a state of reprobation; and so opposite are the doctrines of Mahomet in this instance to those of some of the professors of christianity, that the celibacy which is held acceptable to God by the latter, is esteemed by the former a breach of the laws of that prophet who the Mahometans believe to have been inspired by the same Divine Being. Certain it is, that it seems absurd to conceive that the Supreme Director of all things should have implanted in us passions and desires apparently directed to the great purposes of continuing the human race, and yet sanctify with his Divine approbation resolutions diametrically opposite to his intentions.

Not that we would infer, that the only calling to which the female sex are destined by Providence is to increase and multiply; we have too much respect for our fair countrywomen, not to allow, that among them (whatever may be the case in the East) there are numbers in whom the most brilliant talents and the most refined tastes, are added solid judgment, quick discernment, keen sensibility, and ready wit; and who are equally qualified to shine in the public circle, and to improve and entertain in the private cabinet; and we cannot withhold our pity from that portion of mankind, who by the tenets of a religion, founded on the narrowest policy, are deprived of the pleasures which result from the conversation of those of the fair-sex, whose minds have been cultivated by education, and enlightened by free communication.

Yet uninformed as the Eastern ladies are, they feel little repugnance at being treated as the mere vehicles of pleasure or convenience to the lords of the creation; and, excluded from the means of enlarging their ideas, they conform readily to the station allotted them, and rate their importance, in the sight of God as well as men, by the opportunities they have had of contributing to the population of the world: and so far is this idea carried, that women who have committed the crime of living single, or being widows have neglected to marry again, are seized with horror at the attacks of sickness, and hasten to provide themselves with husbands, lest they should die in this unhallowed state.

But the disgrace is not confined to living single; those are involved in it who, having taken husbands, are unfortunate enough not to prove prolific: and among the ladies of Asia the tongue of scandal propagates the tale of unfruitfulness, with the same energetic acrimony with which, in these western climes, she marks the unfortunate fair who wanders from the paths of virtue.

Nor is it sufficient to protect a lady from the loss of reputation, that she has already been the mother of children; if she is suspected of being incapable of bearing more, she ceases to be respected: and to avoid the foul reproach, all the arts of preserving the appearance of youth are exercised to the fullest extent, and with infinite ingenuity and address, even to the prejudice of health, and the risque of life itself. She who can boast the most numerous offspring enjoys the greatest degree of honour; and it is no uncommon case to hear a lady, in the state of pregnancy, express her earnest hopes that God will extend his mercy

to her, in giving her two children at the next birth; and others congratulate her on her happy situation, and earnestly wish to be in the same honourable condition. Perhaps, if the Asiatic females were to experience the severity of labours which some European women undergo, they would be less anxious to attain this enviable state; but as they are excluded from many of the enjoyments of life, so they are exempted from this part of it's miseries, their children being brought into the world with so little difficulty and pain, that they receive their company and return to their amusements the same day that they are delivered, and in a week or fortnight are abroad in perfect health, and free from the smallest remains of weakness or indisposition.

Mondays and Tuesdays in every week are days of indulgence, in which the ladies are permitted to visit the tombs of their deceased relations or friends, and under these pretences they frequently walk in the fields and gardens, and resort to the shops of Jews, and other dealers in toys and female ornaments; where, even in these lands of jealousy and cautious circumspection, affairs of gallantry are carried on with the same success, as in those countries where female freedom reigns far more uncontrouled. To the bagnios they resort without restraint, at the times of the day set apart for their reception.

As soon as a Turk dies, the body is placed on a large table, and all the passages stopped with cotton, to prevent the emission of any moisture, which would not only render the body unclean, but the touch of it would have the same effect on the attendants. After this is done, the body is washed all over, and being wrapped in a piece of cotton cloth, is laid in the coffin, which differs only from those in which the European dead are buried, in having a ridged lid: towards the head of the coffin a peg, or upright piece of wood, rises about eight or ten inches, and on this the turban of the deceased is placed, if a man; the head-dress of a female is laid flat on the coffin, and covered with a linen cloth, or handkerchief; over the whole is laid a pall, the middle of which is pretended to contain a small part of the old covering of the mosque at Mecca, the sacred repository of the remains of their prophet Mahomet; but, like the holy crucifix among the Catholics, as many pieces have been produced as would make fifty covers for the mosque. The pall may be of any colour or materials that the friends of the deceased chuse, but is generally black, russet, or of a dark brown: sometimes the cloaths and ornaments of the deceased are laid upon the pall; and if he had any public employment, the ensigns of his office.

The custom of mourning for the dead in shrieks and howlings is of great antiquity, and prevails almost universally among the followers of Mahomet, but particularly in Turkey. As soon as the actual departure of the master of a family is announced, the women rend the air with their cries, which are continued with few intermissions till the interment, which however takes place with all convenient speed, and relieves the survivors from this troublesome and melancholy task.

The funeral procession bears relation to the quality or situation in life of the deceased; if he has been employed in any military service, banners, torn and tattered, are carried before the corpse by proper officers; these are followed by the female acquaintance and friends of the deceased; after these the body is carried on men's shoulders, with the head foremost; the nearest male relations follow the body immediately, and the females close the procession, continuing

continuing their loud lamentations, whilst the men are singing prayers or portions of the Alcoran.

The body is received at the gate of the mosque by the imaum, or priest, and being placed on a bier, certain prayers are pronounced by the imaum, and passages from the Alcoran, expressive of a future state, and descriptive of the habitations and enjoyments of the blessed; and this ceremony being performed, the body is conveyed to the place of burial in the same order. The burying grounds are always without the walls of cities and towns, and are spacious and well preserved.

The body is placed with the head to the westward, and the face towards Mecca, in a reclining posture, neither lying flat or set upright, the bottom of the grave being so formed as to keep it in that position; the grave is lined and covered with large flat stones, so that the body remains in a kind of vault, none of the earth which is thrown on the covering stones reaching it: as soon as the corpse is deposited, and the first covering placed over it, the imaum throws a handful of earth, and repeats the following sentences. "*Man! out of the earth wert thou created, and to earth dost thou return. The grave is the first step of thy progress to the eternal mansions. If thy actions have been benevolent, God hath already absolved thee from thy sins; if the contrary, the mercy of God is greater than thy transgressions. Believe, as thou didst in this world, in God thy Lord, in Mahomet his prophet, and in all the prophets and messengers of God, and pardon will be extended.*"

The Turks usually set up a stone at each end of the grave, on both which are inscribed texts of the Alcoran, or some prayer: on that which is placed at the head a turban is generally carved in relief, which denotes the quality of the deceased, and in some measure corresponds with the inscription of coats of arms on the tombs or grave-stones of this country.

Families of consequence have portions of ground railed off in the common European manner, within which they bury their dead; but the ordinary grave-stones are held so sacred, that they are never removed on any account, but are preserved with infinitely more care than in most Christian countries.

The men wear no mourning for their deceased friends, nor express any regret at their departure, considering death as a dispensation of Providence, which ought to be submitted to without murmuring; and, indeed, the same apparent fortitude attends them in most exigencies: they resort to the grave, however, and pray on the third, the seventh, and the fortieth day after the interment, at which times they distribute considerable quantities of provisions among the poor. The women, however, make some alteration in their apparel, wearing those cloaths which are least gay or ornamented, and particularly a head-dress of a dark colour, and laying aside their jewels and gaudy apparel for twelve months after the death of a husband, and six months of a father; during which time they visit the tomb regularly on Mondays and Tuesdays, bedecking it with flowers, and chiding the deceased for leaving them, who had rendered him their best services, and endeavoured to make life agreeable to him: a custom which prevails also in many Christian countries, and particularly in Ireland; where, however, it is confined to the lower classes. The length of the times devoted to mourning varies considerably in different ranks of life: those which we have mentioned are generally observed among persons of condition; but among all ranks of people

people the widow must mourn strictly for forty days before she is permitted to marry again; and during this time she must remain in the house without once quitting it, nor must she hold any other conversation than such as is necessary to the management of her ordinary concerns, even with those of her own sex who are her nearest relations.

The prevailing religion of Turkey in Europe is Mahometanism; and, as an introduction to our description of the doctrines and ceremonies of this profession, it may be equally interesting and amusing to give a short account of the founder.

Mahomet.

Mahomet, or, as the Arabians call him, Mahoméd, was a native of Mecca in Arabia, and was meanly born, during the reign of Justinian, the eleventh emperor of the East, in the sixth century. The poverty of his parents co-operated with the little regard paid to learning in this part of the world, in preventing his receiving any education to improve an understanding excellently endowed by Nature; nor did he reap any advantage in this particular from the care of his uncle Abuteleb, who took him under his protection at the death of his father, which happened when he was not more than eight years old.

From this time little is known of Mahomet for a number of years: he is supposed to have continued with his uncle, who was engaged in some commercial concern, till he was about twenty, and at that age to have entered into the service of a merchant; and at his death Mahomet married his widow Cadiga, and pursued the profession of his master for some years with considerable success.

But his uncle's engagements, during the time Mahomet continued with him, having frequently called him into Egypt, Syria, and Palestine, in which journies he was accompanied by his nephew; the latter gratified his curiosity, by enquiring into the nature of the disputes which subsisted between a variety of different sects of religion; and observing, that though they agreed in many, indeed most of the material points, yet that new opinions were perpetually starting, which always made proselytes, by whom they were embraced with eagerness, and maintained with infinite warmth and inveteracy, his active mind furnished him from these hints with a plan of that religion which even during his life-time spread itself over many extensive countries, and hath since been received by at least one half of the inhabitants of the vast continent of Asia, and hath extended itself into Africa, Europe, and several islands in each of those quarters of the globe.

But the illiteracy of Mahomet made it necessary for him to find some more learned associate to whom he might communicate his designs, and whose assistance might enable him to execute a work of such difficulty and importance: and here, too, that peculiar good fortune which seemed to mark with success all his undertakings, presented one to him in his own family, perfectly qualified by education and disposition to answer all his purposes, in the person of Sergius; who, having been a monk, had been obliged, from the profligacy of his morals and manners, to renounce his habit and order, and who having engaged himself as a servant to Mahomet's master, continued with him in the same capacity after he had married the widow.

Having, with his assistance, modelled the form and doctrines of the religion he meant to establish, he began the reformation in his own family, and being subject to epileptic fits, he availed himself of this infirmity to impose on the world; and either by deceiving his

his wife, or prevailing upon her to affect a belief which might further the purposes of her husband, he procured a report to be propagated, that these fits were only trances or paroxysms of inspiration, during the continuance of which he communicated with the Supreme Being, and received from him the fundamental laws and principles of a religion which he was directed to promulgate; thus stamping with the sanction of revelation the great idea he had conceived, and afterwards executed with astonishing success, of becoming the founder of a new religion and a mighty empire, and subverting the doctrines and government of Christianity, which then prevailed over a considerable part of Asia.

Having thus established a belief of his divine inspiration upon the credit of his natural infirmities, confirmed by a life of rigid abstemiousness and exterior sanctity, and presuming on his knowledge of the genius and disposition of the Arabians, who are enthusiastic and superstitious, and in the highest degree fond of new doctrines and opinions; Mahomet soon ventured to declare his mission, and boldly assumed the title of the Prophet of God, appointed to instruct mankind in a new code of religious laws, and to enforce obedience to them under the authority of Heaven.

But the event having justified the opinion which Mahomet had entertained of his countrymen, who flocked to him in numbers, and seemed well disposed to listen to his laws and follow his precepts, which tended evidently as much to a change in government as religion; those who had the exercise of civil power in the district of Mecca began to entertain serious thoughts of interposing their authority, and of calling on the pretended prophet to give proofs of his mission: a circumstance of which he was no sooner apprized, than he thought it necessary to avoid an investigation which might have nipped his project in the bud, and have proved equally destructive to himself; and having left Mecca in the night, he arrived in safety at Yatred, since called Medina.

Yet his doctrines had been too effectually broached to be suppressed by this trifling discouragement; many of those who had been his converts at Mecca became the companions of his flight; and he drew after him numbers of others, who were either impressed with a belief of his revelation by his pretended trances, or were charmed with the fascinating powers of his eloquence, and the prospects which were held out to them of enriching themselves by the plunder of the neighbouring nations, all of whom were to be brought to conform to his tenets by arms, if they should refuse to submit to argument. And from this departure of Mahomet from Mecca his followers fixed their Epoch, which is thence denominated *Heigera*, or *the flight*.

Nor could any time be more favourable for the propagation of a new religion: the Arian heresy prevailed among the Christians of the Eastern Church, and rent them into parties, divisions, and factions; the persecution of the Jews by the Emperor Adrian had driven numbers of these unfortunate people into Arabia; and such of the native inhabitants of the country as preserved the remains of idolatry, bore irreconcilable hatred to Christians and Jews. It is not therefore at all surprizing that the number of his disciples should increase considerably at Medina; and many of them having been accustomed to arms, Mahomet soon established an army, and began the execution of his plan of conquests with an attack upon the city from whence he had been expelled: but having entrusted the con-

duct of this enterprize to Hamza, who was his uncle, or some near relation; that leader, who, like other partizans, possessed more courage than prudence, and whose numerous army was probably very ill-disciplined, received a severe check before Mecca, being routed with a very considerable loss.

But the followers of the inspired prophet were not to be disconcerted by a single miscarriage: having received reinforcements of men and arms, and, above all, an exhortation from Mahomet himself not to relinquish the great duty in which they were engaged, of subduing to the laws of God, and converting to the religion of his prophet, the offending and hardened inhabitants of Mecca; they renewed their attempt with better success, and that city fell at length into their hands.

Yet the reduction of Mecca was not attended with all the favourable effects that might have been expected: Abu Sofian, a neighbouring Arabian prince, having collected a considerable force, posted himself on a mountain about four miles from Mecca, with a view to cut off the detachment which had possessed itself of that city; in this situation Mahomet led his whole army against him, but was himself wounded in the conflict; and his followers, being panic-struck at finding their leader vulnerable, deserted his standard, and the scattered legions became an easy prey to the victors, who pursued them, and made an incredible slaughter, exercising all manner of cruelties on the dispirited and flying Mahometans.

To most men such a stroke must have been fatal: his weakness exposed; the protection of Heaven apparently withheld; his person no more sacred from danger than his meanest associate; deserted by his army, and loaded with the reproaches of those whose relations and friends had been betrayed, by his promises and pretences, to meet their destruction in support of a scheme which now appeared to have been wild and chimerical; it required an uncommon degree of fortitude to withstand the torrent of evils, and to combat difficulties which appeared almost insurmountable.

But to this arduous task Mahomet was equal: with a promptitude of imagination, and an address which never forsook him in the most trying moments of adversity, he contrived to turn his defeat to advantage; and, by an idea calculated to silence the reproaches and allay the fears of his followers, rose superior to his misfortune, and derived from it a support which enabled him to complete his wonderful undertaking with facility and rapidity.

Having collected the remains of his army, and drawn together the greatest part of those who still adhered to him, he addressed them in an animated speech; and, instead of lamenting the blow he had received, or condoling with them on the loss of their relatives and friends, he congratulated them on the certainty, that all those who, in obedience to the Divine will, had endeavoured to propagate that religion which he had been authorized to extend over all the nations upon earth, had already been admitted to the mansions of the blessed; intelligence of which circumstance had been communicated to him by that Being in support of whose laws they had died, and who had farther commissioned him to convey to all who should embrace his doctrines, perfect assurance of eternal bliss, if they should be so peculiarly favoured by Heaven as to forfeit their lives in this great and glorious cause.

And, to strengthen the minds of his adherents, and effectually to obliterate every trace of dissatisfaction at the personal loss of their friends, he assured them, from the same Divine authority,

thority, that the period of every human life was irrevocably fixed in the unalterable decrees of Providence, that all those who fell in the unsuccessful battle were already devoted to death at that moment, but were by the peculiar favour of God permitted to expire in the field, that, in reward for having listened to the voice of his prophet, they might be entitled to a remission of their sins, and a participation of such scenes of pleasure and delight, as this artful adventurer well knew how to describe to the dissipated and luxurious Asiatics.

These flattering prospects soon dispelled every doubt, and removed every obstacle to the progress of his enterprize: favoured by Heaven here, and assured of such happiness hereafter, his followers became so numerous, that they were parcelled out into different armies; and, under several leaders, extended his conquests and religion throughout various provinces of Arabia, and over several towns and cities on the confines of Syria.

Yet, among all these successes, Mahomet never once turned his arms against Abu Sofian; on the contrary, he made a truce with that prince; a measure which policy had suggested to him as favourable to an intention he had formed of calling all his disciples to accompany him in a pilgrimage to Mecca, to pay their devotions at the temple of that favourite city of Heaven, a native and inhabitant of which had been honoured with the high and distinguished office of God's vicegerent on earth. And, to avoid giving offence to the Coraishites, the people governed by Abu Sofian, and whose situation enabled them to interrupt this design, he enjoined all his followers to repair to Mecca unarmed; an ordinance which considerably augmented their numbers, as the warlike disposition of the Coraishites had prevented many from declaring in his favour, from the apprehension of being attacked by this people, who were known to be equally powerful and brave.

Historians have either been silent as to the particular views of this pilgrimage, or have attributed it to a wish of Mahomet to render himself conspicuous in that city, where he had lived in a private capacity, and from whence he had been obliged to fly, to avoid being persecuted for doctrines which now appeared, by the success with which they had been propagated, to have been immediately sanctioned by Heaven; or to a real desire of surrendering to the Supreme Being the glory which he had already acquired, and of imploring his blessing and protection in his future undertakings.

But vanity of this sort was not one of Mahomet's foibles; his fame was already too high to have received the least addition from the admiration of the citizens of Mecca; and the whole tenor of his life and actions will acquit him of being influenced by ideas truly religious.

To political motives, therefore, we ascribe this apparent act of devotion; and apprehend it may easily be accounted for, by considering that it afforded a favourable opportunity of ascertaining the numbers of his followers, and of enriching himself by the presents which, according to the custom of the East, every individual, who would on such an occasion be ambitious to be presented to this great leader, would not fail to bring in his hand.

After this pilgrimage had enabled him to add to his army, and to collect his strength, he turned his force against the Jews, who possessed several towns in Arabia and Syria, and got possession of the greater part of their strong places; but the progress of his arms in the conquest

quest of this people had well-nigh proved fatal to him. The daughter of a citizen of Kalbar, at whose house he resided, conceived a design, either to prove the truth of his assertions that he was a prophet from God, or to punish the offence of such pretences by his death; and for this purpose poisoned one of the dishes of which Mahomet was to eat: the effect, however, did not prove fatal; the poison was in a great measure expelled by immediate remedies, though he was ever after subject to such frequent and severe indispositions as were probably, at length, the occasion of his death.

The Greeks next became the objects of his bloody mission; and conferring the command of an army of three thousand men on a Coraischite of the name of Khaled, who fought under his banners, this officer had the boldness to attack twenty thousand Greeks, near Mouta, in Syria; but the event of this battle would have rewarded his rashness with destruction, if, in the critical moment of impending discomfiture, and when his troops had already begun to give way, their intrepid leader had not reminded them of the sacred cause in which they were engaged, and the glorious recompence which awaited those who should meet their deaths in the prosecution of it: re-animated by this well-timed recollection of the assurances of their prophet, they returned to the charge, and obtained a complete victory.

The consequence of this fresh success was another general pilgrimage to Mecca; and this was made with much more pomp than the former, the prophet himself being the first to pay his devotions at the holy temple, and to conform to a variety of new ceremonies which he had directed to be added to those which had been used on a former occasion. It was on this second pilgrimage, that not only the inhabitants of Mecca without distinction, but those tribes of Arabs who resided in the neighbourhood, submitted to receive his doctrines; and he found little opposition in this part of Arabia, except from the Coraischites; who having broke the truce, and again taken arms against this intruder on their laws and government, were defeated in battle; and those who refused to yield obedience to the laws and opinions of Mahomet suffered death without mercy or distinction.

Hitherto Mahomet had contented himself with being considered as the prophet of God, and had forborne to assume any other sovereignty over the people who submitted to his arms, than the direction of their consciences in religious matters, and the inculcation of such laws as, having relation to moral rectitude, were calculated to enforce his doctrines and give due operation to his opinions; but having now fixed his power beyond the possibility of it's being shaken, he first took upon himself the civil government of Mecca; and having in the following year totally routed an army of insurgents, who had once more the temerity to oppose his progress, he compelled all Arabia to receive him as the sole sovereign of that extensive country; and having expelled or extirpated Christians, Jews, and Idolaters, maintained his authority and his doctrines without check or controul.

To give weight to the former, he established officers of state, created courts for the dispensation of justice, and appointed proper persons to preside in them; and for the latter purpose he nominated a high-priest to conduct matters of religion, and superintend the morals of his subjects; with a number of inferior ministers of various orders and degrees, who were distributed throughout his newly-acquired dominions, and acted in a double capacity,

capacity, as guardians of the religious conduct and inspectors of the civil demeanor of a people who had hardly yet lost the idea of their former freedom in both respects.

Nor did Mahomet neglect to form his army upon a more regular plan of order and discipline than could be effected whilst they were employed in the more active scenes of conquest; a precaution which soon proved of important service to his interests: the Greeks, whose resentment of their defeat at Mouta had only been stifled till they could collect an army to revenge the disgrace they had received, now advanced against Mahomet with an appearance of determinate resolution; but the prophet having put himself at the head of thirty thousand chosen troops, soon checked the ardour of these formidable invaders, who apprized of his approach, and dreading an encounter with so numerous a body of the same desperate and insatuated zealots, a handful of whom had once before dealt destruction among their hosts, thought fit to retire without hazarding a battle, and left the sovereign of Arabia at liberty to spend the remainder of the year in forming new codes of laws, and strengthening the powers of his civil government.

When he had fully established the peace and order of the countries he had subdued to his authority, that subtle policy which ever directed his councils and actions, suggested to him the danger of suffering his new subjects to remain in a state of inactivity, which might leave them at liberty to reflect on events so sudden and surprizing, and might in consequence awake from that lethargic consternation, during which they had suffered themselves to be robbed of their dearest rights, those of civil and religious liberty.

But as Mahomet was a perfect judge of human nature, he was well aware that mankind are much more apt to be influenced by passion than reason, and that vanity, the ruling principle of the world, would be gratified at the expence of the keenest sensations of injury or injustice; he therefore declared his intention of making a third pilgrimage to Mecca, in a stile of magnificence infinitely superior to either of the former; and he invited all those who wished to recommend themselves to the peculiar favour of Heaven, or to be considered as exalted in rank, consequence, and pre-eminence, above all others, to accompany him in the performance of a duty, which should sanctify their future lives, and qualify them to be entrusted with a share of that power on earth which the Supreme had delegated to his prophet, and to such as he should think worthy to be associated in the dispensation of the Divine will to the various inhabitants of the earth.

The unbounded extent of this commission, which left kingdoms and states at his disposal, insured to Mahomet the fidelity and zeal of his followers; they looked back to the prophet himself in a station inferior to almost every individual among his disciples, and each apprehending himself equally qualified, expected to share in the division of the whole globe, and to become in his turn a prince, a lawgiver, or a prophet.

Under this persuasion, the pilgrimage was undertaken with a degree of eager impetuosity, which could be only equalled by the extravagant magnificence with which the whole cavalcade was conducted, and which consisted of such astonishing numbers as had never before assembled on any public occasion.

On the arrival of the prophet with his immense train at Mecca, he resumed the office of the priesthood; and, during his continuance there, endeavoured to impress on the

minds of his people the doctrines of his religion, by frequent repetitions of them in the temple, and by the personal performance of the various ceremonies enjoined by them: this festival being concluded by a sacrifice of camels, Mahomet published a new form of religious rights; and feeling his indisposition increase, took leave of his followers in a pathetic harangue, the chief purport of which was to exhort them to a perseverance in the religion which he had established, and to consider their several pilgrimages to Mecca, and in particular this last, as covenants with God for the performance of those sacred engagements of which he was himself a witness.

He was now returning to Medina, which having afforded him protection on his first flight from Mecca, was his favourite place of residence, when his illness gained ground on him so fast, that it was with difficulty he reached the house of his wife Aïssa, who seemed to enjoy more of his regard than either of his others, where he very soon after died, in the sixty-third year of his age.

But it was no easy matter to persuade the disciples of Mahomet, that the prophet of God had yielded to the common fate of mortals; they grew outrageous at the mention of his death; and Omar, who is by some historians called the brother, and by others only the father-in-law of Mahomet, carried his zeal for the immortality of the prophet to such a height, as to threaten with destruction whoever should dare to prophane with such an insinuation the sacred and distinguished pre-eminence of this favourite of Heaven.

Contrary opinions prevailing, and the whole city being divided into parties, which threatened tumult and disorder in the state; Abubeker, who is also said to be another brother of Mahomet, but was more probably the father of another of his wives, undertook to convince the people, and even Omar himself, that the prophet was by no means exempt from the ordinary lot of mortality; and this he did so effectually, by judicious quotations from the Koran itself, that he silenced the clamours of the multitude, and convinced them that the Divine mission having been accomplished, the messenger of Heaven was by the Almighty decree called to the regions of bliss, to receive the reward due to his faithful performance of the great and important office with which he had been entrusted.

But a contest now arose, which seemed pregnant with the same ill consequences as the former: the cities of Mecca and Medina disputed which should enjoy the honour of retaining the sacred remains of the prophet; the pretences of those who favoured the former being founded on it's having been the place of his nativity, and those who supported the claim of the latter, grounding their opinions on the refuge which the city of Medina had afforded him, when he was compelled to abandon Mecca to avoid the persecution of his fellow-citizens.

Nor were these the only places proposed for the interment of this supposed delegate of Heaven; the city of Jerusalem was mentioned by a third party, as the distinguished spot in which God had of old revealed his will to his people by the mouths of prophets acknowledged by Mahomet himself to have received his inspiration.

But this difficulty was also obviated by the prudence, moderation, and sagacity of Abubeker, who communicating to the people an opinion which he asserted had fallen from Mahomet himself, that the place of a prophet's death ought to be that of his interment, all parties

ties submitted to the sacred decision, and a grave was prepared in the city of Medina. Though this is a fact in which all historians do not concur, some maintaining that the body was deposited in a sepulchre at Mecca.

Of the person of Mahomet we have very imperfect accounts; heroes and conquerors are generally represented as amiable in their persons as they are fortunate in their undertakings, and according to this rule, the prophet of whom we speak must have possessed uncommon excellency: nor is this idea altogether absurd: a striking dignity of person adds much to the powers of persuasion, and as most great achievements depend as much on the tongue as the sword, it is not improbable that many of those whose histories are marked with great and successful events were endowed with the choicest exterior ornaments of Nature.

But from the actions of Mahomet we are enabled to form a much more precise idea of his understanding. He appears to have been cool, crafty, and designing, yet possessing a genius extended and comprehensive; characteristics which have hardly ever united so perfectly in the same person as in him of whom we now speak. Earnest in the pursuit of whatever object he had in view, he frequently trespassed the bounds of prudence, but the fertility of his imagination immediately suggested to him the means to obviate the difficulties into which he had plunged himself, and his firmness and resolution of mind always enabled him to pursue them through dangers which to others seemed altogether insurmountable. He had sagacity to chuse the moment favourable to success, judgment to improve the opportunity, and fortitude to abide even unpropitious events. Though his personal courage was undoubted, yet he wisely avoided too frequent occasions of proving it; and though he boasted a commission to promulgate his doctrines by the sword, he chose rather to add to the number of his proselytes by the alluring temptations of present aggrandizement and future felicity; and, conscious that the accomplishment of his views depended in a great measure on the unanimity of his followers, he enrolled every man who from motives of fear or from conviction embraced the religion he preached, among the number of the faithful, and not only assured him of his own salvation upon terms too easy to be slighted, but instantly invested him with powers to collect others to the flock, and communicate to them the blessings of which he was himself to partake: thus every individual became a teacher as well as a soldier, and the latter profession was of course less necessary to be practised than the former.

That Mahomet made no scruple of avowing his want of education will cease to be astonishing, if we reflect that, having assumed the character of a prophet inspired by God, he produced the Koran as a proof of that inspiration; and though that book was most probably composed by Sergius, the associate we have already mentioned, yet as Mahomet asserted it to be the work of his own pen, under the guidance of Supreme power, his understanding was supposed to have been enlightened by the rays of Divine knowledge, and the want of early cultivation to have been supplied by an immediate intercourse with Heaven; an opinion which was particularly favoured by the powers of his eloquence, the perspicuity of his reasonings, the purity and elegance of his language, and the force of his arguments, in those addresses to his followers which usually preceded and followed every new undertaking; and on the persuasive efficacy of which the prophet placed much more confidence, than in the strength of his arm or the energy of his doctrines.

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In his private character, he is described as chearful and lively in his conversation, even in his temper, pleasing in his manners, and remarkably easy of access; his memory was so retentive, that he not only recollected the persons, but the requests of those whomade application to him; and when it did not suit his inclination or his convenience to comply with the latter, he atoned for his refusals by assiduities to the former; a conduct which rendered him respectable among the first ranks of people, and popular with the multitude.

He was devoted to the pleasures of the fair-sex, and made his doctrines equally subservient to his gratifications in this particular, and to the propagation of a religion which made it's way more by indulging the passions than convincing the reason of mankind.

If his practice was at all conformable to his precept, he was charitable and humane, virtues so strongly inculcated in the writings of which he claimed the credit, that it is hardly possible to conceive the author wholly destitute of them; not that any remarkable instances are recorded in which either his benevolence or compassion were exercised.

Mahomet married several wives besides Cadiga his first, but the exact number is not ascertained; it is however agreed, that he left no other issue than one daughter, Fatima, who was married in the life-time of her father to Hali, who was either his nephew or some other near relation.

The religion of Mahomet, called after the founder Mahometan, is the established and prevailing form throughout Asian Turkey.

The Mahometan religion consists materially of two points, which may be considered as the fundamental articles of that faith, and five of practice: the former, that there is no other god but God, and that Mahomet is his prophet; the latter, that purifications of the body by washing are to be observed as an indispensable part of their duty to God; that prayers are to be offered at certain fixed times and seasons, as prescribed by the holy law; that alms are to be bestowed according to the ability of the giver; that it is necessary to fast during all the month of Ramazan; and that frequent pilgrimages to Mecca are acceptable to God, and *one* necessary to salvation.

The purifications are of two kinds: with water, when that element is to be procured; but when water is not at hand, the Koran indulges them with the substitution of fine sand; a permission absolutely necessary, as it would hardly be possible to resort to water as often as the several acts of uncleanness render it necessary to purify.

The hours when they are enjoined to pray are frequent, consisting of no less than five several times in the natural day, which commencing at noon, they are directed to begin their praying at that hour, and to repeat it in the evening when it is too dark to distinguish colours, at lying down to rest, and at rising in the morning; but then any two of these sets of prayers, except that prescribed for the morning, may be said together, which reduces the times of prayer to three, and even these may be dispensed with at any time, provided the person holds himself indebted in so many prayers, and discharges the obligation at his first convenience.

Every Mahometan is enjoined to distribute in alms a certain proportion of his substance; yet though charity is warmly inculcated in the Koran, and continually enforced by their preachers,

preachers, it is generally confined to the erection of public buildings, such as mosques, caravanseras or inns on the road, fountains and other reservoirs for water, bagnios, colleges, or bridges, and little of it is applied in the immediate relief of the necessitous, except those mendicant religious who are called faquires, and who are continually wandering about, and collecting these involuntary offerings; and some small portion which a few, more attentive to the purposes of alms than the rest, employ in purchasing the freedom of insolvent debtors, or of slaves who are subject to cruel masters; and a still smaller part, which is dedicated to the assistance of distressed travellers or strangers.

No people observe their fasts more strictly than the Turks: during the Ramazan all ranks of people abstain from eating, at least publicly, till sun-set, nor do they even indulge themselves in the great employment of their lives, smoking; but during the night all is festivity, the mosques and even private houses are illuminated both within and without, and they take care to recompense themselves amply for the penances of the day. This fast continues a month.

The pilgrimage to Mecca is required to be made at least once in every man's life, but men of rank and substance are enjoined to repeat it often: the religious sanctity of a Turk is estimated by the number which he has performed of these pilgrimages.

Circumcision is also enjoined by the religious laws of Mahomet, but no certain period is fixed for the performance of this ceremony; which, however, generally takes place at four or five years old, when the children are supposed best able to undergo the pain and inconvenience which attends this operation. The common people do it privately, without regard to any particular time, and without any religious form; but persons of condition have their sons circumcised in the presence of a priest, who reads a portion of the Koran, and the day is spent in mirth and feasting.

The Mahometans are divided into an infinite number of sects, who maintain their several opinions with the same warmth and acrimony as are too often to be found in the divisions of the Christian church; but the two general distinctions, within one or other of which all the other sectarists are included, are the disciples of Hali, the son-in-law of Mahomet, and of Abubeker, whose daughter the prophet married: from the latter the Turks pretend to derive all authority in church and state, which the Persians claim in right of the former.

Their opinion of a future state is conformable to that of the ancient philosophers, as well as the modern Christians; they believe that those who have passed their lives in virtue will be admitted to a state of perfect happiness, and that those whose actions have been contrary to the laws of God, as revealed by his prophet Mahomet, will be consigned to a place of punishment; but they hold it inconsistent with the mercy of God, to suppose that the sufferings of a wicked man will be eternal, and therefore they apprehend he will remain in misery for a length of time proportioned to his iniquity, and afterwards be received into the mansions of bliss, but will not be admitted to so perfect an enjoyment of happiness as those who have lived without sin.

Some, however, maintain the doctrines of the metempsychosis, or transmigration of souls; and from the particular attention paid by many of the Turks to the preservation and care of certain animals, this opinion seems to be rather prevalent.

They have some accounts of a rebellion in Heaven, of the contest between the good and evil spirits, and the casting out of the latter; but these circumstances are worked up with so much fabulous and absurd matter, as to appear rather allegorical than historical.

They do not admit of the immediate passage of the soul to its place of destination, nor do they allow of an intermediate state; but they affirm, that as soon as the body is deposited in the grave, it is repossessed by the soul, and so far reanimated as to sit upright, and answer the questions of two black angels, who are sent to interrogate the deceased concerning the articles of his faith and the actions of his life, accounts of which he is then compelled to give faithfully, that they may be recorded in a book that is to be produced at the general day of judgment: till the time of interment the soul is supposed to wander, but after this examination to assume some incorporeal shape, in which it is to enjoy the rewards or suffer the punishments due to its demeanor on earth, and at the general resurrection to be reunited to the body which it inhabited during its mortal existence.

The enjoyments of the happy are represented to consist of drinking the waters of Delight, on the banks of a river of that name, under the shade of a tree of such extent, that in a journey of fifty thousand years a man would not pass over one of its leaves; where they are to be served with delicious drink by their respective prophets, Mahomet and Ali, mounted on animals whose heads are like women, their fore-feet like those of a stag, and their hind quarters like a tiger: and they are to be attended by innumerable troops of beautiful women, with large black eyes, who are to administer to their most voluptuous pleasures, in which they may revel without restraint, and indulge without the possibility of sinning; and that these enjoyments are to be perpetual, without producing satiety, impairing their health or vigour, or abating the keenest edge of satisfaction.

These blessed regions they are to enter by a bridge as narrow as the razor's edge, over which true believers and the righteous will pass with ease and astonishing celerity, but the unfaithful and unjust will fall from it into the place appointed for their reception, where they are to be tormented by devils, and infested by noxious and poisonous animals and ravenous beasts, who shall perpetually gnaw, without consuming or destroying the wretched bodies consigned to this infernal abode.

But some of the better informed Mahometans do not receive the passages in their sacred writings from whence these opinions are deduced in a literal sense, but rationally infer that they are allegorical, and devote the soul in paradise to the contemplation of the Divine excellence, and to the acquisition of such superior and sublime knowledge, as is unattainable by the gross and clouded faculties of human understanding.

The times of prayer are proclaimed from the steeples of their mosques, by officers appointed for that purpose: one or two of whom on ordinary days, and ten or a dozen on Fridays and festivals, remind the people of the performance of this duty at the several times of the day when it is enjoined, beginning their exhortations with invoking "*God most great,*" which they repeat as they turn to the four quarters of the earth; after which they declare, that "*there is no other god but God, and that Mahomet is his prophet;*" and then conclude with an invocation to "*rise and pray,*" and perform that duty "*which Mahomet the prophet of God commanded.*"

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In the performance of these acts of devotion they divest themselves of all the ornaments of their persons, and of their arms, and offer themselves to God in the humblest garments, unadorned with gold, silver, or embroidery; for which reason they have peculiar garments, and especially white or plain turbans, for the performance of their religious duties.

When a Mahometan enters a temple or mosque, he uncovers his feet instead of his head, and prays with great earnestness and attention, uninterrupted by civilities to others who enter the same place of worship, and undisturbed by any worldly considerations: the decency and seriousness with which they perform their devotions is highly commendable, and worthy the imitation of Christians, the purity and excellence of whose religion should inspire them with the fervour and zeal apparent in those whose doctrines they so justly condemn. Contrary to the practice in Christian churches, a Turk will neither cough, spit, or even rub himself, while he is in the exercise of this duty; and should he be betrayed by inadvertency into either of these irreligious acts, he considers himself as rendered unclean by it, and recommences his purifications and his prayers.

They are directed to turn their faces towards Mecca when they pray; and, in order to avoid mistakes, if they are not certain as to the direction of that place, they are permitted to turn their bodies round in some part of their prayer, and then they are assured that they must have been right at some particular moment, which is a satisfactory compliance with this injunction.

In their public devotions the congregation attend to the priest, and not only repeat his words, but imitate his actions. Their general acts of devotion consist rather of declarations of faith than of prayers, the usual form being an acknowledgment of the "*unity of the Godhead; that he neither begets or is begotten; that he is unequalled; and that Mahomet is his prophet.*"

But they have particular occasional prayers prescribed for each day of the week. On Saturday their prayers are directed to the conversion of the Jews; on Sunday to that of the Christians; on Monday they pray for all the prophets, in the number of whom and among the chief, they account Moses and Christ; on Tuesday they invoke the blessing of Heaven on the priest, and those who are employed in the sacred offices; Wednesday they dedicate to prayers for the enfranchisement of all true believers, who are in slavery among Christians or other Infidels; on Thursday they use a general prayer for the salvation of all mankind; and on Friday, which is their Sabbath, they commit all true believers to the peculiar care of Heaven; and on the last mentioned day those of higher rank, who commonly perform their devotions either in their own houses or in other places of retirement, resort to the mosques. Some among them carry about with them the Koran, and the implements necessary to purification, and pray in the corners of streets or in the fields, from whence they are censured as ostentatious or vain-glorious; charges against which they defend themselves by urging the force of example, and the propriety of not appearing to be ashamed of their religious professions.

The musti, or high-priest of Turkey, is considered as the immediate successor of Mahomet, but is at present divested of all temporal power; nor is his authority in the church

church of any considerable extent, he being himself liable to be deposed or degraded at the will of the Grand Seignior.

Yet, as the Alcoran and the comments and explanations of the several doctors from time to time constitute the code of civil as well as religious laws, the appointment of officers, both in the church and in the judicial department of the state, is supposed to remain with the mufti, whose power, however, in this respect, is cramped and circumscribed by dictates which his own precarious situation inclines him to obey without hesitation.

The mufti is also supreme judge in all cases criminal and civil; all appeals are made to him, and his judgment is generally so conclusive, that even the sovereign seldom interposes his authority to alter the sentences or decrees of this minister: he is also consulted in divan on all political matters; nor is war undertaken, or peace restored, without his fetfa or fiat. Yet all this is but the shadow of power; for he is so much at the mercy of the crown, or rather of the vizier, that the part he is to act on all occasions is previously intimated to him, with which he is to comply under pain of displeasure, and his sanction in political matters seems only to be required as a shield against the shafts of ill-fortune; for if their warlike undertakings fail to be successful, the blame rests on the mufti, whose sacred office shelters him from popular resentment.

There are also cadilisquiers, who are judges and priests, and rank next to the mufti in these departments; through these offices they arrive at the pontificate, and upon the death or deposition of the mufti, one of them must be chosen to succeed him. Every province has also a mullah cadi, who is the chief magistrate of that district, to whom appeals are to be made from inferior cadis, or judges, who preside in almost every town; but though the legal path to justice is through the ecclesiastics, who being versed in the Alcoran, are supposed to be best acquainted with the laws of Mahomet, by which their decisions are to be governed; yet the military governors of towns and provinces frequently take the criminal authority out of their hands, and inflict death or other punishment without even the form of a trial.

Those who perform the offices of priests in the mosques are called imaums, and assume this character without being authorized by the mufti, or any other of the superior orders of priesthood, of whom they seem to be wholly independent. When a vacancy happens in an office of this sort, any grave and sedate man, who is well read in the Koran, makes interest with the people to recommend him to the governor or other military commanding officer, under whose deputation he commences priest, which office he may also quit at any time, or be removed from it at the pleasure of him by whom he was appointed, or his successors. The habit of the imaum differs only from the layman in the largeness of his turban, and his duty is to call the people to prayer from the steeple of the mosque, to read the Alcoran on the Sabbath, and to perform those prostrations and ceremonious postures in the mosques which those who compose the congregations are to follow: he also preaches occasionally, but this is more peculiarly the office of the sheiks, who are educated to this profession in the convents of which we shall speak hereafter.

The mufti is addressed by many high and sounding titles, expressive of the qualifications which he is supposed to possess; such as, "*wisest among the wise—versed in all knowledge—spring*"
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"of virtue—fountain of science—and key of the treasures of truth." When he is first appointed to this office, he is invested by the Grand Seignior in person with a robe or vest of sable, and presented with a purse of the value of a thousand dollars. His revenues consist of a pension of about a thousand aspers, which is equal to about two guineas a day, and the sale of the presentations to the royal mosques, which is a legal perquisite of this office; and as he is always of the council of state, and possesses a certain degree of interest with the sovereign and his grand vizier, and other great ministers, his favour is solicited, according to the custom of the East, with considerable presents, by those who wish to obtain powerful or lucrative employments.

Most of the mosques having been Christian churches, and having been endowed with lands whilst they were dedicated to that religion, the same revenues have been continued to them, which are appropriated to the maintenance of the several priests and other officers who minister in the Mahometan temples, to the repairing and beautifying these places of public worship, and if any thing remains after the performance of these services, it is expended in maintaining and educating youths, who are instructed in the law of Mahomet, and qualified to expound it to the people; or given in alms to the poor: sometimes, if it very considerably exceeds the necessary expenditure, the overplus is applied to the exigencies of the state. Where these lands have been sold, or sums of money have been given by pious persons for the support of new mosques, they are placed out at interest, and this is the only occasion on which the Turks admit of usury. The occupiers of church lands enjoy certain privileges and immunities beyond those who are tenants to laymen; the *bassas*, janisaries, and others in public offices, paying rather more regard to the possessions of the church than to private property.

In various parts of the Turkish dominions are monasteries, or religious houses; but they are inhabited only by one order, who are called *dervises*, which signifies either poverty or a renunciation of the world; but these institutions are of a much more modern date than the establishment of the Mahometan religion, though they are pretended to be coeval with it.

These monastics are meanly clothed, affect an appearance of great sanctity, and a solemn deportment, and fast, pray, and impose penances on themselves, like those of the Roman Catholic religion among the Christians; like them also they wear a string of beads, and number their oraisons.

The superior of each convent or house reads and expounds the Alcoran to them every Tuesday, and after his sermon is finished, the *dervises* perform a ceremony to which they are habituated from their childhood, and which, therefore, does not produce the same disagreeable effect as it would on those who are unused to this kind of exercise.

The *dervises* having each made a profound bow to the principal, form a circle round him, and one of the number, who is also within the circle, playing on a kind of flute, the others turn round with incredible velocity, and continue this motion till, on the ceasing of the music, they also stop instantly, and having repeated their obeisance to their superior, depart. This ceremony owes its rise to a tradition, that the founder of the order of *dervises*, of the name of *Mevaluna*, continued this circular motion, without pausing or taking any sustenance, for fourteen days, at the end of which time he fell into a swoon or trance,

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during

during the continuance of which, he was directed by the immediate revelation of Heaven to institute this order, and received instructions respecting their regulation and government; and also the Divine permission to use this musical instrument, all others being strictly forbidden by the laws of Mahomet, in the performance of acts of devotion.

Though these monastics make vows of celibacy, chastity, and poverty, on their entering into this order, yet they may at any time be disengaged from them, marry, and employ themselves in the business of the world; though this seldom happens, as the indulgences they receive from their superiors, to whom alone they are responsible for their conduct, enable them to enjoy in private the gratification of their most sensual inclinations without the apprehension of censure, from which they are protected by the pretended holiness of the character they have assumed.

They are admitted to these convents while they are children, and are taught the languages of the several countries under the same government, such as the Turkish and Arabic, to which is generally added the Persian; and they are instructed in the law of Mahomet, and the several expositions and readings of their doctors, by which means they are qualified to become scribes or preachers, and are sent to perform that function in the different mosques. They affect to deal in magic, and deceive the ignorant with tricks of legerdemain and sleight of hand; but they are strangers to every science, and to all kinds of useful knowledge: however, the great extent of this order, which is spread all over those countries where the doctrines of Mahomet have been received, renders them subservient to political purposes, as those among them who are most shrewd, and least addicted to the stupifying and pernicious custom of taking opium, to which they are greatly devoted, act as spies, being admitted without restraint to visit all Mahometan nations, and to pry into the secrets of different states without the dangers of detection.

There are also certain mendicants, who have been already mentioned under the denomination of faquirs or fakirs, who have no fixed or settled habitations, but wander about and obtain money from the credulous and ignorant, under pretence of vows to undergo certain penances, or perform particular duties, from whence their prayers are supposed to be efficacious on behalf of those who minister to their wants. Nor must we omit to notice the fantons or hermits, who profess lives of the most rigid austerity, neither covering their bodies with any other apparel than what barely serves the purpose of preserving decency, nor ever cutting their hair or nails, to whatever length these excrescences may grow: these devotees are held in such regard, that even their habitations are sacred, and serve to protect the worst of criminals from the hands of justice.

The last order of religious who we shall mention are the emirs, who are imagined to be descendants from some branch of the family of Mahomet; they are distinguished by wearing green turbans, which is mentioned as the prophet's favourite colour, and are so highly respected by the laws on account of their sacred descent, that the loss of the right-hand is the punishment of him who offers violence to any one of these privileged sons of holiness; nor do they engage in any secular business or employment, except in purchasing Christian or other Infidel slaves, for the purpose of converting them to the Mahometan religion.

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On the first appearance of the next new moon after the Ramazan, or month of fasting, the Turks celebrate their Bairam; a festival which lasts three days, and is observed as a time of thanksgiving, as may be collected from the religious services performed in their mosques at this time, and which are replete with acknowledgments of the Divine favour for having communicated to them the only true, holy, and pure law; for having preserved it uncorrupted, as it was delivered by Mahomet the prophet, servant and ambassador of God, for whom they invoke blessings and salvation, as well as for Jesus the son of Mary, Moses, David, Solomon, and other of the Jewish patriarchs. During the course of this festival, the princes and persons in exalted stations receive the compliments of their inferiors and dependents, the people walk abroad and pay and receive visits in their best apparel, strangers are entertained, acquaintances embrace each other as they meet, animosities are forgotten, and enemies reconciled: even the women are indulged in unaccustomed liberties; the wealthy sacrifice all kinds of cattle, and distribute the carcases among the poor; slaves are treated with less rigour than usual, and in some instances enfranchised; and universal joy and festivity prevails till the midnight after the third day, when this season of rejoicing is at an end.

Many sects of Christians are tolerated in the Turkish dominions in Asia; among them those of the Greek church are the most numerous, and have several patriarchs or high-priests, such as those of Antioch, Jerusalem, and Alexandria.

The Greek church differs from the Latin in observing four Lents in the year, during which, as well as on Wednesdays and Fridays throughout the year, and on the eves of certain high festivals, they fast with great severity. They do not baptize their children till they are eight or ten days old, when they immerse them wholly in cold water in the summer, and warm in the winter; and after baptism they anoint the child's body with a consecrated oil, which is prepared by the bishops, and sent to the priests in alabaster boxes, in allusion to the ointment which Mary Magdalen poured on the head of Christ. In celebrating the eucharist they use a vast variety of ceremonies, thrusting a spear into the bread, in remembrance of the spear which was thrust into the side of our blessed Saviour, and offering several loaves or pieces of bread as sacrifices to the Virgin Mary, Saint John the Baptist, and several others of the fathers of the church; the priests and deacons also pray for their bishops living and dead, for those who have been benefactors to the church, and for such other departed souls, by name, as have left friends who have regard enough for their future happiness to pay the price of these prayers.

After the elements of bread and wine have been consecrated, which is done privately, and not in sight of the congregation, the priest and deacons receive them apart, and then proceed to administer small pieces of the bread thrown into the wine to others, taking out a small quantity of the latter at the same time with a spoon, and putting both together into the mouths of the communicants, using a declaration, that it is "*the body and blood of Christ*:" yet they do not maintain the doctrine of transubstantiation with the same earnestness as the Papists, though they admit of a change to the worthy receiver, but decline entering into any controversy concerning the nature of it. The laity are enjoined to receive the sacrament four times in the year, and seldom omit it at the two great festivals of Christmas

Christmas and Easter : they generally celebrate this communion at the third hour, or about nine in the morning ; but at Easter-day before the sun rises, in commemoration of the early visit of the holy women to the sacred sepulchre. Confession is required before the Lord's supper is taken, yet they administer it to children of two or three years old, and even to infants in case of sickness. On the Thursday in the holy week, they consecrate a quantity of bread and wine, that they may always be ready to give it to the sick, drying the bread after it has been dipped in the wine, that it may be the better preserved.

When the several communicants have received the sacrament on either of the great festivals, the priest goes round the church with a large dish, in which are mingled boiled wheat and other grain and pulse, together with raisins, almonds, and other nuts, which he distributes to the congregation ; and this is called the oblation of the colyba, and is taken as an acknowledgment of their belief in the resurrection of the dead, of which they consider corn and fruits to be symbols from several texts in the apostolic writings.

Though the religion of those Greek Christians differs in many instances from both that of the Roman Catholics and Protestants, yet in some it resembles each. The Greeks enjoin confessions and penances, but they are not very strict in the former, and for the latter they are allowed to commute and then receive absolution, without which they hold it very hazardous to die : they annex dreadful ideas to excommunication, apprehending that the body remains entire in the grave, and is subjected to great torments, and that the soul wanders until this sentence is remitted.

They anoint the sick with oil, and this ceremony is performed by a number of priests, who also touch several parts of the house with it, and make crosses on the door and door-posts : this is esteemed a sacrament, as well as matrimony, which is solemnized in the face of the congregation, the priest meeting the couple at the door of the church, and conducting them to the chancel, where he puts two lighted torches into their hands, and proceeding with them into the body of the church, gives the man a ring of gold, and the woman another of silver, which are afterwards exchanged, and a suitable service being performed, the ceremony concludes with their drinking out of the same cup. They disapprove of second marriages, and do not allow of a third contract : and they forbid marriages between spiritual relations ; that is to say, the sons and daughters of godfathers and godmothers. The marriage vow is not very strictly kept in these countries, nor is the breach of it much noticed, where the established religion allows a plurality of wives ; and for the same reason divorces are easily obtained among the Greek Christians.

The Greek Christians prohibit the worshipping images, but have pictures in all their churches, and burn incense before them ; allow of the intercession of the Virgin Mary and the saints ; and conform only to the Protestant system, in administering the sacrament in both kinds.

They have great numbers of convents or religious houses, and the monks who inhabit them are mostly of the orders of St. Basil and St. Anthony, and lead severe lives. Those who are in orders among them, and possess any degree of learning, are engaged in collecting and transcribing the expositions and other writings of the Fathers ; whilst those who are not ordained to the priesthood, follow secular employments, and minister to the necessities

necessities of their more learned brethren. Their food is principally vegetables and fruit; those who are near the sea procure now and then a little shell-fish: but their fasts are so severe and frequent, as to prove injurious to their healths: a sacrifice which the grossest absurdity only could conceive to be acceptable to the God of mercy; yet so far do they carry this infatuation, that some of these Christians retire to rocks and mountains, refuse to hold converse with the world, and in the performance of vows, founded in folly and superstition, eat only four, three, or even, in some instances, two meals a week, till their bodies being worn out and emaciated for want of necessary supplies, they fall martyrs to this misconceived enthusiasm, and committing a crime which hath been expressly forbid by the Divine law, they obtrude themselves into the presence of that God, who created them for purposes of a far more noble nature, than to separate themselves from all the claims of society, or by their own acts to shorten lives which ought to have been spent to the latest hour in performing social as well as religious duties.

The Turks are extremely deficient in literature; there are but few among them who are acquainted with any other language than that in common use, or the Arabic, which latter they do not understand grammatically: if they can read the Koran, and keep a common account, or write a letter, they are qualified for most public employments. Indeed, those who hold offices in the church, and who, as we have already observed, are also the lawyers, have rather better educations; and, as the printing press has at length made its way to the metropolis of this mighty empire, learning will probably follow: at present the extent of their scientific knowledge is a smattering of astronomy, by which some among them are able to calculate an eclipse, and this is held to be a very high degree of skill. However, they are great pretenders to judicial astrology, and place much confidence in predictions derived from this imaginary art.

It is not common to find any other book than the Alcoran in private houses, nor are many of their colleges or other public institutions provided with libraries, though some of them have a few books, which those who are entrusted with the care of them can hardly read: these establishments being for the most part made either as atonements for those acts of iniquity by which they have acquired riches, or for the purpose of keeping a part of their wealth in their own family, those who build and endow them appoint the guardians and officers, who generally consider the charity as meant for themselves, and appropriate the revenues accordingly.

Their physicians are generally Jews, and sometimes Christians of the country, but they are mostly illiterate and ignorant, equally unskilled in chymistry and anatomy, and depending entirely on old receipts and prescriptions; but if the physician fails of success, he is sure to escape censure, the Turks being great predestinarians, and believing that as God visited mankind with diseases, he hath also communicated certain means of cure, which will infallibly take effect, unless the appointed time is arrived for dissolution, in which case no efforts of medicine can avail: so that, whether the patient dies or recovers, the physician hath equal credit, and has therefore few incentives to prosecute his studies, or to endeavour at improving his knowledge, by reading the few translations they have among them of Hippocrates, Galen, and some other medical writers.

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To the doctrine of predestination may perhaps be attributed the frequent or rather constant prevalence of the plague in some parts of the Turkish dominions; convinced that those, and those only, who are devoted to suffer in this disease will be affected by it, they use no precautions to avoid it, or to prevent it's spreading, but with perfect indifference enter infected houses, and actually visit the sick and attend the funerals of the dead: and the cloaths worn on those occasions being generally those of the graver colours, are frequently laid by till another occasion, when the body of the wearer being perhaps more disposed to take the contagion than when they were last used, he is seized with the disease, and spreads it in his family and among his acquaintance; and as it is well known that this infection will remain in cotton or woollen cloaths for a very great length of time, the frequent breaking out of the plague in Turkey may be easily accounted for in this way.

From the vast variety of useful as well as luxurious articles which this country produces, one might be led to imagine the trade and commerce of it would be equally extensive and advantageous; for in different parts of Asian Turkey are to be found raw silk, goats hair, goats wool, camels hair, cotton, wheat, barley, rice, bees-wax, saffron, coffee, rhubarb, turpentine, storax, gum seneca, gum tragacanth, gum Arabic, gum ammoniac, opium, galls, mastic, fenna, worm-seed, alum, vitriol, box-wood; various drugs, roots and woods, for dyes, mother of pearl, and emeralds; likewise wine, oil, figs, raisins, pomegranates, pistachio nuts, dates, and almonds.

In this country are also manufactures of mohair-thread, cotton-thread, carpets, dimities, burdets, cordovans of various colours, and shagreen skins and other leather.

Nor is any country in the world better situated for commerce: the short communication with India and China by the Red Sea and the Gulph of Persia, and by the Levant, the Mediterranean, and the Black Sea, with Europe and Africa, afford opportunities of exporting these valuable commodities to most of the nations who inhabit the three quarters of the globe; and they are altogether as well provided with timber and naval stores, to build ships for transporting their merchandize, and navies to protect their trade.

But all these advantages are buried in the natural indolence of the people, aided by a form of government unpropitious to adventure, and unfavourable to industry: with very little toil, the inhabitants of these happy climates procure the means of supplying all the wants, and indulging in many of the luxuries of life; nor are they stimulated to extend their wishes beyond their immediate enjoyments, by the beguiling hope of perpetuating their names, or aggrandizing their posterity; the possession of wealth is still more precarious than the attainment of it, and in the moment that the subject of a despotic government becomes observable for the increase or magnitude of his fortune, the hand of power is stretched out to grasp the fruits of his labours, and he falls a sacrifice himself to the very acquisitions which were meant to ensure his happiness.

Happy, thrice happy, the inhabitants of the favoured land, where the sovereign and the people are bound to each other by links of mutual and reciprocal interest; where property and personal liberty are rendered inviolate by the most perfect of all securities, the preservation and safety of the throne itself; where the honour and dignity of the crown depend on the freedom and happiness of it's subjects, and where the support of the monarchy

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is the basis of the popular rights! Oh, may the foul dæmons of discord and discontent never interrupt an union which Heaven itself must approve; nor ambition interpose to plant daggers in the bosom of the prince, or the vitals of his country!

This disinclination and incapacity of the Turks for general trade and commerce may be considered as a part of that Providential œconomy which governs the universe. If these people possessed the same dispositions for foreign adventure which mark those countries that are more limited in territory and numbers of inhabitants, they might easily spread themselves over the face of the earth: from communication with other nations they would naturally acquire some of their habits, and imbibe notions of conquest and methods of obtaining it; inured to the hardships of voyaging, they would be brought to submit to those of war; and they would soon feel an inclination to imitate that discipline, under the weight of which they have smarted in every contest with European powers; and to armies gathered out of countries so extensive and populous, inspired with ideas of ambition, and armed with the prudence, foresight, and military skill of the western world, what force could be opposed? or what combination would be equal to withstand the united efforts of numbers, discipline, and resolution?

The animals of Turkey in Asia are various in the several divisions of this extensive country: among those of the useful or domestic kind, after mentioning the horses, for an excellent and beautiful breed of which Arabia has been for many ages celebrated, the camel and dromedary claim our first attention.

The camel differs principally from the dromedary in being of a larger size, and being somewhat less swift of foot, though of superior strength; and in having two bunches on his back, and the dromedary only one: in other respects they are so much alike, that they appear to be only varieties of the same animal, instead of distinct kinds. The great camel will carry a burden of a thousand or twelve hundred pounds weight; and the lesser, or dromedary, is equally remarkable for swiftness, travelling with such speed, as to dispatch a journey of two hundred miles in twenty-four hours; yet his pace is only a kind of trot, a motion so violent, that those only who are accustomed to it can endure the agitation, and even those who ride them daily are obliged to have their bodies supported by particular strait cloaths, or broad belts. Of the two kinds, the dromedary is most numerous, being found all over the deserts of Arabia; the camel is principally met with in Turcomania and the Levant, though it is no stranger to other parts of Asian Turkey.

Of all animals, the camel is said to be most moderate: they are commonly fed with balls of barley-meal, and with cut chaff or straw; and with only a very small quantity of the former, or the addition of a few dates, and the trifling nourishment they can procure in the barren countries through which they are destined to travel long journies, they will endure many days of continual labour. Nor is their power of abstinence from water less admirable; in countries where they are to pass over tracts of unrefreshed sand, for many days together, these useful animals are incommoded by no thirst, nor is their journey impeded by the scorching heats, or yielding materials of the road they are to traverse: Nature, all-wise and bountiful, hath furnished them with feet of so soft and spongy a texture, that they are neither subject to crack with the former, or apt to penetrate too deeply into the latter;

latter; and so expressly is this beast calculated for the climate which it inhabits, that if by any extraordinary accident it happens to get into wet or swampy ground, it is unable to proceed, and must be suffered to lie still till the moisture is dried up, and the surface hardened: nor have any of the various attempts which have been made to propagate a breed of these animals in Europe and America succeeded; for though they have been frequently transported into these quarters of the world, far from being useful, or affording any hope of their being naturalized to the new soil, they have always pined away, and lost those qualities which have rendered them remarkable and desirable in the countries of which they are natives, and where, without their labour, trade and commerce would be at a stand, as no other means of conveyance could be found for the various goods and merchandize required to be transported from nation to nation through dry and scorching regions of trackless and burning sands.

They are so extremely gentle, as neither to require bridle to restrain them, or whip to urge their speed, though their ordinary pace is rather slow, not exceeding three miles in an hour; yet their endurance of continued toil amply compensates for their want of quickness: they are obedient to the driver's voice, and so docile that they kneel down to receive their loads; yet so sensible of the extent of their own strength, that they rise the moment they feel their burden equal to it, nor will they suffer an additional weight to be laid on; and when any attempt of that sort is made, they are said to express their indignation or concern by sighs and groans.

When merchants or traders travel from country to country with their merchandize loaded on these useful beasts, they assemble together in large bodies, to secure themselves from the attacks of wandering Arabs, and other robbers of the Wilderness: this assembly is called a caravan, and each individual who engages in the journey submits to certain rules and regulations, calculated for the preservation of the body. The whole extent is divided into certain stages, and they are so allotted, that they may arrive every evening at some spot well known to the conductors of the caravans, where they may find refreshment, and, if possible, water for the camels, who prefer thorns, thistles, briars, and common weeds, to the most delicious pasture.

They shed their coats every year, and camblets and other stuffs are made of the hair mixed with other materials; in particular, those fashionable handkerchiefs, which the English ladies have of late years worn under the name of *shawls*, are said to be wholly composed of it. To the native Arabs this animal is of inexpressible value, as the milk of the females constitutes one part of their food, and the flesh of the young ones another; the hair furnishes them with cloathing and coverings for their tents, and their labour enables them to traffic with other nations, and to remove themselves, their families, and effects, in case of danger.

The camel is in height, from the ground to the top of the bunch, about six feet, though it sometimes rises to six feet and six inches; it has a long, slender, and bending neck, a small head, and short ears; the colour of the hair on the bunch or protuberance is dusky, and that of the other parts of the body of an ash, inclining to red; its tail is long, the hoofs small, and the feet flat, divided above but not beneath; it has six callous excrescences

crecences on the legs, one on each knee, and one on the inside of the upper joint on each fore-leg, one at the inside of the hind-leg at the bottom of the thigh, and another on the fore-leg just below the breast.

The age of the camel is from forty to fifty years: during the time the female is prone to generate, both she and the male are somewhat troublesome and unruly, and this season continues about a month; she goes with young a year, and in general brings forth only one at a time like other large animals, though instances have been known of her producing two.

Nature has formed this animal admirably to sustain long abstinence; it has not only four stomachs in common with other animals which chew the cud, but it has a fifth, which serves as a reservoir for holding more water than the beast has immediate occasion for; and in this receptacle it remains without diminution or putrefaction till it is required to be mingled with the dry food, or distributed among the absorbing vessels; and when this becomes necessary, the proper quantity is forced into the other stomachs by a contraction of the muscles of this reservoir: and this additional supply consists of so large a quantity, that the lives of travellers are said to have been frequently saved, when by accidents their journeys have been so retarded, or their stages have been so miscalculated, that they have been in danger of perishing by thirst before they could arrive at a place where they could be furnished with an article so indispensibly necessary to their existence. The camel is also said to be endowed with a faculty of discovering water by his smell long before he reaches it, and on such occasions to quicken his pace voluntarily, and hasten towards it, though the drivers are totally ignorant of the cause of the increasing speed.

The Arabian camel is not altogether so large as that which is found in other parts of Turkey, but it is more hardy; its hair is shorter on the protuberance, but longer on the other parts of the body; it differs also in colour, the back being grey, and is much coarser than that of those animals in other parts of Asia.

The dromedary, as we have already observed, is less strong and more swift than the camel; and some of these are so delicately shaped, and the bunches on their backs are so small, that they are delivered from the slavery of carrying burdens, and are used only to ride on, and particularly for carrying couriers or messengers of state; and some are trained to the race, and matched to run against others in a competition for superiority of speed.

There are also some black cattle found in the different countries which compose Asian Turkey, but the flesh of them is seldom eaten, and they are principally employed in the plough and other works of draught; and these beasts are said to be of a very large size, having long legs and very great bellies.

Buffaloes are much more common, and are met with in greater numbers, both wild and tame: between this beast and the common bull and cow of Europe there is a great similitude, both in form and disposition; the buffalo being very easily tamed, and rendered serviceable in the same domestic offices in which the former animals are employed; yet naturalists agree that they are of very distinct species, bearing a remarkable antipathy to each other, and constantly refusing to mingle the breeds.

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The figure of the buffalo is more clumsy than beasts of the cow kind, and he carries his head lower towards the ground; he has less flesh on his limbs, his body is more short and thin, yet his legs are higher, his head smaller, and his horns project less, being compressed to the head, a large tuft of hair hanging between them on the forehead; his skin is harder, thicker, of a darker colour, and less covered with hair; he has a hunch or bunch on his back, which differs somewhat both in size and situation in different countries; the nose is flat and void of hairs, except some straggling ones just about the lips; the ears are long and large, and without hair on the insides; the hair over the whole body is generally short and smooth, differing in colour in different countries; the skin on the neck appears to hang loose, and that of the belly is very thinly covered with hair; the hoofs are of a dark colour, and the foot is shaped like the common cow.

The wild buffalo is in general an inoffensive animal, at least whilst he remains undisturbed; when he is wounded he becomes desperate, beating with his feet, and using these as offensive weapons, and not his horns.

The size of this animal is extremely various in different parts even of Asian Turkey; in some it exceeds that of the European cow, in others not being much larger than an English calf of six months old: the female brings forth only one at a time, at least not commonly; she goes with young twelve months. Neither the flesh of the old buffalo or the calf are of a very agreeable flavour, nor is the milk equal to that of the cow, though it is produced in great abundance, and great quantities of butter and cheese are made from it. The hide is highly esteemed for softness, thickness, and impenetrability.

When this beast is employed in works of agriculture, or in carrying burdens, it is guided by a ring through the nostril; and they are said to be so exceedingly strong, that two of them, yoked together, will draw more than four strong horses: the figure of their heads and necks being naturally bent, they take the draught with more ease.

The sheep are of different kinds; one resembling those of England, from which they are principally distinguished by having larger and thicker tails; but those of the other sort, which are indeed much more numerous, are remarkable for the amazing size and weight of the tail, which frequently amounts to twenty pounds and upwards; some are said even to reach fifty pounds weight: it is sometimes, when it approaches to the last mentioned size, nearly a foot wide, and is obliged to be supported by a board fixed on a carriage with wheels, which is fastened to the animal's hind quarters by a kind of harness; the upper part of this tail is covered with wool, but it is bare beneath. The flesh, or rather fat, of these enormous rumps, is so delicious as to be compared to marrow, and is not eaten separately, but mixed with the lean of other parts of the sheep; and those who wish to have this delicate morsel preserved from injury, and increased to a great magnitude, keep these animals in yards, and feed them with herbage gathered in the fields, instead of suffering them to wander in search of their food, in doing which they are apt to tear and wound the burdens they drag after them; and the fleeces, which are more soft and woolly as they are found in more temperate climes, are also liable to injury.

The goats with which most of the countries of Asian Turkey abound are of two kinds; one nearly like those of more northern climates; and the other, which is called the Syrian goat,

goat, because principally found in that division of the Turkish empire, is somewhat larger than the common sort, and hath ears of a most astonishing size, hanging almost to the ground, which are sometimes so incommodious to such of these animals as are tame, that they are cut off by their owners, that they may feed with greater ease. The horns of this goat are short, seldom exceeding two or three inches in length, and they are inclined a little backward. The colour of the hair is somewhat resembling that of a fox, and it is distinguished from other species of goats by two excrescences immediately under the throat, which have been compared to the wattles or gills of a cock. Its milk is held in estimation for peculiar sweetness and delicacy.

Of the antelope here are two sorts. The common, which is somewhat smaller than the fallow deer, and resembles it in figure and proportion: its horns are twisted spirally, stand nearly upright, and are surrounded almost to the points with prominent rings; these horns are about sixteen inches long when the beast has arrived at full maturity, and about twelve inches asunder at the points; the colour of its hair on the back and sides is of a dusky brown, inclining to reddish; the belly and the insides of the thighs white; it has a short tail, black above and white below; the female is without horns. This creature is remarkably swift of foot, rather bounding than running, its hind legs being longer than those before, like the hare, and its motion similar to that of the last mentioned animal. Its flesh is wholesome and delicious food.

The other kind is nearly of the same size as the former, but has horns of a much greater length, sometimes reaching to three feet; they are slender, straight, and armed with rings, and at the base of each is a black spot of a triangular figure, edged with white. It has a black line extending from the neck to the loins; the hair on the neck, back, and sides, is of a dark grey, and the breast and belly white; the tail is about two feet long, covered with hair of the same colour with that on the back, except at the extremity, where it is black.

Both these animals are considered as beasts of chase, and are pursued by greyhounds, which, though excellent in their kind, are often baffled by the superior speed of the antelope. The hunters frequently make use of the falcon, which attacking the beast in its flight from the dogs, impedes its motions, and gives these latter animals an opportunity of coming up to it.

Hares are in great plenty, differing only from those of Europe in their size, being considerably smaller. Only the Arabs eat the flesh of these animals, though it is altogether as well flavoured here as in those countries where it is esteemed a dainty.

In the mountainous parts of these countries is found the hyena. This beast is about the size of the wolf, which it also resembles in shape; the head, however, is somewhat broader and less pointed, and the ears are longer; the body is covered with rough, coarse, long hair, of an ash colour, streaked with long black stripes from the back to the belly; its legs are also marked with black rings, as is the tail in general, though not always, but it is invariably full of hair like that of a fox: it is said to be the most savage and untameable of all quadrupeds, and to be in a continued state of hunger or rapacity; even in the act of devouring its food it seems unsatisfied, for even then, though its growling ceases, yet its eye

eyes glisten, the bristles of its back stand erect, and it shews its teeth. The aspect of this beast is horridly ferocious, and its howl hath been compared to the human voice, exerted in the moment of extreme distress. Though not much larger than the wolf, it is said to be the fiercest among wild beasts; nor is it less able in defence of itself than active in seizing its prey; combating the lion, the panther, and the ounce, and generally with success. Its habitation is in the cliffs of rocks, or in dens which it forms for itself under the earth. This beast, as well as the jackal, is said to resort to burying places, tear open the graves, and feed upon the putrid bodies of the dead. If it ventures near the haunts of men, it preys among the flocks and herds, but it more commonly confines itself to its native wilds, and when it fails to find sufficient food of the animal kind, will devour the roots of certain plants, and the young shoots of the palm. Many marvellous stories are related of this beast; such as its alluring its prey by imitating the human voice, its shedding tears over the bodies which it has deprived of life, and its changing its sex; but these are fables invented to heighten the description, and render more tremendous a beast justly dreaded for fierceness, cruelty, and insatiable voracity.

Wolves and foxes are numerous in the plains, but they are rather smaller than those of other countries; and the jackals are the bold invaders of the hen-roost, and the destroyers of the smaller quadrupeds. Wild boars are found in the forest, and particularly in some parts of Syria.

The camelion is also frequently found in the Levant. This little creature resembles the crocodile in form, and like that animal is produced from an egg, but is a very miniature of it, being hardly ever above eleven inches in length. The head of a full-grown camelion, of the largest size, is about two inches long, from the back part of the head to the commencement of the tail four inches and a half, and the remaining four inches and a half are in the tail; the legs and feet are two inches and a half long: the bulk or thickness of the body differs considerably at different times; sometimes it measures only a single inch through from back to belly, and at other times it is increased to two inches, for it can dilate and contract itself at pleasure; nor is this inflation confined to the body, for both the legs and tail partake of the distension.

This dilatation is not occasioned by merely confining the breath, and so swelling the lungs, because such an increase of size could only be of short duration; but the camelion continues in this inflated state for two hours together: and this appearance is assumed and disappears gradually, the augmentation of bulk being, however, always more observable than its decrease. This method of puffing itself up is not peculiar to the camelion alone; somewhat of the same kind is visible in the pigeon, whose craws are sometimes distended with air whilst they appear to respire, cooing and opening their mouths frequently without contracting their size. When this animal is in its contracted state, it seems extremely lean; the spine of the back is sharp, the ribs may be numbered, and the tendons of the legs are visible; yet, notwithstanding this leanness, the pulsation of the heart is not perceivable. The surface of the skin is unequal, cold to the touch, and has a grain like shagreen, but softer, each of those little protuberances which occasion this inequality of skin
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seeming polished; some of these protuberances are of the size of a pin's head, particularly on the hinder legs, the upper joint of the fore legs, the belly and tail, but on the shoulders and head they are somewhat larger, and of an oval figure; under the throat, from the extremity of the lower lip to the breast, these little eminences are ranged in the form of a chaplet, and when the animal is at rest in the shade, appear to be of a blueish grey, and the spaces between them pale, red, and yellow.

When this animal is placed in the sun, the coat or hair which covers it's skin undergoes such a variety of apparent changes, as have excited the wonder of mankind, and been productive of much speculative argument among naturalists. Those parts of the body on which the sun-beams are not immediately directed, appear of a tawny brown, and the other parts assume brighter colours, such as pale yellow and a lively crimson, forming spots about half the length and breadth of a man's finger, which begin on the spine and descend half way down to the belly, scattering ones appearing also on the sides, tail, and fore-parts. When the rays of the sun are intercepted, the animal appears to be restored by degrees to it's original grey colour; nor do the spots always take in their changes the exact colours we have described, but frequently those of the carpet, table, or floor, on which the camelion is placed: wrapped in a white cloth it seems to lose almost all colour, and this alteration remains a short time even after it is uncovered.

This little creature is taken frequently at Smyrna: it's food consists entirely of flies, and it requires so little sustenance, that it takes these but seldom, and eats them so deliberately as to be half an hour in devouring a single one. When confined in a cage it seems to enjoy the sea air, and stretches open it's mouth to inhale it: it is uneasy at restraint, and seldom survives the loss of it's liberty above four or five months.

The eyes are remarkably small, yet they are protruded from the head; it has a single eye-lid with a hole in the middle, through which the sight appears; the colour of the eye is a shining brown, and it is surrounded by a little circle of gold colour. The conformation of the eyes, however, must be singular, as the animal often moves one of them when the other is still: nay, one will sometimes be directed to objects before it, whilst the other is pointed a contrary way; or when one eye is employed in looking towards the ground, the other will seem fixed on the heavens.

The fowls are principally those which are well known in Europe. The domestic poultry are precisely of the same kinds; and they have the bustard, the red-legged partridge, and other birds which constitute the game of our own clime. Larks of various kinds, and other birds of song, to which we are no strangers in Great Britain, are also to be found in those parts of Asia.

Turkey in Asia abounds with eagles, falcons, and other birds of prey, differing in the various countries which are comprehended in it; some of these are trained for sport: the larger are used, as we have already observed, in taking the antelope; and the smaller species are taught to fly at different kinds of fowl, as was formerly much practised in Europe.

The vulture, the cormorant, the stork, the heron, the crane, the owl, and the jay, are also natives of these countries; and there are some few pelicans and flamingoes, but those

are less numerous here than in some other parts of the globe. Among the water-fowl are also wild geese, ducks, widgeon, teal, and gulls, in the same varieties as they are found in Europe. Of the latter here are some which in the winter leave the sea-shores and rivers, and flying into the towns, perch on the tops of the houses, and are so tame as to take the food which is offered to them by the inhabitants.

It would be unpardonable to omit mentioning the pigeon, and in particular that species of this bird which is called the carrier; and which, though not peculiar to these countries, having been well known to the ancients in other quarters of the globe, has been more lately in use here than elsewhere.

This pigeon is distinguished from all others by its eyes, which are surrounded with a broad circle of naked white skin; by having the upper mandible of the bill covered with the same kind of skin, reaching from the base below the middle of it; and by their colour, which is of a very dark blue, approaching to black. This little animal was, till very lately, employed in conveying intelligence to Aleppo of the arrival of ships at Scandaroon.

This bird being bred at Aleppo, was kept there till a vessel was expected to arrive at Scandaroon, and being conveyed in a cage to the last mentioned place, remained there till it was wanted: when this happened, a small piece of paper, containing the name of the ship, and such other particulars as could be mentioned in a narrow compass, was fixed under the wing, to avoid the writing being effaced by rain; and the pigeon's feet being washed with vinegar to cool them, and prevent the bird from stopping for that refreshment which might endanger the destruction of the billet, the cage was opened, and the prisoner set at liberty, who instantly took flight, and returned to Aleppo with incredible speed, often performing a flight of little less than seventy miles in two hours and a half. But it seems to have been necessary to take for this purpose a pigeon which had young, and not to let her absence from her brood be longer than a fortnight, lest, having forgot them, her ardour to return might be abated. Historians have recorded accounts of correspondences maintained between the governors or commanders of besieged towns, and those who were expected to bring relief to them; between lovers and their mistresses; and of extraordinary events communicated in the same way.

These different countries produce a vast variety of serpents, and other venomous reptiles; but, as in other parts of the world, they are seldom injurious to mankind. Large white snakes are frequently found in Syria, but these do not appear to be noxious, nor are the stings of the scorpion and scolopendra, though they occasion severe pain for a few hours, attended with any other ill consequences. The lizards, which are here in great numbers, of various kinds, are known to be perfectly harmless; and the frog differs little from that of Europe.

Among the insects of these countries, the silk-worm and the bee claim the pre-eminence; with the produce of the former we are well acquainted; the honey of the latter is of superior flavour and delicacy to that of Europe. The locusts sometimes visit this part of the world in incredible swarms, committing horrid devastations, and destroying all the verdure for many miles in extent.

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Having concluded our general description of Asian Turkey, we shall proceed to speak of the several provinces which are under the Turkish government.

That division or province of the Turkish empire which is called Eyraco Arabic, or Chaldaea, lies between the rivers Tigris and Euphrates; being bounded on the north by Diarbec, or Mesopotamia; by part of Persia towards the east; by the Persian Gulph, and part of Arabia Deserta, on the south; and by another part of the last mentioned country on the west.

The air of this country is in general serene, but by no means temperate, the heats being at particular seasons so intense as to be almost insufferable. It is said to have been an ancient practice of the inhabitants of this country to sit up to their necks in water during the continuance of these heats, and even to sleep with their bodies immersed in that element; but as this indulgence was productive of many disorders, it is at present in a great measure discontinued. They are also sometimes visited by hot winds, which blowing from the east over long tracts of burning and desert sands, are so destructive, that those who are exposed to the uninterrupted blast frequently perish in an instant.

For eight months of the year they are without rain, and this drought sometimes continues for the whole year, and even for two years together; during which time the inhabitants contrive to water their lands by means of cuts or canals from the rivers, and engines for conveying the water both to the high lands and to places remote from the banks of them; and by the exercise of industry and ingenuity, this country is rendered so fertile, that it repays the labourer's toil with an increase of two hundred fold in most kinds of grain. This country is destitute of grapes or olives, but the palm-trees supply wine, and the seeds of the sesamum oil.

Nor are the canals from the rivers only subservient to the immediate purposes of cultivation; they serve to convey off that superfluity of water, which pouring down from the mountains in the summer months, when the snow is melted by the sun, used to overflow the country, and cover the whole face of it with water, and to facilitate the communication between the distant parts of this widely extended province. This distribution of water also enriches the pastures, and is productive of excellent animal food, as well as milk and butter in great abundance.

In this country the plain of Shinaar is said to be situated, where the race of man were collected after the flood, and from thence dispersed over the face of the earth: it has been celebrated for having contained the garden of Eden, or paradise of our first parents; but other parts of the east contend for this honour.

The famous city of Babylon stood also in this province; and, according to traditional report, on the spot where the tower of Babel had once been attempted to be erected.

Whoever was the founder of this mighty city, whether Semiramis or Belus, certain it is, that under the reign of Nebuchadnezzar it arrived at the zenith of grandeur and glory. The walls of Babylon are described as having been 60 miles in circumference, 87 feet in thickness, and 350 in height. The city is said to have been a square, each side of which was 15 miles in length. The walls were built of bricks, cemented with bitumen, the natural produce of this country, and which in time grew so hard as to be inseparable from the materials which it joined together: and the earth for making the bricks which
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built these stupendous walls, having been all taken out of a ditch which was intended to surround them, this latter was afterwards faced with the same bricks, and being filled with water, added to the strength and beauty of this proud city.

A hundred gates of solid brass formed so many entrances into Babylon, being placed at equal distances, twenty-five on each side, and from each gate a street ran in a straight line to the opposite, and the houses in each street were regular and magnificent. Between every two gates were three towers, four at each angle, and three between each of the angles and the next adjacent gate. From north to south, through the centre of the city, ran the River Euphrates, over which, in the middle of the city, was a bridge of great breadth and height, and at each end of the bridge a palace; that on the east was called the old palace, and occupied four of the squares, into six hundred and seventy-six of which the city was divided, by the streets cutting each other at right angles; the new palace at the west end of the bridge filled a space equal to nine of those squares: and the former of these buildings was four miles in circumference, and the latter eight; and this palace was also strongly fortified, having three walls within each other. The hanging-gardens of the new palace have been celebrated as great curiosities; they are said to have been a number of terraces, supported by arches, and that the highest of them reached the summit of the city wall: each of those terraces was 400 feet in length, and of proportionable breadth, and the ascent from one to the other was by steps or stairs ten feet wide. Water was conveyed by means of engines into an aqueduct which filled a reservoir on the highest terrace, and was from thence distributed among the lower ones; each of them was adorned with statues, and filled with the most beautiful and odoriferous trees, shrubs, and flowers: and to prevent the overflowings of the Euphrates from being troublesome or injurious to the city, canals were made from it before it reached Babylon, by which that part of it which flowed through the city could always be kept within bounds. Of this immense city, once the wonder and glory of the world, not even the ruins now remain; nor is a trace left to ascertain with precision the spot on which it once stood; a circumstance the more extraordinary, as vestiges of buildings of still greater antiquity are to be met with in various parts of the eastern world.

The present capital of this province is Bagdat, or Bagdad, which was once the metropolis of the Saracen empire: it is pleasantly situated in a fine plain, on the eastern banks of the River Tigris, in 33 degrees 15 minutes north latitude, and 43 degrees east longitude from the meridian of London. It is said to have been founded by the Caliph Almanfer, or Almanfur, in the one hundred and forty-fifth year of the Hegeira, and was wrested from the Saracens by the Tartars in the six hundred and fifty-sixth year, and having been at different times in the possession of Tamerlane the Great, the Turks, and the Persians, was at last totally subdued by the Turks in the year 1638, and hath continued in their hands from that time, Nadir Shah having in the present century made an unsuccessful attempt on it.

This city was once extremely extensive and populous, adorned by superb palaces and other magnificent buildings; learning flourished within its walls, the inhabitants were civilized and courteous, and their language the purest Arabic: at present it is extremely fallen,

fallen, both in point of grandeur, population, and elegance, the number of inhabitants not exceeding fifteen thousand, who consist of a mixture of Mahometans, Christians, and Jews; the latter of whom are more numerous, as visitors to the supposed tomb of Ezekiel, one of their prophets, in the neighbourhood of this city, than as residents. Few remains of the ancient public buildings are to be found; and the natives are by no means distinguished by great learning or politeness: even the language hath been corrupted, in the various changes of masters to which this city hath been subjected.

Yet it is still the most considerable place of trade in the Turkish empire on the side of Persia, being supplied with all the eastern commodities by way of Bassora, which is situated near the mouth of the united streams of the Euphrates and Tigris; and receives also annually caravans from Smyrna, Aleppo, and the western parts of the empire, which furnish it with the produce of these countries. It is walled and fortified with towers, on which about sixty pieces of small cannon are mounted; and is the residence of a bafsa, who collects the tribute of passengers, who are extremely numerous, the way by land to Mecca lying through Bagdat: the other revenues of the Grand Seignor are gathered by a censor, and a cady resides here to assist in the civil government, and who exercises an authority almost equal to that of the musti at Constantinople. Here are five mosques, and twice as many caravaneras or public inns; the market places, or bazars, are arched, and frequently refreshed with water, to keep them as cool as possible in a country where, on account of the excessive heats, the markets are frequently obliged to be held at midnight, and the inhabitants are compelled to sleep on the terraces of their houses.

Bassora, Boffora, or Bosrah, is the next considerable city of this province. It is situated in 30 degrees 20 minutes north latitude, and 49 degrees 10 minutes east longitude, and lies between the river Euphrates and the Desert, about 250 miles south-east from Bagdat, and 40 miles north-west of the Gulf of Persia.

This city is of considerable extent, the walls being 12 miles in circumference; however, the whole inclosure is not occupied by buildings, there being many gardens and groves of date trees within the walls. It is populous and flourishing; yet the houses are low, and the public buildings by no means magnificent. The eastern part of Bassora lies by the river, from whence a canal is cut which extends quite through the city, and divides it into two parts, a bridge of boats over the canal forming the only communication between them. Vessels of great burden come up to the end of the canal, and smaller ones load and unload in the canal itself. There is a strong fort at the mouth of the Euphrates, from which Bassora is about forty-five miles distant.

The soil on which the city itself stands is rough and stony, but the adjacent country is fertile and pleasant; indeed, the whole space between Bagdat and this place is so intersected with canals, that both trade and agriculture flourish: the former on account of the ready conveyance, and the latter by the drains and fences formed by these canals; on the banks of which may be seen vast herds of cattle, and particularly buffaloes, feeding in delicious meadows and pastures.

The East India companies of England and Holland have factories here, and trade with spices for the commodities of this country: but the principal use of these factories is to facilitate

facilitate a communication by land with their several settlements in India. Here are also merchants of various countries, such as Armenians, Persians, and Indians, who enrich themselves by a commerce which extends over the eastern world, and is not a little benefited by the caravans which pass through this place also in their way to Mecca.

The established religion is that of Mahomet; and there is a college in Bassora for the education of youth, and the residence of certain doctors who are teachers of the law; so that this city may be said to be a seat of such literature as is encouraged in the Turkish empire. Here are also many sects of Christians, who exercise their religion without restraint.

Though the trade of this city is at present considerable, yet it was once much more so; but the plague having almost depopulated it in the year 1691, it has never since recovered its consequence; though it was soon after repeopled by the Arabs, of whom the present inhabitants principally consist, they having long ago submitted to the Turk.

It is the residence of a *bassa*, who has three thousand janisaries under his command, as a garrison for this important place; and an officer is sent annually with a body of horse to collect the Grand Seignior's revenues, which arise principally from a duty on cattle, to the amount of one *piaster* and a quarter for each ox, cow, or buffalo; two *piasters* for a horse or mare; and about the value of ten-pence for every sheep. But this tribute is not paid with very strict regularity, nor is it exacted with much severity: some petty squabbles now and then arise about it between the peasants and the collectors; but as it is apprehended that the Arabs are not perfectly satisfied under the Turkish yoke, that government does not chuse to drive them to extremities.

There is an Arabian prince also residing at Bassora, who possesses a large tract of land in the vicinity of this city, over which he claims some sort of sovereignty; but he draws his revenue from his extensive plantations of palm-trees, and from a traffick which is carried on here in camels and horses, of which some of the latter are so valuable, on account of their great excellence in beauty, speed, and hardiness, as to sell upon the spot for a thousand, and from thence to two thousand crowns: and for the transaction of this business, the Arabian prince last mentioned keeps a kind of bank, or money exchange.

About eighty or ninety miles from Bagdat, on the river Tigris, stands Traxt, a considerable town, fortified and defended with two castles; and on the west side of the Euphrates, about sixty miles to the southward of Bagdat, is Curfa, once a place of importance, but now desolated.

A part of Assyria, called by the Turks *Curdistan*, is also under the Turkish government; though the eastern, and largest part of it, is subject to the Persians. The Turkish division of this province is bounded on the west by Diarbek, or Mesopotamia; on the south by Chaldea; on the north by Armenia, or Turcomania; and on the east by that part of the same province which is governed by the Persians.

It lies from north to south, nearly between the 53d and 27th degrees of north latitude, and extends in breadth towards the south about 90 miles; but towards the north it extends from east to west near 200 miles.

This country comprehends a considerable part of ancient Assyria; a name derived from Assur, or Ashur, the son of Shem and grandson of Noah. The soil is fruitful, and the

the face of the country diversified with hills covered with trees, and vallies rich in pasture and fertile in grain, where they are improved by cultivation; but being a frontier between Turkey and Persia, and subject to the despotic government of the former, and frequent inroads from the latter, agriculture is in a great measure neglected, but the pastures feed vast flocks and herds of cattle.

The Curdes, who inhabit this country, are said to be lineally descended from the ancient Chaldeans; they live principally in tents, which are large, and in shape of an oblong square: they are not much above the height of a man; the sides are composed of cane or wicker lattices; they are covered with a kind of brown coarse cloth, manufactured partly with the hair of the camel, and partly with the coarse wool or hair of the sheep of this country, and are lined with mats of neat workmanship, and extremely durable.

When they have occasion to seek change of pasture for their herds and flocks, their tents are folded up, and carried on the backs of their buffaloes or oxen; and thus they frequently shift their quarters, wandering from valley to valley, and from mountain to mountain, according to the different seasons of the year.

But they are said to be more addicted to rapine and plunder than to domestic employments or works of industry. The men are mounted on excellent horses, and armed with long lances; and whilst the women and children are engaged in conducting their cattle to pastures, and in making butter and cheese of the milk, their husbands lie in wait for the caravans, which they attack without regard to countries or distinction of nations, holding themselves independent, and refusing to acknowledge subjection either to Turk or Persian.

The persons of these people are widely different from those of the inhabitants of other parts of Asian Turkey; they are stout, hardy, and active, but they have very dark complexions, with black hair, small eyes, wide mouths, and very fierce countenances.

The once famous city of Nineveh, the capital of the Assyrian empire, was situated in this province, upon the eastern bank of the Tigris; the walls of Nineveh were said to have equalled in circumference those of Babylon, though it was of a different figure, this being an oblong, and Babylon perfectly square; the thickness of the walls is said to have been so great, that three chariots might pass abreast on them, and on these walls upwards of a thousand towers or turrets are said to have stood, each near 200 feet in height; at present no other remains of this magnificent city are to be found, than some ruins extending along the bank of the river for about three miles. The prophet Jonas, for whom, among the other prophets of the Jewish race, the Mahometans profess great veneration, is reported to have been buried on a little hill about a mile and a half from the Tigris, and a mosque is built upon the spot, in which the tomb is shewn by priests who attend for that purpose, by whom it is covered with a carpet like that of Mahomet, and offices of devotion are performed at it by the light of lamps or tapers, which are kept constantly burning.

There are but few towns or villages in this province; but where the inhabitants erect houses, they generally place them within small distances of each other, for the sake of mutual protection as well as accommodation, and in these places small quantities of land are cultivated, which produce tobacco and gall nuts: they plant vineyards, but make no wine, drying the grapes for food.

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The hot winds which infest some parts of this country, and frequently prove destructive, are said to derive their injurious quality from several hills of sulphur which lie between Bagdat and Nineveh; there are hot sulphureous baths at a village in this province, called Alehaman, and the Arabs are said to find gold in some of the hills.

Wild beasts are so numerous in this province, that it is necessary for travellers to be well armed to resist their attacks, as well as those of the more merciless inhabitants of the human race; the former are said to be the dread of those who pass by the canals, in the rushes on the banks of which beasts of prey lurk, and plunge into the water to seize the unwary passenger. Wild cats, of large size and extraordinary fierceness, with very long black ears, are also reported to abound in this part of Asiatic Turkey.

Cherafoul is the present capital of the province of Curdistān: it lies eastward of the ruins of Nineveh, in the 36th degree of north latitude, and the 43d of east longitude. The situation of this place is peculiar, the city lying on the side of a hill so steep, that the houses are dug out of the rock, and the streets, which are near a mile in length, run in parallel lines one above the other, the communications being by flights of steps: it is the residence of a beglerbeg or bassa, who has several sangiacks or sub-governors under him in different parts of the province.

Amadia is said to be in this province, though some geographers have placed it in Diarbec; it is, however, situated north of Nineveh, in 37 degrees of north latitude; and, like Cherafoul, stands near the summit of a mountain, to which the ascent is said to be a journey of a full hour, yet a considerable trade is carried on here: several merchants reside in the town, and have their bazar or market, and shops for the exposure and sale of their merchandize.

Historians have fixed on a plain in the neighbourhood of Arbella for the spot on which Alexander defeated Darius; and the natives shew a hill in the midst of this plain, on which are the ruins of a castle, now overgrown with oaks, as the stand of Darius to wait the event of this battle. The town itself is situate between the two rivers Lycus and Caprus, in the 35th degree of north latitude, and is at present of very little consequence.

Upon the borders of a lake called Van, in the northern part of this province, in 37 degrees 55 minutes north latitude, and in 43 degrees 30 minutes east longitude, stands the city of Betlis, which is built between two high mountains, within a cannon-shot distance of each other; it has a castle built upon a hill resembling a sugar-loaf, having no other ascent than by a narrow winding path cut out of the rock; on the summit is a plain large enough to contain the castle, and three ditches, which have each a draw-bridge. The city spreads over the interior sides of the two mountains, which face each other.

The bey, or sovereign of this town and the territory which surrounds it, is a prince of the Curdes, who still maintains his independency, and is neither subject to the Turk or Persian: nor is it the interest of either of these powers to endeavour to subdue him to their government by force, the situation of the place rendering the success of such an attempt doubtful, and such a provocation being likely to prove highly injurious to the aggressor, it being always in the power of this chief to interrupt the trade and plunder the caravans between Aleppo and Tauris, the road through which they pass lying among mountains, within a day's journey of this place, where the passes are so narrow as to admit

of his cutting them off without the smallest difficulty, whilst they are an inaccessible fortification to his own territories, which may be defended by the troops which he maintains, and which are said to amount to upwards of twenty thousand horse, besides a kind of foot militia among the shepherds still more numerous, against the united forces of both the Turkish and Persian empires.

There are also some other inconsiderable towns and villages in this province; such as Holwan, situated among the mountains which divide Curdistan and Chaldea from Persia, in the 35th degree of north latitude; and Harpei, on the river Caprus, which, though a place of some extent, and the residence of a fangiack or sub-governor, is only surrounded by a mud wall. The Mahometans assert that the prophet Elijah is still living, and inhabits one of those mountains which surround the first mentioned place.

The province of Diarbec, Diarbeker, or Mesopotamia, lies between the rivers Tigris and Euphrates, which are it's boundaries on the east and west; on the north it is bounded by Armenia Major or Turcomania, and on the south by Chaldea.

The whole country, though somewhat hilly, is interspersed with frequent vallies, watered as well by the two rivers just named, as by many other smaller streams: the northern part of the province is extremely fertile, producing corn and wine in plenty, and abounding in cattle, wild beasts and fowls, and all manner of provisions; the southern district is less pleasant and fruitful.

The principal towns and cities are Bir, Orfa, Mouful, and Diarbec, of which the latter is the capital of the province; but besides these, there are also several smaller towns, and some populous villages.

Bir, or as the Turks pronounce it, Beer, stands on a hill near the eastern shore of the river Euphrates, in 40 degrees of eastern longitude, and 36 degrees 20 minutes of north latitude, at the distance of about 70 miles from Aleppo. It is a great thoroughfare into Persia, and a great pass from Mesopotamia; for some cataracts in the Euphrates below this town prevent the merchandize from being transported by water to Bassora: this town is defended by two castles, one towards the river, and the other on the land side, in the former of which the fangiack or governor resides. Travellers have given accounts of a kind of armoury kept in this castle, consisting of old cross-bows of astonishing size, beams intended for battering-rams, Roman saddles, and large head-pieces. The town is also surrounded by a wall, and watered by two clear streams, which, rising on the summit of the hill, flow down into the town. The garrison consists of about six hundred janisaries and spahis: the houses are ranged along the hill from the river-side to the top, where there is a caravansera for the reception of travellers with the caravans, who are not allowed to enter the city, but ascend to this inn by a winding road at the back of the mountain; on the opposite side of the Euphrates is another capacious caravansera, for the use of those who in their way from Syria propose to pass the river by a ferry established at this place, where it is smooth and free from cataracts.

All travellers, except those on saddle-horses unaccompanied by camels, pay a tribute here, which is collected at the caravanseras; but this imposition is not considerable, and the passenger is repaid by the plenty and excellence of the provisions, which are furnished by the adjoining fruitful and pleasant country.

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Orfa,

Orfa, which some travellers have called the capital of Mesopotamia, is supposed to be the place where the city of Edessa anciently stood; and, according to tradition, where Abraham resided, and is situated in 40 degrees of eastern longitude, and 36 degrees 40 minutes of north latitude. Here is a large fountain, the waters of which rise immediately under the foundations of the principal mosque of the city, and this is pretended by the Christians of this country to be the spot on which Abraham prayed before he proceeded to make an offering to God of his son Isaac, and that the water gushed out from the two places on which he rested his knees; on which account this grotto is held so sacred, that no person is permitted to enter it with his shoes on. The Christian religion is exercised here without restraint, and the professors of it, who are extremely superstitious, entertain travellers with various stories of miracles.

On the southern quarter of the town is a well, which these Christians call the Well of the Handkerchief, and which took its name, as they assert, from the following circumstance. Abgarus, King of Orfa, being afflicted with a leprosy, sent messengers to our Saviour, and besought him to come and restore him to health, and among these messengers was a painter, who was enjoined to draw the portrait of Christ; that our Saviour refused to visit Abgarus on account of his approaching passion, but observing the painter about to perform his task, Christ threw a handkerchief over his face, which immediately received the most lively impression of his countenance, and directed it to be carried back to the prince: but as the messengers returned, they were attacked by robbers near this city, when he who had the charge of this precious handkerchief, dropped it into a well to conceal it, and having escaped and related what had passed, the king and his court went the next morning in solemn procession to the well, the water of which had miraculously risen to the brim, and the handkerchief was discovered floating on the surface, which the prince having taken in his hand, was instantly cured of his disease, and he and all his subjects were immediately converted to christianity. This sacred picture, they say, after being kept at this place many years, was at length stolen by Franks, as they called the European Christians, and carried to Rome. And from this tale the water of this well has the reputation of being a specific for the cure of leprosy.

The city is walled with free-stone, and defended by towers at proper distances, but the space within is but meanly built, and great part of it desolate or ruinous. Here is also a castle on the south side of it, surrounded by a broad and deep ditch cut out of the solid rock: on the top of this castle they shew a small square turret, as the former dwelling of the prophet Elias, though both that and the castle are apparently of much more modern erection. The city is governed by a bassa, whose authority also extends over Bir, and other parts of the province; and he commands a garrison of about eight or nine hundred troops, partly janisaries, but principally spahis or horsemen, who are necessary to check the incursions of the Arabs, who frequently cross the Euphrates in pursuit of plunder.

The country round Orfa is extremely pleasant, and near the city laid out in gardens and vineyards, which produce excellent wine. Here is a considerable manufacture of yellow Turkish leather, and a kind of tapestry or cloth for covering tents, and other uses of the like kind.

Moussiel,

Mouffel, Moufel, or as it is sometimes called Mouful, is situate on the western bank of the river Tigris, opposite the ruins of Nineveh, in 43 degrees of east longitude, and 36 degrees of north latitude. It is about three miles in circumference, surrounded by a stone wall, and has a castle for its defence, in which also the bassa resides, with a garrison of about three thousand men; but the buildings are indifferent, and the city is by no means populous, though it has a very considerable trade, by means of the caravans from Aleppo to Persia, which pass through it, and the navigation of the river to Bagdat, Bassora, and the Gulph of Persia. The greater part of the inhabitants are Christians of the Armenian and Greek communions, which religion is tolerated, though that of Mahomet is the established faith.

Though the opposite shore of the river about Nineveh is extremely fertile, yet on the side of Mouful it is barren and unfruitful, producing scarce any thing but galls near this city.

The heat is so intense in the summer, that the inhabitants are obliged to confine themselves to their houses, from an hour or two after the sun rises till the like space after it is set: and this place is also particularly infested with the hot and dangerous wind which we have already mentioned, and which is here called samiel, and is imagined to be that mentioned by Job; each blast of it seems impregnated with streaks of fire as fine as hairs, and is so malignant that it instantly destroys those who are unfortunate enough to breathe or inhale it. It is easily perceivable in its approach, and those who discover it fly from it with the utmost speed, or falling flat on their faces, escape by suffering it to pass over them; this wind is principally felt near the river, but not upon it, and is supposed to be occasioned by sulphureous vapours kindled by agitation.

But besides this peculiarly pestilent air, which only visits this country at particular and sometimes very distant seasons, the constant heat of the air is at all times during the hot months dangerous in a degree, injuring the lungs, inflaming the blood, and drying the skin so that it is apt to crack or rise in blisters. Travellers guard against these pernicious effects, by covering their faces and eyes with soft and thin black crape: but even this precaution is sometimes ineffectual; the eyes grow red, and smart excessively. This complaint is relieved by an ointment made with a mixture of sugar and long pepper, both powdered extremely fine, and mixed with any unctuous matter.

Diarbec is the chief city of this province of Diarbec Proper, though Bagdat is reputed the capital of all the provinces which were formerly included under the general name of Diarbec, and which consisted of Mesopotamia, Chaldea, Assyria, Eyraco Arabic, and Curdistan.

This city, which is called by the Turks Caremit, is situated in the 38th degree of north latitude, and in the 41st degree of east longitude. It stands on a rising ground, not far from the source of the Tigris, and where the course of that river forms a semicircle; and from the buildings to the river the descent is extremely steep. It is surrounded by two walls, the outward one being fortified by sixty or seventy ancient towers; and each wall has three gates, over which are Greek inscriptions, at present almost illegible, though the name of Constantine occurs several times in them, and gives room for conjecture,

conjecture, that this city was founded by that emperor, or that it enjoyed his particular favour and protection. It contains upwards of twenty thousand Greek and Armenian Christians, besides a considerable number of Mahometans, and is equally commercial, opulent, and flourishing: a canal from the Tigris supplies it with water; and it has several mosques, one extremely magnificent, which was formerly a Greek church; and several spacious and commodious bazars or markets, and caravanferas. Near the city is a chapel, which is reputed to be the place of Job's interment.

Over the Tigris is a stone bridge; though the river is fordable here, except when it is swelled by rains and the melting of the snow on the mountains, when it is only passable by means of this bridge.

The neighbouring country is pleasant, but not fertile immediately round the city, producing for exportation only tobacco and galls; at some little distance it is extremely fruitful, supplying the markets with excellent provisions of bread, animal flesh, and wine; the pigeons are said to be peculiarly large and delicate.

Here are very considerable manufactures of various kinds, particularly for dressing and dying those goat-skins which are almost universally known in Europe under the denomination of Turkey leather. The water of the river Tigris is said to possess qualities admirably suited to dying this leather, and improving the grain of it; and dyes prepared here for cotton and linen cloths are also reputed to afford more lively and lasting colours than those of any other part of Asia.

The inhabitants of Diarbec are esteemed more courteous and polite than those of any other city of Asian Turkey; as a proof of which, they are remarkable for treating the women with less severity than usual, indulging them with more freedom of conversation, and not excluding them totally from the management of their families, and those other domestic employments in which the softer sex may be so usefully and happily engaged.

This city is governed by a beglerbeg, who is also viceroy over a considerable part of the province, including several inferior governments; he also commands a very large force, reported to be no less than twenty thousand horse and foot, who are dispersed throughout the province for the purpose of repelling the Tartars and Curdes, numerous parties of whom frequently make incursions into it, plundering and desolating the country, and leading the inhabitants captive.

The province of Turcomania was anciently known by the name of Armenia Major; and is bounded to the north by Georgia and part of Natolia; on the east, by Media, a province of Persia; by Diarbec and Curdistan on the south; and is divided from another part of Natolia by the river Euphrates on the west.

This country is extremely mountainous, a chain of hills, which are covered with snow even in the month of June, running through the midst of it; hence the climate is cold, the soil in general unfruitful, though there are some vallies tolerably fertile, and the fruits of the earth and harvest of grain extremely backward. Nor does the earth yield any of its produce in great plenty or perfection, nor at any rate without great labour and toil: such parts of the country as lie near the rivers being watered by channels cut from them, and the more remote parts being refreshed by the hand like gardens; and this is absolutely

lutely necessary, as the land is so much impregnated with nitrous salt, that without a constant supply of moisture, the roots of every plant and grain would be burnt up and destroyed; though the furrows are made immensely deep by ploughing with eight or ten oxen at a time, to mix the dry and sandy earth of the surface with that which lying lower remains in a more humid state.

And as bountiful Nature has in most cases supplied the peculiar wants of each country and climate, so this province is watered by an amazing number of rivers; such as the Tigris, the Euphrates, the Araxes, the Lycus, and several others; which rising in the mountains of Marusius, Antitaurus, and others whose names are hardly known with precision, flow through this province, and afford those supplies of water, which from the nature of the soil are so very particularly required.

At the foot of the great chain of mountains, in 40 degrees latitude, at the distance of five days journey to the southward of the Black Sea, and ten from the frontiers of Persia, stands the city of Erzerum or Arzerom, the capital of Turcomania.

This city is situate at the extremity of a plain of considerable extent, which is rather more fruitful in grain than other parts of the province; though the harvest is late, seldom beginning till the month of September, notwithstanding the wheat ripens in about two months after it is sown, and the barley in half the time.

This city is also inclosed with double walls, like many others in the east, and those are strengthened by towers, and surrounded by ditches, which are neither of sufficient depth for defence, nor kept in order. Above the town is a castle, which is the residence of the aga of the janisaries, a numerous body of whom are kept in garrison here: indeed, the principal part of the Turkish inhabitants procure this commander, for a sum of money, to enroll their names among this body; by which they obtain the privilege of oppressing the Christians, and committing all sorts of enormities, with the same impunity as they are practised by the regular janisaries, whose pay not being above ten pence to the highest, and descending so low as two pence half-penny to those of inferior rank, is insufficient to supply those extravagancies in which they are disposed to indulge. The Turkish bassa, who is viceroy or governor of the province, resides here in a very indifferent palace, and has the care of the revenues, and the administration of justice.

Erzerum is a place of very considerable trade, and some manufactures. The former consists of vessels of copper, brass, and mixt metals, which are dug out of the bowels of the neighbouring mountains; as also madder for dying, caviare, (which is made of the spawn of sturgeons) galls, furs, and opium: the latter, of silks, printed or stained calicoes, and leather both yellow and red. It is also a great thoroughfare for caravans to and from Persia to Aleppo, and to Trebisonde on the Black Sea; in the way to Constantinople. And the Grand Seignior draws a considerable tribute from the travellers who compose these caravans; each of whom (not being a Turk) pays a capitation of five crowns, if he only passes through the country, and either five per cent. on the amount of his cargo of merchandize, or the value of twenty pounds for each camel's load: but if the caravans enter the city, the duty is considerably augmented; the passenger paying an additional five crowns for himself, and nine per cent. on his merchandize; two thirds of which

is gathered for the Grand Seigneur, and the remaining third is the perquisite of the *bassâ*.

The sudden changes from extreme heat to intense cold, are attended with peculiar inconveniences in this city; which standing in a sandy plain, has no wood for fuel nearer than two or three days journey, the plain itself not affording a tree or bush: the inhabitants of this city are therefore reduced to the disagreeable necessity of supplying this want by burning cow-dung, and the excrement of other beasts; this not only occasions a very disagreeable smell, but communicates an unpleasant taste to the milk, and all the other provisions, which would otherwise be good in their different kinds. The only eatables which do not necessarily partake of this nauseous flavour, are the fruits; which are delightful, but are principally brought from the adjoining province of Georgia.

The water is excellent, falling from the hills in many small rivulets, and after supplying the town, watering the adjacent fields: but they make no good wine, nor are their spirits preferable; notwithstanding which, the Turks of this place enforce so strictly the law of Mahomet, that neither the one nor the other is to be procured without great difficulty.

Van, another city of Turcomania, is situate near a lake of the same name, in 44 degrees 30 minutes east longitude, and 38 degrees 30 minutes north latitude. The town, being large and populous, is situate at the foot of a mountain, on the craggy top of which is a castle, deemed impregnable, and is garrisoned by a considerable number of troops, under the command of a *beglerbeg*, who governs this place and eight or nine smaller towns, each of which has a *fangiac* or sub-governor, who is accountable for his conduct to the *beglerbeg* of Van. The lake is extensive, being reputed to be four days journey, or one hundred and fifty miles in circumference: there are several small islands in it, and two which are said to contain villages and monasteries of Armenian monks, and are called *Limdasi* and *Adareton*. Many rivers empty themselves into this lake; which, however, does not appear to have any outlet or discharge: it abounds with excellent fish of various kinds; one in particular, which being pickled like the anchovy, is exported in large quantities, and constitutes a considerable part of the provision of those who inhabit this town and its neighbourhood.

Cars, or Kars, lies on a river from whence it borrows its name, though the Turks call it *Azem*, in 44 degrees of east longitude, and 41 degrees 30 minutes north latitude; it is the nearest town in this province to the frontiers of Persia, and is about one hundred miles from *Trebisond*; the city is of an oblong form, about two miles in circumference, and surrounded by a double wall, but is very meanly-built, and thin of inhabitants: it has, however, a strong castle on an inaccessible mountain, in which an *aga* resides with a numerous garrison. The Christians are much more numerous in this place than the Mahometans; and though the religion of the latter has the sanction of public authority, yet they seem to exercise some of their religious ceremonies with a degree of restraint, and particularly their ablutions, which they perform in secret places, under pretence that the Christians, if they could discover their baths, would pollute them, by applying the water to common offices. Two kinds of robbers are said to infest this town and neighbourhood: the first fort plunder travellers, under the pretence of custom or tribute; the latter are banditti, who plead no other authority for their depredations than the force of arms.

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The merchants of Armenia are not only known throughout all the east, but are to be found in all the commercial countries of Europe, transacting mercantile business both on their own accounts, and as agents for others, with great judgment, probity, and exactness. In making their bargains, they employ a broker; whose business is to look on whilst the buyer tenders to the seller the money he means to offer, accompanying it with many vociferous protestations of it's being the utmost value of the commodity on sale: the seller, however, rejects the first offer, with declarations equally warm, of the insufficiency of the offer; upon which the buyer adds, the seller again refuses, and the friendly but noisy altercation continues, till the broker approves of the terms; who then grasps the hand of the owner of the goods, and by seeming force compels the seller to take up the proffered money. The Armenian merchants, who are resident in various parts of India, are supposed to be the most opulent and extensive traders in the world; and great numbers of them are resident in the British settlements, and under the protection of the different governments of the English East India Company.

The religion of the Armenians, the practice of which is not confined to this particular province, but spreads throughout great part of the Turkish dominions, as well as in Persia, differs materially from the Latin, and in some respects from the Greek churches, though it approaches nearest to that communion.

The Armenians have two patriarchs, and many archbishops, bishops, and priests of different orders: some lead monastic lives, and are of the order of Saint Basil; and these are prohibited from marriage, in which all their other clergy are indulged once, but they are forbid to marry a second time; nor is a priest permitted to exercise the sacred functions during the first seven days after he is married, or at any future time, without being separated from his wife a certain number of days, both before and after. The clergy are ordained so young as eighteen; but they are at first admitted to the inferior offices only, and rise in the ministry by degrees, according to their learning and demeanour.

The monks lead very austere and mortified lives, and the whole people keep more frequent fasts than any other church; at least one half the year they abstain from animal food and fish, and on every day which is set apart as a fast, they refrain from all sustenance till the evening, and then they only indulge in bread and roots, or herbs, without oil; nor is this severity to be dispensed with, even on occasions of sickness; and to such a length do they carry this penance, that instances have been known where the sick have refused nourishment at the actual expence of their lives.

Their opinions, with respect to transubstantiation, are conformable to those of the Greek church; like the members of which, they also dip the bread in the wine, and administer the Lord's Supper in both kinds: but they do not mingle water with the wine; following, as they say, the example of our Saviour, who, at the institution of this sacrament, drank and administered it to his disciples pure and unmixed. The bread is made without leaven, in the form of small round cakes; and the whole congregation, without distinction, partake of this communion, even children of two or three years old. During the Lent, they do not celebrate the Lord's Supper; nor does the priest say mass in public, but in a part of the church divided from the congregation by a curtain, where he repeats all the service in a low voice, except the Gospel and Creed, which he reads aloud.

Their

Their churches have only one altar, and the choir is somewhat raised above the body of the church, the floors of both being covered with carpets, which is absolutely necessary, as the Armenians never enter a place of divine worship with their shoes on. They use music in their churches, and the whole congregation join in singing parts of the service. After reading the Gospel, certain little bells are rung; in which, as well as in burning tapers or lamps on the altar, they seem to follow the Latin or Roman Catholic church; however, the Armenian Christians totally deny the supremacy of the pope.

They believe that the souls of the righteous, after death, will remain in a state of rest till the general judgment, unconscious of any other satisfaction than what arises from the reflection of a past life of virtue: the wicked they consign to immediate punishment in hell.

They have several strange traditions, which are received as articles of faith: among others, they believe, that during the pregnancy of the Blessed Virgin, her sister Salome charged her with incontinence, and the Virgin having desired her to lay her hand on her belly, a flame of fire issued from it, and consumed great part of Salome's arm; but being directed to place the remaining part of the limb on the same place, it was immediately restored.

They also assert, that Judas, after having betrayed his Master, resolved to hang himself; and conceived hopes of escaping the deserved punishment of his iniquity, by the descent of our Saviour into hell, who he believed would set free all the souls he should find there; but that the devil, aware of his craft, held him by the heel till Christ had visited those infernal regions, and then let him drop in.

The Armenians deny the division of the divine and human nature in the person of Christ, asserting that they are united as the soul and body of man.

Many of the superstitions have crept in among these Christians; such as holding certain days lucky or unlucky, and refusing to undertake any business on such as are deemed unpropitious. They also, like the Turks, esteem some animals (and, in particular, dogs) unclean, and consider the touch of them as a pollution.

In the administration of baptism they provide only one godfather, and he usually answers for all the children of the same parents; because marriages with these spiritual relations are prohibited even to the fourth degree: so that if a male and female of different families have the same godfather, they are forbid to marry; and for this reason a man is seldom desired to perform this office to more than one family.

The child is carried to church by the mother, or some other woman of the family, from whom the priest takes it and plunges it three times quite naked into a vessel of water, repeating a form similar to that directed in the Liturgy of the Church of England, and beginning with, '*I baptize thee in the name of the Father, Son, and Holy Ghost*:' after which the Armenian priests, as well as those of the Greek church, anoint the head, mouth, stomach, neck, hands, and feet, of the infant, with an oil which is prepared by the patriarchs, of odoriferous plants and flowers, and aromatic spices and drugs, which is consecrated by these pontiffs, and dispersed among the other bishops and inferior clergy, at a considerable price, which is still advanced to the parents of the baptized children.

After

After those ceremonies have been performed, it is cloathed, and being carried to the altar, the sacrament is given to it, by putting a bit of the sacramental bread, which has been dipped in the wine, into the infant's mouth; after which the godfather wraps it in a mantle, which is usually a present from him on the occasion, and carries the child from the church to the house of the parents, preceded by the priests, who bear a cross in procession, and others with tapers burning, and all singing certain portions of the holy gospel; this part of their devotion being accompanied by music provided by the father of the child for this purpose; and the day is spent in festivity, as is customary in most Christian countries.

Contracts of marriage are made between parents in behalf of their children, even whilst they are yet in a state of infancy: and this custom is said to arise from the apprehensions of those whose daughters are handsome, that they might be forced from them to fill the list of beauties in some great man's harem; a violence from which they are effectually secured by this measure, even the Turks holding the marriage-vow a sacred guard against this kind of spoil; but though these marriages are contracted so early, they are not celebrated till the parties are of a proper age, the young couple in the mean time remaining with their respective parents; a present of some garment, suited to the rank and condition of the parties, being yearly presented to the bride by the bridegroom, at the festival of Easter, by way of renewing and confirming the engagement.

On the day appointed by the parents (the young couple being never consulted on this occasion) for the performance of the marriage-ceremony, the bridegroom, mounted on horseback, and accompanied by his relations and friends, attends the bride at her father's house; who, upon this visit, gets also on horseback, veiled and dressed for the purpose, and being joined by many of her friends, who, as well as those of the bridegroom, hold lighted torches in their hands, the whole company proceed to the church, at the door of which they dismount, and the bridegroom leads the bride to the altar, where the priest, having placed them close together, face to face, lays the book on both their heads, whilst he reads the service from it; after which he pronounces a nuptial benediction, and a number of musical instruments instantly strike up, and accompany the new-married couple and their friends as they return in the same order to the house provided for their future residence; though this return in procession is sometimes dispensed with, for the purpose of admitting the bride and bridegroom to the sacrament immediately after the ceremony; however, an entertainment is always provided, the magnificence and elegance of which is suited to the circumstances and situation of the parties; but the male and female friends, as well as the bride and bridegroom, regale in different apartments, though they all join in conducting the principals of the feast to the bridal-chamber, where they receive the felicitations, and invocations for happiness, of all their guests.

Soon after the wedding, the parents of the bride send her portion to the bridegroom's house, in a sort of procession, attended with music. This is proportioned to the condition of the friends, and the situation of the bridegroom: among the great and opulent it not only consists of cabinets and boxes, filled with cloaths, trinkets, and sometimes fruits and sweetmeats, but also gold and silver coins, and jewels; however, the payment of the portion is sometimes deferred till the birth of a child, at which time a rich cradle, with all

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necessary

necessary cloaths and ornaments for the infant are added, as a token of increased approbation.

When an Armenian dies, the body is immediately washed with consecrated water by some inferior priest or minister of the church, who is appointed to this duty; after which it is rolled in linen, and sewed up in a linen bag, and being placed on a bier without a coffin, it is carried to the church, all the priests who are resident in the same place, as well as the relations and friends of the deceased, attending it with torches or lighted tapers, and being set before the altar, the appointed service is read, and the corpse remains in the church the remaining part of the day and all the following night, with the torches or candles burning by it. After the performance of divine service on the succeeding morning, the body is carried to the gate of the archbishop, if his residence be at hand; and if not, to that of the bishop, or other priest of high rank; who having prayed for the quiet repose of the soul of the deceased, it is taken to the ground where it is intended to be interred, the bishop and priests singing some portions of Scripture before it. When it is laid in the grave, the bishop or principal priest present pronounces the following words three times: *'From the earth camest thou, to earth dost thou return; mayest thou remain there till the coming of our Lord!'* The grave is then filled with earth, and the company return to the house of the deceased; where an entertainment is provided, which sometimes, where the friends are rich, is continued several days after the funeral.

The great festival of the Armenian Christians is the baptism of the Cross, which is annually performed in commemoration of the baptism of our Saviour by St. John. On this occasion the Armenian archbishops, bishops, and other clergy, carry the cross in solemn procession to the nearest river; where, after reading a form of prayers composed for the ceremony, and singing several anthems or portions of Scripture, selected for the purpose, and accompanied with such music as can be procured, the cross is plunged three times into the water by the archbishop or bishop, and the whole attending congregation crowd to the water-side to sprinkle themselves with the water, and receive a portion of the holiness imparted by the immersion of the sacred relic. The ceremony commences about day-break, and scaffolds and other buildings are erected in the river for the two-fold accommodation of beholding the spectacle, and enjoying the benefit of an early participation of the sacred water. It is very common for parents to delay baptizing their children till they can on this occasion be immersed in water, which is supposed to be doubly efficacious from this method of consecration.

The province of Georgia is of very considerable extent; but it does not wholly belong to the Turks, great part of it being subject to the Persians.

It is bounded by Circassia on the north, by Sherwan and Daghestan or Daghestan-Tartary on the east, by Turcomania on the south, and by the Black Sea on the west.

The air of Georgia is in general dry; and though hot in summer, yet the winters are somewhat severe and long, for the spring advances very slowly till the month of May, soon after which the summer commences, and again yields to the approach of winter in the month of November. During the summer season no rain falls, so that works of agriculture are performed with some difficulty, and the husbandman is obliged to bring water to refresh his crops;

crops; but the fertility of the soil repays his labour in a profusion of corn, grain, and fruits, which are said to equal if not excel in goodness the productions of any country in the world. The apples and pears rival the choicest of those fruits which can be procured in Europe: the pomegranates are said to be of exquisite flavour; and the vines, which twine round the branches of the trees, bear clusters of grapes of the most luxuriant growth, which afford delicious wines, in such astonishing plenty, that three hundred weight of the first growth, and in the highest perfection, sells only for a sum equal to eight shillings: nor are the Georgians abstemious in the use of this precious liquor, they quaff large draughts of it daily, and on festive occasions indulge in the most unbounded excess; even the gravest of their clergy drink to inebriety, and actually encourage their congregations to celebrate the great festivals of Christmas and Easter in this species of debauchery.

Nor are the morals and manners of the Georgians less censurable in many other respects; though the men are naturally hardy, brave, faithful, and social, yet these excellent qualities are drowned in a deluge of vice, immorality, and dissipation: drunkenness, luxury, and incontinence, are so far from being esteemed crimes, that those who profess to teach the Christian religion, are votaries to the pleasures of the bottle and the table, plunge headlong into all the effeminacy and indolence of Asia, and keep the most beautiful slaves they can purchase, as avowed concubines, without scandal or disgrace; and all ranks, orders, and conditions of men, following the pernicious example, not only indulge in the same enormities, but add to them fraud, falsehood, and the keenest principles of insatiable revenge.

Both sexes are celebrated for the beauty of their persons. Travellers have asserted, that it is uncommon to meet an ordinary man or woman in a journey through the whole country; the females, in particular, are so exquisitely beautiful, and nature has adorned them with such a profusion of charms, that they are altogether irresistible. They are in general rather tall, perfectly formed and proportioned, and naturally genteel and elegant: yet they are said to sully the brightest complexions, and spoil the loveliest faces in the universe, by a load of paint; and, what is still worse, their minds are represented as depraved and vicious, and their desires warm, without the restraints of education, or the guard of innate virtue.

The Georgians are also said to be vain and ostentatious, and in the practice of every species of dissipation to assume an exterior appearance of great gravity; yet they are allowed to possess, in general, civility approaching to politeness, and to be in many respects generous and friendly: indeed, it is somewhat difficult to fix a character on such an assemblage of people of different nations as the inhabitants of Georgia, who are composed of Muscovites, Tartars, Greeks, Indians, Persians, Turks, and Armenians. The latter are supposed to equal the native Georgians in number; and, being addicted to merchandize, and more industrious than them, possess greater riches, and are employed in many of the offices of state; for which they are in general better qualified by education than the Georgians, as well as by their being less abandoned to pleasure and vice: yet the natives affect to despise the Armenians, classing them as merchants, beneath the mechanics; who, they say, are masters of some particular arts, whereas merchants are to be considered as mere servants

servants or agents employed to sell and buy the fruits of the mechanic's ingenuity; the husbandman they rank above either, as following an occupation of the greatest antiquity, and of more immediate importance to the existence of mankind.

The great men are said to be despotic over their vassals, exacting from them the utmost fruits of their labours, and scarce leaving them the means of existence: so that, in a country which abounds with all the necessaries of life, the greater part of the inhabitants are debarred from the use of them, to gratify the vanity, feed the luxury, and pamper the appetites, of those whose situation should induce them to be the protectors, and not the persecutors, of their less fortunate dependants; who, on the contrary, are doomed to see their sons dragged to slavery, and their daughters to infamy, by the merciless hands of these petty tyrants. Nor have they any other means of avoiding this last species of oppression, than by contracting early marriages between their children; a sanction to which their masters, brutal as they are, generally pay some regard.

The prevailing religion of Georgia is undoubtedly the Christian, which faith Heraclius, the present prince of this country, is said to profess; but travellers are silent as to what particular church the Georgians incline, or what particular ceremonies or forms of worship are observed by them: we are only informed, that they build their churches in remote places, and on the summits of high hills and mountains, that they may be seen at a distance; and that they use bells to call the congregations together, who are however said to frequent them but seldom, being content with looking at without approaching to them.

It has also been reported, that the prince who we have mentioned above, has made some efforts to civilize his subjects, and to banish those vices and impurities which have long disgraced his country: but with the success of these laudable attempts we are wholly unacquainted, few European nations having any communication with this part of Asia, and the intelligence casually received from it is neither in general very interesting, nor much to be depended on.

The capital of this province is Teflis, which is situated in the 43d degree of north latitude, on the banks of the River Kur, at the foot of a mountain; and is governed by a prince, who, though a native of this province, and nominal sovereign of it, hath been, at different times, tributary both to the Turks and Persians, but of late years hath been subject to the latter power, though the former still claim the dominion of this country.

It is said to be a large and strong city, surrounded by a wall, except where it is washed by the river, and defended by a large fortress, which lies on the declivity of the hill, and contains within it's walls an arsenal, and a public square, in which a market is held, which is plentifully supplied with excellent provisions of all kinds; the cattle of this country being equally numerous and delicious: the pork in particular, which is the chief animal food of the inhabitants of the whole province, is said to be peculiarly fine and wholesome. This country also abounds with wild boars, and the flesh of these animals is esteemed a dainty.

Teflis is thought to contain about twenty thousand inhabitants; and has fourteen churches, six of which are reserved for the Georgian worship, and the remaining eight are

are dedicated to that of the Armenians; there is also a cathedral church built with stone, which is called Sion, and is represented as a structure of some elegance, having four naves or ailes, with a dome in the midst supported by four pillars of great magnitude: nor have the Mahometans a single mosque in the city, though they have been at all times the supreme masters of it; but the situation of this province induces both Turks and Persians, as they have by turns subdued it, to grant the inhabitants all manner of indulgences in religious matters, even to the exposure of wine and swine's flesh, two very offensive articles to the followers of Mahomet, in the public streets and markets; and the use of bells in the churches, which is another abomination to those of that faith.

The palace, which is the residence of the prince, is said to be well built, and to have spacious apartments, open to beautiful gardens on the banks of the river: these gardens are said to contain aviaries, stocked with a great variety of birds, and a magnificent falconry; and before that front of the palace which faces the town, is a grand square, in which a thousand horse may be drawn up, and which is surrounded by shops of different artificers and tradesmen. The visier has also a good house, and the markets and caravanferas are handsome buildings, but the houses of the ordinary inhabitants are low and mean, and the streets ill-paved; some of the most opulent have pleasant houses in gardens at some little distance from the city.

Here are handsome baths, both hot and cold, which are much resorted to, and constitute the principal amusement of the inhabitants of Teflis; and some Italian capuchins have a tolerable convent here, who practise physic, receiving from Rome an annual pension, but not sufficient for their maintenance. These friars undertake the cure of the sick upon the true principles of quackery, receiving their reward only in case of success; and, indeed, they are in all respects mere pretenders to medical knowledge.

We have already observed that this province, being the frontier of Turkey and Persia, hath frequently changed its supreme masters: the last conquest of it is said to have been made by the Persians, who allow the reigning prince an annual salary towards his support, and by way of subsidy; besides which he has a considerable revenue arising from his hereditary property in lands, the rents of which are, however, always paid in the produce, such as cattle, wine, grain, wax, fruits, and vegetables; and he also levies a duty on brandy and melons, and a tribute of a sheep from every family, (the number of whom are said to exceed forty thousand) by way of hearth-money: he has likewise some custom on gunpowder, a considerable quantity of which is made in this country, the mountains affording saltpetre in great abundance.

The clergy are paid very liberally, not by the living, but the dead; for, at the death of a Georgian, the bishop requires one hundred crowns for performing the funeral rites; and this extravagant demand must at any rate be satisfied, though the wife and children of the deceased should be sold to discharge it, which is frequently the case: and when the bishop or priest has thus received his fee, he lays a letter on the breast of the corpse, requiring Saint Peter to admit the soul of the deceased to the mansions of the blessed; a situation to which he is intitled by the generosity of his surviving friends. A similar custom also prevails among the Mahometans of this country; the priests of which religion dispatch

the like passport, addressed to their prophet, by those for whom this favour is procured in the same way; nor is it easy to discover whether this piece of priestcraft originated in the Christian or Mahometan religion.

The language of Georgia is asserted by some travellers to be peculiar to this province, and to be soft, harmonious, and expressive; but others speak of it as a dialect of the Arabic, corrupted by the mixture of words from the various languages of the very different inhabitants. And several writers agree in fixing the paradise of the first pair in some part of this province; which, for fertility, beauty, and serenity of air, seems better intitled to claim this honour, than the barren, dry, and rocky country of Palestine.

The Georgians concern themselves but little with commerce, which is chiefly carried on by Armenians: the produce of the country is raw silk and furs of various kinds, and some of great value; they also make a considerable quantity of linseed-oil; but the greater part of it is consumed in the country. When the native Georgians sell any of these commodities, they do it by way of barter, exchanging their own goods for the produce of other countries; and the same method is also generally pursued in their interior trade, where provisions of all kinds are bartered for cloathing, and such other necessaries as will supply the wants of the peasant and husbandman; so that little money passes in this country, except what is brought into it by the Armenian merchants, and but a small part of that becomes current. Nor are the Georgians well acquainted with such calculations as are absolutely necessary to the carrying on trade; being in general so totally ignorant of figures and arithmetic, that few of them can count an hundred; which is the more extraordinary, as the numerical figures now used in Europe are said to have been first invented in the neighbouring country of Arabia, or some other part of the East:

But there is one species of traffic in which the Georgians themselves engage, though it is of a nature so abhorrent, that it is a disgrace to human nature, and levels those pretended professors of Christianity with the lowest and most ignorant of the race of man.

For, in this country of universal slavery, even the children are the property of the parents; and being transferable at pleasure, in common with the beasts of the field, they are, like them, exposed to public sale, and sacrificed to the lust of the highest bidder, to gratify the avarice, or flatter the ambition, of the unfeeling authors of their existence.

The beauty of the Georgian females renders them desirable objects for the purchase of those who are employed to supply the harems of the great, either at Constantinople or other great towns of the empire. The usual agents on such occasions are Jews, who traverse the whole province, culling the fairest flowers they can find, at almost any price that is demanded for them; and as some of these victims are at times offered up at the shrine of the Grand Seignior, his visier, and other officers of state, the principal persons of the province enter into this detestable commerce, and surrender their blooming offspring, to be carried in bondage to distant countries, for purposes which real Christianity would shudder at; not only for the sake of present emolument, but from the distant hope that their daughters may fill the arms of some great and powerful personage, by whose good offices they may be introduced to places of trust and lucrative public employments; and with this view the persons of all the female youth of this country are preserved with the tenderest

tenderest care from every blast which might nip the early bud of beauty : and the practice of inoculation, now so happily introduced in the western world, owes it's origin to this base and unnatural intention.

Nor is the sale of the human species confined to the female part of it only; the youths, who are educated in the seraglio of the Grand Seignior, and fitted either for janisaries, or for public offices, are mostly purchased in this country; and Christian parents, for the sake of gain, part with their infant sons to be instructed in the religion of Mahomet, and too probably to satisfy the unnatural passions of some debauched and lascivious Turk.

Mingrelia, which was anciently called Colchis, is bounded on the east by Mount Caucasus and the kingdom of Imaretta, by part of the province of Georgia on the south, by the Black Sea on the west, and by Circassia on the north. The ancient Colchis was of great extent, reaching from the Palus Maotis, or Sea of Asoph, to Iberia; but the limits of the present province of Mingrelia are much more confined, extending only about one hundred and ten miles in length, and sixty in breadth.

It is well watered by a variety of rivers, all of which empty themselves into the Euxine or Black Sea; but none of them are of any consequence, except the Codaurs and the Rione, which were the ancient Corax and Phasis, at the mouth of which last-mentioned river, Colchos, the capital of Colchis, was once situated.

This country is mountainous and woody; some of the vallies and plains are cultivated, but far the greater part of them remain in a state of nature.

Though the air of Mingrelia may be said to be temperate, the heat of summer being seldom excessive, or the cold of the winter intense; yet the great falls of rain in the spring of the year, occasioned by the height of the mountains throughout the province, which break the clouds and bring almost a deluge on the low-lands, being succeeded by a continued sun-shine and drought, the air is rendered unwholesome, and pestilential diseases are common in the autumnal season. The soil is apparently indifferent, and very little corn is produced in this country; but this may perhaps be more owing to mismanagement and indolence, than to any natural defect or want of fertility in the earth: for they sow their wheat and barley without plowing the land; alledging, in excuse for their laziness, that if they were to stir it when it is so saturated with moisture, it would become too soft to support the stalk of the grain; they, therefore, sow very small quantities of the grains last-mentioned, but depend principally on another, which they call gomm, and which is almost as small as millet; and of this they make a kind of paste, which is substituted for bread, and is agreeable to the taste, and extremely wholesome, being of a cooling and laxative quality. For this grain they plow the land with ploughshares made of wood, which in this soft and light soil answer the purpose as well as those of iron: they also cultivate rice, and sow considerable quantities of millet; but so little wheat or barley, that the bread made from the former of these grains is esteemed a dainty, and reserved for the tables of the wealthy.

Like other mountainous countries, vegetables are scarce here, and the fruits badly ripened and ill-flavoured; an exception, however, is to be made in favour of the grapes, which are delicious, and are produced on vines, the stems of which grow round the trunks of tall trees.

trees, and the branches ascend to the tops of them : nor are the inhabitants of this country so ignorant as not to know the use of them ; they make excellent wine, with the goodness of which they seem perfectly acquainted, by the quantities which they consume ; for, though it is made in great plenty, no part of it is ever exported.

The provisions are good, and in great variety : beef and pork are the ordinary food of the animal kind, and the last is esteemed the sweetest and most wholesome of the sort in the world. They have also the venison of the fallow-deer and the hart, with wild boars and hares in the forests, and goats upon the mountains, though the flesh of the latter is not held in high estimation, being generally lean and ill-flavoured : but the country abounds in pheasants, partridges, quails, river-fowl, and pigeons ; of which latter they take vast numbers with nets in the summer season, when they are fat, exquisitely tasted, and as large as middle-sized chickens. The horses of Mingrelia are swift and hardy, and are kept in great numbers with little expence ; not being shod or fed with corn, but subsisting on the pasture of the vallies in the summer, and browsing on the tops of the shrubs and plants of the mountains in the winter.

These forests and mountains, and particularly Mount Caucasus, produce an incredible number of wild beasts ; such as lions, tigers, leopards, and wolves : the latter frequently descend into the plains, and ravage the inhabited parts of the province, destroying the cattle, and disturbing the inhabitants by their howlings ; but neither these, nor any of the other kinds, attack man, unless they are provoked by wounds or opposition ; nor does it appear that hunger will urge them to destroy the human species, though they will prey on the carcase after it has been deprived of life, either by themselves when they are stimulated by pain, or when they find it dead by any other accident.

The men are stout, robust, and hardy ; and, except the ecclesiastics, keep their beards shaved close, or extirpate the greater part of them, by plucking up the hair by the roots ; they also shave the crown of the head, and crop short the other parts of it. The cloathing of the common people consists of a felt or skin dressed in the way of the country, of a triangular form, with a hole at one corner of it to thrust the head through ; and this wretched garment is turned round, and opposed to that quarter from whence the wind blows, or rain is driven : beneath this they wear a shirt, which is tucked into a pair of strait breeches ; their feet are covered with sandals, made of the raw hide of a buffalo, which they lace on with thongs of the same skin ; and when the snow lies on the ground, they have a kind of snow-shoes, which being light, and spreading much wider than their feet, prevent their sinking. All ranks wear on their heads caps or bonnets of skin or felt, which the affluent line with fine furs for the winter ; but the poorer sort are so careful of this part of their dress, that if they are caught in a shower of rain, they preserve their bonnets from the wet, by putting them under some other part of their wretched apparel, exposing their naked heads to the storm, to save their head-dresses from injury.

Nor are the Mingrelians more neat and cleanly, than elegant in their dresses : their garments are so constructed as to last a year, during which they are seldom washed above three or four times ; so that they are frequently infested with vermin, and at all times so offensive to the sense of smelling, that those who are unaccustomed to their company, find themselves much at a loss to support the effect of the powerful effluvia.

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The women conform in dress to the Persian fashions; and as they are generally handsome, and have fine hair, which they curl with taste and ingenuity, the Mingrelian ladies are so very far from being disagreeable or disgusting objects, that a traveller can hardly conceive them capable of cohabiting with the husbands whom we have just described.

But little ornamented as are the persons of the Mingrelians, their minds are still less adorned; they are fierce, cruel, and deceitful: practised in private theft, and public rapine, they glory in these savage accomplishments. Though they profess Christianity, they maintain the lawfulness of having a number of wives, on principles of interest; and assert, that a numerous offspring is a blessing, because the sale of their children furnishes them with articles of convenience and luxury: but if their progeny increase too fast, and the offers of purchase do not equal the fecundity of their ladies, they murder the young brood without compunction. Nor do they shew more humanity to the aged and sick, whom they dispatch with as little ceremony, when they are supposed to be past recovery; vindicating their cruelty, by arguing that they only rescue them from misery, and shorten lives which could only be productive of additional pain and wretchedness.

The women are said to be lively, witty, and complaisant; but they are also represented as proud, vain, and libidinous: nor are they under any restraint in the indulgence of their passions; for adultery is considered as so venial an offence, that the commission of it is atoned for by a present of a hog to the injured husband, who commonly invites the invader of his bed to partake of it, and the three parties feast on the peace-offering with perfect satisfaction and good humour. Even the crime of incest passes unnoticed, and the communication between the sexes is perfectly free and unrestricted.

The whole family, of whatever condition the chiefs of it are, males and females, princes and princesses, and servants of all denominations, eat together: when the weather is fair, they dine in the open air; and, if it is cold, they make a very large fire, and place their table to windward of it. On ordinary days, the food of the servants consists wholly of the paste made with gum which we have already mentioned; and that of their masters, their wives, and children, of pulse, and dried flesh or fish: but on festivals and holidays, or when they entertain their friends, they add to the repast venison and wild fowl; or if they are unsuccessful in the chase, an ox, a cow, or a hog, supplies the place of these delicacies. At these entertainments both sexes drink to excess, and it betrays a total want of good-breeding to suffer a single guest to depart before he is completely intoxicated; which is effected without much difficulty, as they drink their wine unmixed, in bumpers of a pint at each draught, and even these give place to more capacious bowls, as the company grow warm, and the mirth advances. The conversation on these occasions is generally made up of boasts on the part of the men, of their exploits in the field; (which are, however, no better than so many robberies;) and, among the ladies, of their successes in those conquests of which they are not less vain than the females of more polite nations.

The amusements of those among them who possess considerable property in land, slaves, and cattle, and who may be esteemed the nobility of this country, are principally those of the field: they chase the hart and the deer, and are particularly fond of hawking, and of flying the falcon at the heron; which afford excellent diversion, as they are both birds of

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great power, and of strong flight; when they can catch the heron unhurt, they cut off the tuft upon his head, and stick it in their bonnets, and then let him go at large, that it may grow again, for they set a high value on this ornament.

This country had anciently some cities of consequence, which have been celebrated by poets and historians, particularly Cita on the River Cyaneus, the reputed birth-place of Medea, Pityus, and Aea on the Phasis; but of these no traces remain, and at present there are no cities, and only two inconsiderable towns on the sea, with the very names of which we are unacquainted.

There are a few castles, to the number of eight or ten, in different parts of the province; the principal of these, which is said to be called Kues, is the residence of the prince of this country, and the others belong to the different nobles or chiefs. These castles, or more properly fortresses, consist of a tower of stone, large enough to contain a garrison of fifty or sixty men; and in this tower the valuables of the lord, and, in times of danger, of all his dependants, are secured; and round it five or six others are built of wood, as well for the purpose of magazines, as for the reception of women and children, in case of an invasion; between these towers huts are erected with branches of trees, and covered with rushes or reeds, for the residence of slaves, servants, and such others of the inferior classes as desire to put themselves under the protection of the lord of the castle: the whole is surrounded with a wall; but the principal strength consists in the situation, which is always in some thick wood, impervious, but by private ways known only to the inhabitants, and these are carefully guarded from discovery and approach by thick branches of trees. The castle of the prince has a few cannon, but none of the others; these latter depending on secrecy as their great bulwark of defence.

The houses, which are scattered in great plenty all over the country, are built of timber, with which Mingrelia abounds; those of the poor seldom exceed a single story, and that consists of only one room, in which the whole family eat, drink, and sleep, and to which even the cattle are admitted for shelter at night: but those who are more opulent add another story; yet even these habitations are inconvenient, being, as well as the former, without windows or chimnies, though they are somewhat better furnished with beds and other necessaries.

The province of Mingrelia is very poorly peopled; which is not extraordinary, as the continual incursions of Turks and Persians, and the sale of slaves, all concur to strip the country of its inhabitants: nor is it uncommon for petty intestine wars to prevail between the different lords or chiefs, when each brings his vassals, over whom, as well as their wives, children, and cattle, he exercises absolute authority, armed with swords, lances, and bows, into the field, to decide the quarrel; and whoever gains the advantage, makes sale of his captives, who are the most valuable part of the spoil. The occupiers of the lands pay their rents in corn, cattle, and other produce of the earth; or rather yield the whole fruits of their labour to their chiefs, reserving only for themselves the means of a miserable existence.

The prince of Mingrelia is tributary to the Grand Seignior, to whom he yields an annual acknowledgment of sovereignty, in about 60,000 ells of a linen cloth which is manufactured in this country. The revenues of the prince himself amount to about twenty thousand

thousand crowns a year, which arise from certain customs on the importation and exportation of merchandize, from fines imposed for particular offences, and from the sale of slaves: but, besides this income, he has large possessions in land, from the occupiers of which he is supplied with all provisions, and other necessaries of life for himself and his court, which consists in common of about one hundred and twenty gentlemen, who are in constant attendance, and on particular occasions are augmented to two hundred, from others who, though not always in waiting, are ready at every call.

The military force of this prince does not consist of more than three or four thousand troops, who are mostly cavalry; nor are these regular foldiers, or formed into regiments or bands, but each serves under his own lord or chief, with whom he takes and quits the field, yielding no obedience to the prince, but through the medium of his own master, or rather proprietor, who clothes, arms, and feeds him, and who has the uncontrouled disposal of his liberty and life.

Though this province was once so rich in gold, that the fable of the golden fleece is said to have arisen in it, from a custom of laying fleeces of wool in the narrow channels made in the mountains, and particularly Mount Caucasus, by torrents of water, which in the winter and spring of the year rushed impetuously down the sides of them, in order to catch grains of gold, which were frequently washed out of the earth and crevices of the rocks, and descended with these floods; yet this source of wealth, if it ever existed, has been long since exhausted, and very little of this precious metal is to be found in modern Mingrelia. The species of coin current here are reported to be piastres, Dutch crowns, and a coin of Georgia with a Persian stamp on it, which is called abaffi: but none of these coins have any fixed or certain value; and the little trade of this country is transacted, as in Georgia, by barter and exchange.

Some ecclesiastical writers assert, that the inhabitants of this country were converted to Christianity by a slave, during the reign of the Emperor Constantine the Great; but this the Mingrelians themselves contradict, and maintain that the apostle St. Andrew preached the doctrines of Christ here, at a place called Pigaitas, probably one of the towns by the sea; where, according to the accounts of some modern travellers, there is still a cathedral, built with stone, of tolerable appearance, and adorned within with crosses and images enriched with jewels.

But when, or by whomsoever, these people first received the light of the Gospel, it is at present overshadowed by the grossest ignorance, irreverence, bigotry, and superstition.

The archbishop, or chief priest, is called Catholicos, who has a very great revenue; for, besides several hundred vassals, who, occupying the lands of the church, furnish him with all the necessaries of life, and many articles of luxury, he raises money by sale of the children of the wretched dependents, and by visitations of the several dioceses within his jurisdiction, where he levies contributions on the other bishops and inferior clergy, demanding for the consecration of one of the former a sum equal to six hundred crowns, and an hundred for saying a mass at the ordination of an ordinary priest; and these, in their turns, plunder the people committed to their care, oppressing their vassals, selling their wives and children to slavery, commuting the most heinous crimes, and foretelling, for money,

money, future events; a practice which they carry to such a height, that, as soon as a Mingrelian falls sick, a priest is immediately called in, who, instead of consulting the state of the patient's soul, affects to rummage a book which he brings in his hand, and proceeds, from the information which he pretends to find there, to pronounce his ensuing death or recovery: but this judgment is generally accompanied with an intimation, that the genius or spirit who guards him has been offended, and that an atonement must be made by some present; and for this purpose a cow, hog, or some other valuable moveable, is delivered to the priest, who undertakes, with this offering, to appease the offended arbiter of the patient's fate.

The habits of the catholicos and superior clergy are generally of scarlet cloth and velvet; but the inferior orders are only distinguished from the laity by the length of their beards, and by high and round caps, which are worn by all ecclesiastics without distinction, instead of the bonnets which we have already described. Nor are the lower classes of clergy exempted from the hardships which are inflicted on other individuals of the lowest rank: like them, they own a lord, for whom they cultivate the ground; and are, in other respects, subject to his will, except at the particular times when they are called on to assist in the sacred functions of religion.

The catholicos makes one journey in his life to the cathedral, to prepare there the holy oil which is used in baptism; and he generally takes this opportunity of visiting the several churches, and gathering the spoils which his diocesans have collected. He is nominated by the prince, not on account of superior learning or sanctity, but as the most likely person to draw together considerable treasures; which he has no sooner amassed, than they are frequently seized by the prince, and himself deposed, to make way for another who is to pursue the same course.

Hence it is not surprizing, that not only the catholicos, but all the other bishops, who are six in number, should be so grossly ignorant, that they can scarce read the common offices of the church; nor do they attempt either to pray, preach, or instruct the people: but they fast, or rather abstain from flesh, with great perseverance; and in this single article they seem to include all the exercises of religion.

Their churches are full of images, to which they seem to pay the principal part of their adoration, whenever they can prevail upon themselves to visit their places of public worship. Among these images, those of St. George and St. Grobas seem to engage their greatest attention; the former, though one of the saints of the Latin church, is held in great veneration, both by the Mingrelians and Georgians; the latter is an idol of their own creation, and they have annexed such ideas of terror to it, that the presents they offer by way of propitiatory sacrifice, are placed at a distance from this formidable representation of imaginary power, to which they are afraid to approach, lest they should experience the fatal effects of his wrath.

Their form of worship, when they find a priest learned enough to use any, is conformable to that of the Greek church. They administer the sacrament in both kinds; consecrating either leavened or unleavened bread, without distinction, and taking the wine without mixture, unless it is particularly strong: the vessels used at the communion are of wood; and they

they do not celebrate the mass during Lent, except on Saturdays and Sundays, because on other days they do not break their fasts till towards the evening.

The only English traveller from whom we have any tolerable account of the customs and ceremonies of these people, hath given the following description of a Mingrelian christening.

The priest was sent for by the parents of the child, about ten in the morning; and, upon his arrival at the house, he was shewn into a cellar or place where the wine was kept, where having seated himself on a bench, he produced a half-torn octavo book, from which he read some time in a low tone of voice, and extremely quick. In about a quarter of an hour the father, accompanied by the intended godfather, led in the child, who was a boy about five years old, and having fixed a lighted candle to the door of this apartment, threw a few grains of incense on some hot embers. During these preparatory ceremonies, the priest continued to read in the same careless and inattentive manner; breaking off, however, to pay compliments, and ask questions, when any person entered the room; and the father and godfather passing backward and forward continually, whilst the subject of the intended baptism was amusing himself with eating. In about an hour, a vessel of warm water was prepared, into which the priest put a spoonful of oil expressed from walnuts; and the godfather having by the direction of the priest taken off the child's cloaths, he was set on his feet in the water, and well washed by the godfather from head to foot. After this, the priest taking a small quantity of the sacred oil for unction out of a leather purse which hung at his side, delivered it to the sponsor, who anointed the child on the crown of the head, the forehead, the ears, the nose, the cheeks, the chin, shoulders, elbows, back, belly, knees, and feet; the priest continuing to read till this unction had been completed, and the child's cloaths were put on: immediately after which a feast of boiled pork was served, on which they all fed plentifully, and then got compleatly drunk with wine.

And, as a confirmation of the total irreverence with which the Mingrelian priests perform all their acts of devotion, the same author relates a circumstance of his being overheard enquiring his way in the road, by a priest who was saying mass in a church: when the courteous divine left his desk, and muttering the service as he approached the door, he very civilly directed the traveller in his way; and having gratified his own curiosity, by learning the course of his journey, took his leave, and resumed the functions of his profession.

The fasts observed by the Mingrelians are nearly the same as those of the Greek church. They have four great Lents: the first before Easter, which continues eight and forty days; the second before Christmas, which lasts forty days; the fast of St. Peter, which is completed in a month; and the fourth, being the fast observed by most Christians of the eastern churches in commemoration of the blessed Virgin, which expires in fourteen days. Their prayers are addressed to the Supreme Being, through the medium of the images and idols of their own formation; which they consider as mediators, whose interest with the Almighty may obtain blessings for themselves, and bring distress and ruin on those to whom they bear any kind of enmity. On the festivals of Christmas and Easter, they abstain from work; but instead of dedicating this leisure to the purposes of religion, they employ it in eating and drinking to excess. They also celebrate in the same way the festivals of their saints;

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when they carry their images about the country in procession, attending them in their best cloaths, offering presents to them, and concluding the whole with a feast and a debauch with wine.

There are some monks and nuns among the Mingrelians; the former are only distinguished from the laity by wearing black bonnets, and suffering their hair to grow: they abstain totally from animal food; but pay no other regard to religion than a strict observance of the fasts, which all the Christians of the eastern churches seem to consider as a sufficient atonement for the omission of every other act of duty.

The nuns are of the same order, and are known by wearing long black veils; but they are not immured, or confined by any religious vows, but are at liberty to return to secular employments, and to marry, whenever they grow tired of the severity with which as nuns they are obliged to observe the fasts enjoined by their church.

When a marriage is to be contracted, the parents of the parties agree about the price which the man is to pay for his wife: and this is proportioned to the state of the intended bride, a maid being rated at a higher value than a widow, and the latter being held in more estimation than a woman who has been separated from another husband by divorce; a step which the husband is always at liberty to take, if he can alledge barrenness or ill-nature, either of which are allowed to be sufficient cause for putting away a wife.

After the contract has been made, the parties may cohabit together till the marriage is compleated, by payment of the money: and if, from any untoward accident, that circumstance never takes place, the lady may desert her temporary husband, without incurring any loss of reputation; though she will be somewhat fallen in value, in case of any future offer.

They mourn for the dead with loud and doleful lamentations, beating their breasts, tearing their hair, and even wounding their flesh: the men shave their heads and beards, and rend their cloaths. And this mourning lasts forty days, during all which time the body remains unburied. The first ten days are spent in the most extravagant demonstrations of grief: but the impression is allowed to wear off by degrees, till at the interment of the body they think it necessary to abandon their grief; and, for that purpose, prepare a feast proportioned to the circumstances and situation of the deceased, and wash away sorrow in plentiful draughts of wine. But the greatest cause of concern to the surviving family and friends of the deceased, is their being obliged to surrender to the bishop (who, on these occasions, claims the privilege of saying the funeral mass) all the moveables of their departed relation, whether they consist of horses, arms, cloaths, or money: a right which the prince himself exercises at the death of a bishop, assuming an ecclesiastic character for the occasion, and seizing at once on the spoil which the defunct priest had collected in the plunder of great numbers of his subjects.

The Mingrelians have a custom of making the sign of the cross when they eat pork, or drink wine; which probably might arise from their original mixture with the followers of Mahomet when that religion first prevailed, and the necessity they found of distinguishing themselves from the Mahometans, that they might offer no offence in such flagrant breaches of a law which the latter esteemed to be divine.

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To the southward of Mingrelia, on the borders of the Black Sea, lie the little kingdom of Imaretta, and the province of Guriel; which are each governed by princes of their own, who are tributary to the Turks.

Imaretta, which is said to be about one hundred and twenty miles in length, and about half that breadth, and includes also Abcassia, or Abassia, which extends along the northern border of it, is encompassed by part of Georgia, the principality of Guriel, the Black Sea, Mingrelia, and Mount Caucasus. It is described as hilly or mountainous, but well covered with trees; and the vallies as more pleasant and fertile than those of Mingrelia, affording, in greater plenty, corn, pulse, cattle, wine, and the other productions of this quarter of the world.

Two towns are mentioned as situate in this kingdom: one of which is called Cotatis, in 42 degrees 23 minutes north latitude, and which is said to have been formerly the residence of the king or prince of the country, but now of a Turkish bassa, placed here to collect the tribute, and keep the people in subjection, by a body of janisaries, who garrison a castle built on a high mountain which overlooks and commands the town, of the buildings and number of inhabitants in which we have very uncertain accounts, though the former are reported to consist of about two hundred houses; the town is open and unfortified, except by the castle above-mentioned, and a strong citadel with towers on the opposite side of the River Phasis, which flows by this place.

Akalzihi, the other town, is also the residence of a Turkish bassa, and is situated in 41 degrees 55 minutes north latitude, on the banks of the River Kur, in a very low spot, surrounded by a great number of hills: the few accounts given of this town represent it as consisting of about four hundred houses of wood, inhabited by Turks, Jews, Greeks, Armenians, and Georgians, who have their several places of religious worship; it appears to have been once defended by a castle, and surrounded with a wall, but they are now both in a ruinous condition.

The little principality of Guriel borders on the north upon Imaretta, on the east upon Mount Caucasus, on the south upon the Euxine Sea, and on the west upon Mingrelia.

Of all these countries, Abassia or Abcassia is the most northern; but of this country, as well as Imaretta and Guriel, very imperfect accounts can be obtained. It is, however, generally agreed, that the manners, customs, religious ceremonies, and produce, are nearly the same as those of Mingrelia; only that in some of these provinces they coin their own money from metals afforded them by the mountains, which rise in almost all parts of them, and which, though they contribute to the general sterility of the soil, have been probably the means of securing them from invasions, and from being totally subjugated by the powerful Turk.

It yet remains undetermined, whether the province of Comania is to be considered as a part of Georgia, or whether it owes any subjection to the empire of Turkey; it is situated to the northward of the last-named province, by which it is immediately bounded on the south, as it is by Asian Muscovy to the north, by the Caspian Sea on the east, and by a ridge of mountains separating it from Carcassia on the west. But little information can

can be gathered of the interior state of this country; which does not appear to carry on any trade or commerce with any other part of the world, and is therefore but little frequented by merchants, and from situation, and the known disposition of the inhabitants of the bordering countries, offers no very alluring prospects to travellers of curiosity.

There is still another part of Asia which is only doubtfully included in the Turkish empire, as the tribute, if any, paid by these people, is merely occasional, and only yielded at such times as they find it necessary to claim the protection of the Turkish arms against the incursions or attacks of the Persians.

This is that mountainous country which is called Daghestan, or Dag-Estan, and which is bounded on the east by the Caspian Sea, along the coast of which it extends near forty leagues, on the west by Mount Caucasus, by Circassia on the north, and on the south by part of Persia.

But of the inhabitants of this spot, and the produce of it, we are little better informed than of the provinces we have just mentioned. Pretended accounts have been given by certain modern geographical writers, both of the manners and customs of the Tartars who range these unexplored wilds; but we are not sufficiently satisfied with the authenticity of their relations, to impose them on our readers, as truths on which they may depend: certain it is, that the land is chiefly uncultivated, and the subsistence of the inhabitants is principally derived from their flocks and herds which feed among the mountains, and from the beasts of the chase; that their manners are rude, and their dispositions savage. The little that has been known of them has been principally communicated by travellers, who passing with caravans by the borders of this country, have unfortunately received proofs of the native fierceness and rapacity of these lawless and uncivilized mountaineers; and their information has amounted to little more than that they are reported to have a chief, who is denominated shamhal, and many inferior nobles, who are called myrzas; and that they have a town of the name of Tarchu, situate near the Caspian Sea, and about fifteen leagues to the northward of Darbent, which is said to be built wholly of wood, and to contain about seven or eight hundred houses.

Between the Black Sea and the Caspian lies Mount Caucasus, as it is very improperly called, being rather a ridge of mountains rising to an incredible height, and extending near forty leagues in length, and little less in breadth: part of this mountain (an expression which we shall use in conformity to established custom) is covered with forests of trees, composed of almost every species of the fir and pine, or at least of such as are known to flourish in regions of ice and snow, with which the summit is covered during great part of the year; other parts exhibit tremendous spectacles of naked and impending rocks, horrible precipices, and mouths of caverns, into which no human being has ever adventured; but which are supposed to afford shelter to innumerable hosts of wild beasts, who, impelled by hunger, or drove out by the uninterrupted increase at certain seasons, pour down into the plains, attack the flocks and herds, and terrify the neighbouring inhabitants.

But even this mountain contains towns and villages; and the little vallies, or rather crevices between the rocks and precipices, produce corn, cattle, wine, fruit, and all the necessaries

necessaries of life in astonishing plenty; so that those who have occasion to travel through these apparently dreary regions, find them far from inhospitable, and have little to regret but the difficulty and danger of a road which, winding along the brink of the mountain, or scaling it's almost perpendicular height, presents him with a continued scene of consternation and horror. The people of this mountain are nearly such Christians as their Mingrelian neighbours, though they acknowledge subjection to the Turk.

The Euxine or Black Sea, which we have had frequent occasions to mention, is more properly a lake, as it has no communication with the ocean; but, from it's amazing extent, may seem well entitled to the denomination of a sea, being from east to west little less than three hundred leagues in length, and in breadth from north to south in some places one hundred and twenty, though in others considerably less. It washes on the north Crim Tartary and Circassia, Anatolia or Asia Minor on the south, on the west Turkey in Europe, and on the east Georgia: as it is principally surrounded by the dominions of the Grand Seignior, his subjects alone are permitted to navigate it, and they are too little addicted to commerce, and too ignorant as mariners, to apply advantageously this noble communication between the different parts of so widely-extended an empire. This sea is joined to the Palus Maotis, or Sea of Asoph, by the Straits of Caffa, which were the Bosphorus Cimmerius of the ancients: it receives many rivers; and, among them, the Don or Tanais, the Danube, the Phasis, the Nuper, and the Neister.

Our description of Asian Turkey hath hitherto been confined to those provinces which extend from Arabia northward; those which remain are situate to the east of Arabia.

The kingdom of Syria, or at least that part of the ancient Kingdom which still retains this name, is bounded by part of Diarbek and Natolia on the north, by other parts of Diarbek and the Desarts of Arabia on the east, by the same Desarts and some parts of Judea or Palestine on the south, and on the west by the Mediterranean Sea or Levant.

The skirts of this country towards the coast are a chain of high mountains, which, however, is discontinued near Seleucia; and for about four or five leagues between Mount Pieria and Mount Cassius, where the country is tolerably level, opening a passage to the River Orontes, which there disembogues itself into the Mediterranean Sea.

Within this chain of mountains, which are covered with an infinite variety of trees and odoriferous shrubs and plants in eternal verdure, are extensive plains, watered by a thousand rills, which descend from the mountains, and fertilize the soil to a degree almost inconceivable. These plains stretch to the foot of another chain of hills less lofty than the former, which in like manner extend themselves nearly parallel to the sea, towards which they are rocky, bare, and barren: within these hills is another range of plains; and this interchange of rocky eminences and level lands is continued, at unequal distances, for twenty leagues, and in some places considerably more, from the shores of the sea.

Of the many rivers which have their sources in these different chains of mountains, rocks, and hills, scarce any reach the sea but the Orontes; which, rising near the summit of the highest of them on the land side, winds round them, and pursues it's course to the Mediterranean; whilst those lesser streams which spring from the interior eminences, are

swallowed in the plains through which they pass, or are so divided, to answer the various purposes of agriculture, that they never re-unite, but lose their names and existence: some of the divided rivulets, indeed, find their way to the Orontes; but even that river seems to lose its waters, and decrease in magnitude instead of growing larger, as it approaches the sea.

The seasons of the year in this part of Asia change with perfect regularity: the spring commences with the month of March, but it is of short duration; the month of April compleats the vernal season; and, by the middle of May, the summer heats have produced so total a change, that the unrivalled verdure of the two preceding months has wholly disappeared; and instead of ten thousand flowers and shrubs, whose luxuriance delighted the eye, and whose odours regaled the senses, the dry and parched soil is compleatly stripped of its cloathing, and not a trace remains of growth, but among those hardy plants and shrubs which, being natives of the rock, send their fibres in search of moisture through all the fissures and crannies of the mountain.

And from the middle of May to the same part of the month of September, the fervid rays of the sun are hardly intercepted by a single cloud; nor till this time do the inhabitants expect rain, the first falls of which are extremely moderate, and are succeeded by an interval of three weeks or a month, during which a second spring takes place; and the air having been cooled by the rain, continues temperate and serene till the second rains, which are generally more severe and of longer continuance than the first; and the succeeding interval of fair weather is of shorter duration and more interrupted. And these interchangeable vicissitudes of sunshine and rain take place, the former increasing and the latter diminishing proportionably, till the month of November is considerably advanced, and the winter approaches; which it does so mildly and gradually, that the trees retain their leaves till the close of this month, nor is the cold so severe as to require the use of fires.

The winter season is conceived to be fully advanced by the tenth or twelfth of December, and the duration of it is generally forty or forty-five days; but even during this space, though the air is sometimes piercingly cold, yet the frosts are inconsiderable, the ice seldom acquiring firmness enough to support the weight of a man: and in this short winter many of the days are so warm, that flowers of various kinds (the produce of the advanced spring in the western parts of the world) continue to bloom during the whole course of it; and the almond and other early shrubs shew their blossoms by the middle of February, and are immediately succeeded by the peach, apricot, and other fruit-trees; and the fields begin to assume a vernal appearance nearly about the same time.

The winds seldom blow high in this country; but those from the east and north-west are sharp during the winter, and when they are at the former point, are extremely penetrating: but during the whole summer, that is, from May to September, the winds from the same quarter are so intensely hot, that they have been compared to the air which issues from the mouth of a heated oven. The only means of rendering the heat of this season supportable, is to exclude the air as much as possible, by shutting the doors and windows; for, though these hot winds are rarely fatal in this part of the east, yet they are extremely inconvenient, exciting painful oppressions of the breast and difficulty of breathing: how-

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ever, these winds are not equally troublesome in every summer, some years passing without their being felt; and in others their continuance not exceeding four or five days; and it may be remarked, as a merciful dispensation of Providence to these climates, that though the north and east winds prevail most in the winter, yet during the hot months the wind is most commonly in the western point, and passing over the sea, allays the fervent heat of the sun, the reflected rays of which, in a country where the whole surface is at this season a perfect rock, would be intolerable but for these refreshing breezes.

Yet, in the extreme heats of summer, the air is so far from being unwholesome, that the inhabitants without distinction sleep either in their open court-yards, or on the flat roofs of their houses, without suffering the smallest injury; which must be attributed to a purity and dryness of the air peculiar to this climate, as in any other warm countries the night-dews are so excessive, that exposure at this season to the nocturnal effects of them is in almost all cases attended with the utmost danger.

The vegetable productions of this country are, Turkey wheat, Turkey millet, barley, beans, kidney-beans, lentils, melons of various kinds, a small cucumber peculiar to this province, and bastard saffron: they also cultivate hemp and cotton; and in the gardens near Aleppo, tobacco, though at the distance of ten or fifteen miles from that city this herb is planted in great quantities in the fields, and constitutes a very considerable branch of traffic with Egypt.

The barley-harvest begins about the beginning of May, and both that grain and the wheat is in general secured by the twentieth of that month; and in order to prevent the possibility of it's being injured by any sudden change of the weather, as soon as it is cut down, (or, according to the more common practice, plucked up by the roots) the whole shock is removed to some elevated spot of hard and level ground in the neighbourhood, where it is first perfectly dried, and then the grain is separated from the straw and chaff, by a machine which consists of several small iron wheels, with cogs or notches, which being fixed to rollers, and those drawn by horses or other cattle across the shock, which is spread abroad for the occasion, answer the two-fold purpose of cutting the straw and clearing the grain from it. When the grain is thus separated, it is deposited in subterranean granaries, which are entered by small holes or mouths not wider than those of wells, through which also the air is frequently admitted, to prevent the corn from becoming rotten and unwholesome.

Some parts of this province produce grapes from which wine is made, and which are carried to Aleppo, and there pressed out by the Christians and Jews; those that grow in the vicinity of that city being only fit for immediate eating, or to be dried for raisins: indeed, the wine of this country is in general indifferent, the red wine being strong and heady, but insipid to the taste; and the white wine, though somewhat more agreeable to the palate, thin, weak, and apt to turn sour; nor have either of them the mirth-inspiring qualities usually ascribed to the generous kinds of that liquor. From the dried raisins they procure by distillation an ill-flavoured brandy, which they endeavour to mend by adding a few aniseeds in the process, and then call it arrack, of which those who are not restrained by the laws of Mahomet drink considerable quantities publicly; and those who pretend to follow the doctrines of that prophet, are by no means deficient in taking their share,

share, when they can do it without being subject to censure, or rather punishment; for as they almost universally offend in this way, apprehensions of the former consequence have but little weight with them.

The fruits of this country are apples of a few sorts, but not better flavoured than the grapes; apricots, peaches, pears, quinces, oranges, lemons, and pomegranates of different kinds; mulberries white and red; figs of different kinds; and pistachio-nuts, walnuts, and some of lesser sorts: but none of these fruits are peculiarly excellent, being produced with little care and culture; nor have they any idea of ripening any of them against walls. They have also olives, which are generally used for pickling; at least, such as grow in the neighbourhood of Aleppo; in more distant parts of the province they express a considerable quantity of oil, which, being brought to that city, is there manufactured into soap, with ashes procured from the Defarts of Arabia.

The mountains and forests produce cedars, pines, firs, the turpentine and tamarisk tree; together with oaks, ashes, planes, poplars, and some other trees, which are also the growth of Europe. Flowers blow here in great profusion and perfection, and among them many of those well known in more western climates, such as tuberoses, violets, narcissuses, and others.

The metropolis of Syria at present is the city of Aleppo, to which the Turks give the name of Heleb; it lies in 36 degrees 20 minutes north latitude, and in 37 degrees 45 minutes east longitude from the meridian of London, about six miles from Scanderoon or Alexandretta, which is situate on the sea.

This city, within the walls, which are however at present ruinous, is from three to four miles in circumference; but, including the suburbs, may be nearly twice as much: the whole stands on eight small hills, one of which appears to have been raised above the rest for the purpose of building a castle on it to command the town.

The houses are built of stone; and, according to the Turkish manner, of a quadrangular form, with flat roofs, and open courts in the middle; and the streets, like those of most other places in the east, acquire a melancholy appearance from the dead walls without windows: they are also narrow, which adds to their gloominess; but they are kept neat and clean, which is indispensibly necessary in this country, where they continually tremble under apprehensions of being visited by the plague or other pestilential diseases.

The public buildings consist of the mosques, the bazars or markets, the caravanseras or inns, and the public bagnios.

The first are numerous, and tolerably well built; some of them superior to most, except in the capital of the Turkish empire: those in Aleppo have generally an area or square before them, inclosed with a wall, and in the midst a fountain of water, for the convenience of performing the ablutions enjoined by the law of Mahomet; behind them are generally small gardens, into which some of the more devout Turks retire to perform their private devotions.

Their bazars or market places consist of squares, divided into narrow streets, with shops on each side; but these are so small and confined, that they are filled by the tradesman, his necessary

necessary assistants, and his goods, so that the buyers are obliged to stand in the streets to cheapen the commodities they have occasion to purchase; each of these streets is devoted to a particular trade, nor is any other admitted into it. The streets have gates at their ends, which are regularly shut up about an hour after sun-set; and these gates, or doors, are strengthened with plates of iron, but the locks (as they have been called by some travellers, though they are rather bolts or bars) are wholly of wood.

The caravanferas may be compared, as to the stile of building, to many of the ancient inns in Great Britain; they are quadrangular, containing below eating-rooms, warehouses, stables, and other offices of the like kind: above a colonade extends the whole length of each of the four sides, from whence are doors into small bed-chambers. The area of the quadrangle serves for a kind of exchange, in which the several merchants and traders make their bargains and transact their business; for which purpose also, in wet weather, they assemble in the gallery above, which is formed by the colonade just mentioned.

The public bagnios resemble in all respects those which we have already described, but they are frequented here by Jews and Christians as well as Mahometans; though persons of superior rank seldom use them, being accommodated with conveniences of the like kind in their own houses.

In the ornamental parts of their public buildings they employ a yellow marble, which is raised in this country, and takes a good polish: they have also a coarse kind of black and white marble, from the distant parts of the province; and when they wish to add red marble to the mixture, they procure it by smearing the yellow with some particular kind of oil, and then heating it very gradually to as great a degree as it will bear without cracking, and this process changes it to a lively red. For their common buildings they use a stone which is met with all over the province, and especially in great plenty near the city; it is very easily cut when it is in the quarry, but, like the Bath stone in England, hardens on being exposed to the air.

The neighbouring country also affords lime-stone in great abundance, which they burn with much skill, and reduce to excellent mortar; and at a very few miles from Aleppo they find the gypsum, being that cement of which plaister of Paris is made; but this is principally used in cementing those earthen pipes which are laid in the ground for the conveyance of water, and the ornamental parts of their public buildings.

The city of Aleppo is principally supplied with good water from springs at some miles distance from it, by means of an aqueduct which has been reported to have been constructed by the direction of the Empress Helena; and this is the only water used for drink, and for the purposes of the kitchen; but almost every house has a well of brackish water, which serves for the ordinary occasions of cleanliness, and the supply of those fountains which are dedicated to religious ablutions.

The small river Caic, anciently called the Singas, passes within a few yards of the eastern wall of the city, and waters the gardens which extend for several miles along its banks, and which supply the town with flowers and some vegetables; but the greatest part of the latter are brought from the village of Bab Allah, and one or two others inhabited chiefly by gardeners, whose gardens are supplied with water from the aqueduct, as far as

the land lies level; and where it rises too high to be refreshed in this way, it is laid out in vineyards and plantations of fig-trees, olive-trees, and pistachio-nuts, with the produce of which the markets of the city are also supplied.

The city of Aleppo is supposed to contain about two hundred and thirty-five thousand inhabitants, two hundred thousand of whom are Mahometans, and of the remainder, thirty thousand Christians, and five thousand Jews. Of the Christians here are different sects, distinguished by the names of the nations which compose them; such as Armenians, Greeks, Syrians, and Maronites; and each of these sects has one or more churches in the suburbs, where the Christians chiefly reside.

To these several orders of inhabitants may be added the people called Chinganas, who live in tents like the Arabs, and like them also wear as ornaments rings of gold, silver, or other metal, in the exterior cartilage of their right nostrils. There is generally a small camp of these wanderers near the skirts of the city; and as they are for the most part extremely poor, they are employed in servile offices, which they perform for a very small hire. Towards the harvest, other camps are formed in different parts of the country, where they assist in getting in the corn and grain; but this people have the general character of Arabs, and their honesty not being held in high estimation, they are treated but indifferently by Turks or Christians.

The people last named are however useful in collecting fuel for the inhabitants of Aleppo; for as there is scarce a tree, except in the gardens, within twenty or thirty miles of that city, they are obliged to heat their baths, and (among the common people) even dress their meat with the dung of animals, the dry leaves of plants, the parings and skins of fruits, and whatever else can be found that is combustible.

On all sides of Aleppo the country is rocky and uneven for some miles, but from the south-west to the north-west this inequality of ground extends to the distance of twenty miles: and about eighteen miles to the eastward of the city there is a chain of low rocks or mountains which environs a plain of considerable extent, into which the water pouring down from the heights after a rainy season, is there retained as in a kind of basin, and, added to that which rises within these natural walls from a few springs, overflows the whole plain to the depth of a few inches, which being evaporated by the sun, leaves a surface of pure salt of unequal thickness, but in some places near half an inch; and this salt being gathered in the month of April, is sufficient to supply the whole city and neighbourhood with that commodity.

Of the manners, customs, and religious ceremonies of the Turks, we have already treated very copiously; but as the Christians differ in some respects from all those who have been already described, we shall mention some of their customs and ceremonies.

The Christian women at Aleppo are as closely confined as the Turkish; seldom going abroad, except to the church or the bagnio, and, in case of illness, to attend their physicians: some are indeed indulged with permission to visit their relations, and to walk in the gardens two or three times a year; but others, and indeed the generality of them, never see a garden during their whole lives.

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But they are excellent breeders; and as they suckle their own children universally, they are fully engaged in this employment during the earlier part of their lives, as they never wean their offspring till they are three or four years old, unless they prove with child again in the mean time: for this toil they are in some measure compensated by the easiness of their labours, which affect them so little, that the most delicate of them are in perfect health again at the end of ten or twelve days, and the common people in general resume their usual employments the very day after their delivery.

The marriages of some of the sects of Christians are also celebrated with ceremonies different from those of other parts of the east, though they all seem to agree in it's being unnecessary to consult the young couple on the occasion, the parents making the contract, and preparing for the nuptials before the bride or bridegroom are made acquainted with the intended union.

And as the marriage ceremony of the Maronites is performed with more pomp and particularity than those of the other sects, though it includes also all the forms and customs observed by them, we shall describe one of their weddings.

The parents of the bridegroom having settled the previous matters concerning portion and settlement, which are no more neglected here than in Europe, the father of the intended bride invites all the relations of the bridegroom to a preparatory entertainment which is made for the purpose of fixing on the wedding-day.

In the afternoon of that day which has been at this meeting appointed for the celebration of the nuptials, the parents and relations of the bridegroom again assemble at the house of the bride's father, where a supper is prepared, of which however the hero of the feast is not permitted to partake. After this repast is finished, the whole company go in search of the bridegroom; who, according to the established custom, is to hide himself, that he may be dragged with apparent unwillingness to the performance of the marriage rites; his hiding-place is however easily discovered, and he is brought forth dressed in the worst cloaths he has, and received with shouts and loud acclamations of joy at the happy event of finding him: a brideman is now appointed, who leads him several times round the court, attended by the whole company, who continue their vociferous expressions of satisfaction; and he is then conducted in the same form into an apartment, where the wedding-cloaths are laid out in great order, and the priest who attends pronounces a benediction on them, and assists in dressing the bridegroom; which being compleated, they return to the court, or to the room where they first assembled, with like ceremony.

At midnight, or sometimes not till several hours after, the relations and friends of both sexes who have been invited to the wedding, walk in procession to the habitation of the bride, each carrying a torch or candle, and the whole cavalcade being preceded by a band of music: on their arrival the door is found shut, and upon their knocking and demanding the bride, they are refused admittance; force is now offered; and, after a decent defence, the troops of the bridegroom are permitted to be victorious, and the surrender of the bride being agreed on, she is conducted by her female relations out of her chamber, covered from head to foot with a veil, and led in procession to the house of the bridegroom, accompanied by a sister or two, or one or two of her other nearest relations, where she is seated at the head

of

of the table among the women, but remains veiled and totally silent and motionless, except on the entrance of any new guest, when she is expected to rise from her seat, receiving an intimation of the approach of a stranger from the lady who sits next her, as she is herself enjoined not to open her eyes.

As soon as the whole company are assembled, entertainments are prepared, consisting of fruit, sweetmeats, and wine; and the guests of either sex in different apartments enjoy themselves in feasting and mirth during the remainder of the night, few of them (except those who are advanced in years or infirm) retiring to rest.

On the succeeding morning, about nine, the bishop or other priest who is to perform the ceremony attends, and is received by the whole company, all the women being veiled, and the bride muffled up from head to foot as before; the bridegroom now enters, richly dressed according to his rank, and accompanied by his bridegroom, who places him by the side of his lady; and the bishop proceeding to repeat the nuptial service, puts a crown on the head of the bridegroom, and in turn on those of the bride, the bridegroom, and bridegroom; and joining the hands of the couple intended to be married, he continues to read the service, and at a certain part of it puts a ring on the finger of the bridegroom, and delivers another to the bridegroom, who places it on the finger of the bride: towards the conclusion of the ceremony, the bishop ties a ribband round the neck of the bridegroom, which remains there till the afternoon, when a priest is directed to take it off. Nor is it easy to conceive what this custom can allude to, unless it is to remind him, that the sacred knot which has been tied, can only be loosened by the power of that Being whose minister the priest is supposed to be.

The marriage rites thus performed, the males and females are divided as before: to the apartment where the former are to be entertained the bishop also retires, and partakes of a repast served up, immediately after he has drank a dish of coffee, to him and a few others of the most considerable and grave among the company; and when they are departed, which is generally as soon as they have dined, a great entertainment is provided for the rest of the guests, with wine, their arrack, coffee and tobacco in great abundance, and the day is spent in mirth and jollity; the ladies amusing themselves also with feasting and regaling in their apartment.

About midnight the bride retires to her chamber, to which the bridegroom is conducted by his friends; and having presented a glass of wine to his lady, she drinks his health, and he having returned the compliment, retreats again with his company to new diversions which are now prepared, and which consist of music, a kind of masquing, and other pieces of buffoonery, and these continue the remainder of this second night and great part of the following day: at length the greatest part of the guests depart; but a few more officiously kind sup with the bridegroom, and pester him till midnight, when his patience and his spirits being almost exhausted, they permit him to take possession of the bridal bed.

But this fatiguing procrastination of his happiness is not endured without some recompence; every guest who has been invited to the wedding sends presents, and these are sometimes so considerable as to constitute a fortune for the new-married pair: to the bride, nosegays are sent by her acquaintance for several successive days.

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On the eighth day after the wedding, the relations of the bride are permitted to visit her, and an entertainment is provided, which however is taken in the same unfociable way, in separate apartments; the lady herself being prevented from joining in the mirth of the day, by strict injunctions from her female relations to keep perfect silence for at least a month, and not even to indulge her husband with more than a few words of her conversation; and this mortifying piece of self-denial the poor Armenian women are compelled to practise for a year after matrimony.

And, indeed, the marriage of a Christian woman of this country seems to be a total surrender of all her consequence, and all the social enjoyments of life: she is not usually even admitted to the honour of sitting at table with her husband, but attends him like a menial servant; nor is she to appear unveiled, unless to her very near relations, and to her priest, physician, and servants.

The Maronites, indeed, relax somewhat from this severity, their wives being sometimes permitted to eat with their husbands, and to receive the visits of strangers now and then; nor does this confinement of the Christian women of Aleppo appear to proceed so much from jealousy or apprehension of their misconduct, as from a dread of the consequences, if they should be seen and liked by any of the Turks.

Europeans of several nations have factories at Aleppo: that of the English consists of a consul, his chancellor, chaplain, physician, secretary, and other officers; and a certain number of merchants, who are chiefly concerned for the Turkey Company, though some trade here on their own accounts. Here is also a consul of France, with officers and merchants; and the people of this nation are so numerous, that they have a college (which was formerly filled by Jesuits, but now by some other order) and three convents of nuns, either consisting wholly of French, or of other nations who put themselves under their protection.

The Dutch have also a consul, but no other residents; and here are some Italian merchants, and a few Jews from the same country.

The Europeans who reside here spend agreeable lives, and those of different countries are extremely sociable; the unmarried live principally together in large caravanseras which occupy a considerable part of the best quarter of the city, and, being built as before described, serve as warehouses, and for other purposes of trade below, whilst the upper floor contains bed-rooms and other domestic apartments. They all retain the European dresses and customs, and have their food dressed as usual in the several countries of which they are natives, dining frequently abroad under tents in the pleasant season, and particularly on Saturdays and Wednesdays. Their animal food is in great perfection, and they eat considerable quantities of it, even at supper, without inconvenience: the wines of France are commonly drank here, and the English have introduced their favourite liquor, punch; a draught of which, made rather weak, and taken before meals, is found so refreshing and wholesome in this warm climate, that not only the other European residents, but the native Christians, and the less rigid Turks, are become very fond of it.

The diversions of the Europeans at Aleppo are hunting and hawking, after the rains, and till the weather grows too warm for these exercises; they also in general keep horses, which are extremely handsome and spirited, and ride out every day, either early in the morn-

ing, or towards the sun's decline; and those who do not ride, take the evening air on the tops of the houses: during the month of April, and part of May, they mostly reside at Baballah, among the gardens, whither they also go frequently to dine whilst the hot weather continues.

Nor have the officers of the trading companies, or the European merchants, any reason to complain of ill treatment from the Turks: from the oppressions of the government they are protected by public leagues of amity, and private capitulations respecting trade, between the Porte and the several nations to which they belong; and the respect with which they are treated by the principal people among the Turks, induces others to follow their example. They even travel into the country unmolested by those wandering tribes of Curdes and Arabs who range the wilds and mountains, and plunder the natives with impunity; an indemnity for which they are indebted to a few trifling presents made now and then to the princes or chiefs of those vagrant freebooters, and to certain civilities shewn to them by the Europeans when they are disposed to visit Scanderoon; to these precautions they also add a third, which, being universally known, is no small preservative against the attacks of robbers, and that is, a nice calculation of the expences of their intended journey, so that they seldom carry money enough with them to tempt the plunderers: and, above all, they are given to understand, that any insult offered to the subjects of an European power, would be resented more highly than the same offence against any of the native inhabitants; an intimation highly necessary in a country which derives such considerable advantages from a trade carried on by foreign nations.

Among the diseases to which this city and its neighbourhood are liable, are fevers, and particularly those of the remittent kind, fluxes, the colera morbus, dysenteries, quinies, peripneumonies, pleurifies, and in a few instances rheumatisms; they have also a cutaneous disease, which is said to be peculiar to this city and the vicinity, and is therefore called the Aleppo evil, but which seems to be that disorder which has been described by some ancient and modern medical writers under the denomination of the leprosy of Arabia: they are also subject to the visitations of the plague in common with other populous cities of Asia.

The next city of this province is Scanderoon, formerly Alexandretta, or Little Alexandria, a denomination annexed to distinguish it from Alexandria in Egypt: it is situated at the very extremity of the Mediterranean Sea, in 36 degrees 36 minutes north latitude, and in 36 degrees 45 minutes east longitude from London, and is the sea-port to the city of Aleppo which we have just described.

This city is by some writers asserted to have been built, and by others to have been only repaired and embellished, by Alexander the Great, after a victory obtained over Darius in the neighbourhood of the spot on which the city now stands.

The ground on which Scanderoon is situated is so marshy and unhealthy, that the inhabitants consist only of wretched Greeks, and other Christians equally low in fortune and condition, whose habitations are suited to their circumstances, being chiefly low huts built with wood, or with branches of trees, and plaistered with clay; where they gain a miserable livelihood by plying as porters on the arrival of ships, and by entertaining at their houses the common seamen and passengers; the officers and others of superior rank being usually accommodated

accommodated with lodging and entertainment at the houses of the consuls and merchants of the European merchants, who generally reside together in a more salubrious air, about a mile or two from the city, where they have good houses and conveniences; but even from hence they are obliged to remove on the approach of the hot season, when they retire to Balain, and other villages among the mountains at ten or twelve miles distance from the sea-shore, where they enjoy the benefit of cooler air, good water, and excellent fruits in great variety and plenty.

Here is a small garrison of janisaries under the command of an aga, in an old castle by no means in a defensible state; and some inferior civil officers and ministers of justice reside here: but except at the particular times when ships of trade arrive, and during their stay, this place is of very little consideration. We have already mentioned the practice which once prevailed of giving advice to the merchants of Aleppo, when ships anchored in this port, by pigeons, but this is at present disused.

Antioch, once the capital of Syria, but which is now chiefly in ruins, and hath changed its name to Anthakia, lies about twenty-two miles southward of Scanderoon; it is situate in a plain of considerable extent, near the mouth of the River Assi, formerly the Orontes; but the port which used to give shelter to vessels is now totally choaked up with sand. Here are some remains of ancient magnificence, and of a canal or aqueduct which appears to have been of great importance; but the houses of the present inhabitants are so few and low, and so much scattered, and the intermediate spaces are so thickly planted with fruit and other trees, that it has at a very little distance much more the appearance of a grove than a city. Since the year 1188, it has been subject to the Turks, who have a garrison here in an old castle which overlooks the town and river: several of the apostles are said to have preached the gospel at Antioch; and it has also the honour of being the reputed birth-place of St. Luke and St. Ignatius. The disciples of Christ were first called Christians in this city.

Nearer the mouth of the Orontes, and about twenty leagues from Scanderoon, are the remains of Seleucia, or Seleucia Piera, once a considerable town and port, but now reduced to a wretched fishing village; a fate which has also befallen Orthesia, now Tertafo, which was also formerly a place of trade.

South of Antioch, and in 35 degrees 30 minutes north latitude, is Laodicea, the modern Latakia; it obtained the former name in honour to the mother or sister of Seleucus Nicanor, by whom this city was founded, and under whose protection, and that of his immediate successors, it was raised to great splendor and magnificence; and though it afterwards declined exceedingly, yet it is now restored to a very considerable degree of consequence as a maritime trading town, though not to its original splendor, as may be seen very evidently by the superb remains of its ancient glory.

Among these are part of an aqueduct of solid building without arches, supposed to be that which historians have asserted to have been built at this place by Herod; and a triumphal arch supported by columns of the Corinthian order, the architrave adorned with military weapons, trophies of arms, and shields, and the entablature noble and of admirable workmanship; but this monument of fallen grandeur is now converted to a mosque. In various places

places are rows of columns of granite and porphyry, which appear to have composed parts of temples, or other public buildings; and at a small distance to the westward of the city are the remains of a cothon of beautiful construction, in the form of an amphitheatre, capacious enough to contain all the navy of England: but it serves at present only as a harbour for a few boats and very small vessels; the entrance, which is not above forty feet wide, and which is defended by a small fortress or castle, being so choaked with sand, that it will not admit vessels of any considerable burden.

But the curiosities which chiefly claim the attention of travellers, are the catacombs, which are about half a mile to the northward of the city towards the sea. These consist of a number of apartments, cut out of the solid rock, of different dimensions, but mostly of one form, being from ten to thirty feet square: on all sides of these rooms are cells more or less numerous; in many of them are stone coffins, all of which appear to have been richly ornamented with sculpture, and some of the lids are preserved entire, and are decorated with busts of men, women, and satyrs, and with the heads of beasts of different kinds; the coffins themselves are mostly pannelled, and some of them have pilasters of the Corinthian and Ionic orders at the corners to support the lids; the entrance to these apartments, and the communications between them, for they are of unequal depths, are by stair-cases cut also out of the rock, the sides and fronts of which are likewise adorned with designs in bas relief, corresponding with those on the lids of the coffins.

The Greek Christians have dedicated one of these chambers of the dead to St. Teckla, a virgin martyr, who is supposed to have performed in it some very extraordinary acts of penance and mortification: a spring rises in the midst of it, which is held in great veneration, and many virtues are attributed to it's waters in the cure of jaundice, dropsies, and many other diseases; nay, to such a degree of reputation have they raised this sacred retreat of the pious and exemplary virgin, that the aged and infirm resort to it in expectation of receiving warnings of their approaching dissolutions, and the young to be gratified with innate predictions of future happiness; and it is not improbable that they both receive such assurances as they are disposed to rely on, the former from their apprehensions of mortality, and the latter from their sanguine hopes of future worldly felicity.

Still farther to the southward, in a fruitful plain, and close by the sea, lies Jebelee, which was anciently called Gabala: here, too, are splendid remains of antiquity; for though this place was once a bishop's see, and probably of a still more important rank, it is at present a mean and inconsiderable village. Among the remarkable vestiges of it's former dignity, are the remains of a magnificent theatre, near the north gate of the city; the walls of this once noble building are not above twenty feet high, great part of them having been taken down by the Turks to erect and repair mosques, caravanseras, and bagnios; but the semi-circular part remains entire, being one hundred yards in diameter, and having a range of seventeen windows of a round or oval form just above the ground; between these windows were also fine pillars supported on elegant pedestals, but these have been long thrown down, and are mostly broken to pieces: the seats of the spectators also remain entire on the west side. The exterior wall of this amphitheatre is upwards of fourteen feet thick, and is constructed with stones of great magnitude and regular surfaces. In other parts of this city are many beautiful

tiful pillars of granite, the capitals of which are of white marble, exquisitely polished and highly finished.

As we proceed to the southward, near a spring of water, called the Serpent Fountain, are several monuments of antiquity; and, among others, a bank of solid rock sloping at the sides, which are hewn into regular stairs from the top to the bottom; at the extremity is a court fifty yards square, which appears to have been excavated so as to leave walls of three yards in height on three of it's sides, that to the north being quite open; in the center of this area a part of the rock has been left three yards high, and five and a half square, on which is erected a kind of throne composed of four large stones, forming a back, sides, and canopy, and round the top of each stone is a cornice of good workmanship: this last mentioned structure has been conceived by travellers to have been a niche, or throne, for the reception of some idol, the object of religious worship; but it rather appears, from the one side being left open, and the stair provided on each side to facilitate the approach to it, that it was intended for a seat of justice.

And for five or six miles farther along the coast are many marks of antiquity, particularly sepulchral monuments of a pointed cylindrical form, and others hewn out of the rock: and so thickly scattered are these traces of decayed magnificence, as to present useful lessons on the weakness and futility of the greatest human undertakings, and the total uselessness of endeavouring to perpetuate our names by the most stupendous performances of ingenuity and grandeur! which yield alike to the ravages of time, and the attacks of violence; while the works of the Supreme Being, which are "not made with hands," are *eternal* both in beauty and durability! Nor does any spot in the universe afford a finer opportunity of contemplating the distance between finite and infinite Wisdom and Power, than that which we now describe: where, to adopt the ideas of an ingenious traveller, there is a romantic mixture of woods and sepulchres, rocks and grottos; where the roaring of beasts and the warbling of birds are re-echoed from the ruins, and reverberated from the cavities of decayed palaces and desolated temples; and where, in spite of the devastations of the most finished labours of man, the works of God and nature flourish in undiminished dignity, and the woods, the meadows, the flowers, the fountains, and the cascades, which furnished the first poets with subjects for all the luxuriance of description, are still living pictures, and equally the objects of admiration and the themes of praise, at the distance of three thousand years, whilst the heroes they celebrated, and all the works which rendered them famous, are sunk into the dark abyss of oblivion!

Almost opposite the northern extremity of Mount Libanus, are the ruins of Arka, the city of the Arkites of old: this place was pleasantly situated, overlooking to the north an extensive and fertile plain, throughout which villages, ruined castles, rivers, and streams of water, are so happily intermixed, as to offer unceasing variety as far as the eye can command; the sun rises over an extended ridge of distant mountains, which form the eastern boundary of the prospect, and the lands opening to the westward present the shores of the Mediterranean Sea.

This city stood on the acclivity of a small hill, which being nearly of a circular form, rendered it's situation almost inaccessible: at the foot of this mount, which has been conceived by some travellers to be a work of art, runs a small but rapid stream; the city, how-

ever, was supplied with water from Mount Libanus by an aqueduct, the principal arch of which is said to have exceeded an hundred feet in diameter.

That part of Syria which was formerly distinguished by the name of Phœnicia, was then bounded by that division of Syria which we have already described on the north, by Arabia Deserta on the east, by Palestine on the south, and on the west by the Mediterranean Sea; and the government of it is partly vested in the beglerbeg of Damascus, and partly in the beglerbeg of Syria.

This small territory was once eminent for arts, sciences, and commerce: to the Phœnicians have been attributed the invention of letters, the discovery of navigation, and the art of glass-making; and certain it is, that their trade was not only extended to most parts of Africa, and even Europe, but that they sent colonies into different parts of both these quarters of the world. It is doubtful at what period the name of Phœnicia was assumed, this being the part of Asia which has been mentioned in Holy Writ under the denomination of the land of Canaan.

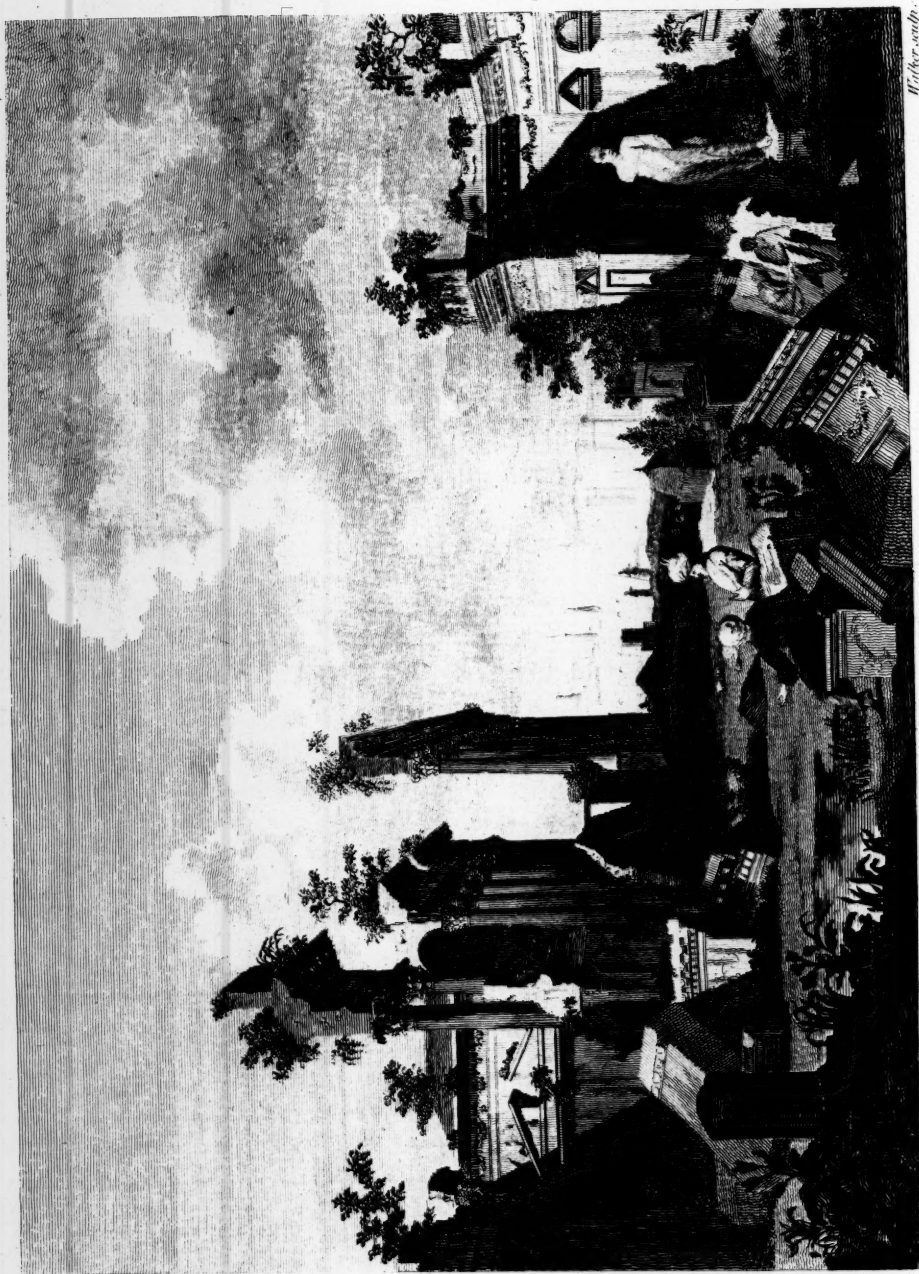
The principal cities of ancient Phœnicia are Tripoly, Balbec, Damascus, Tyre, and Sidon.

The first of these cities is distinguished from another of the same name in Barbary, by the addition of the name of the province, being usually called Tripolis of Syria: it is said to have derived it's original denomination from being formed by the union of three different places; all situate at a very small distance from each other, and which served as distinct sea-ports, and afterwards as a common one, to the three capital cities of Arad, Sidon, and Tyre.

The modern town of Tripoli lies on the side of a hill, facing the sea, about a mile and a half distant from the old city, in 34 degrees 20 minutes north latitude, and 36 degrees 15 minutes east longitude from the meridian of London, and contains from seven to eight thousand houses, and seven times that number of inhabitants: it is defended by walls, on which are seven towers, and a castle or fortress on the highest ground, which commands both the town and port, and is the residence of a basha, who has a garrison of about two hundred janisaries, and governs this place and the neighbouring country. The streets of the town are narrow, and it is generally ill built: here are, however, an aqueduct, and reservoirs for water, which are of tolerable construction; and the latter are raised high enough to distribute the water among the upper stories of the house, which is equally convenient for the religious purposes of the Turks, and for those of cleanliness to the other inhabitants.

The place is divided into what are called the upper and lower towns; in the former is a mosque of some elegance, having been formerly a Christian church: here are also several places of worship for the different professions of that religion; a monastery of capuchins under the protection of the French resident, to whom they serve as chaplains; and several others.

At the foot of the hill runs a small rivulet, which works several mills, and has a stone-bridge over it as a communication between the two towns; and, after it passes the walls, waters many gardens and plantations of fruit trees, and particularly mulberry-trees, which are cultivated here with great care, in order to feed the silk-worms, of which they have
vast



R U N S O F B A L B E C .

1. The first part of the paper is devoted to the study of the properties of the function $\phi(x)$ defined by the equation

craft quantities; so that they not only export much unwrought silk, but manufacture a great deal on the spot, this being the principal, or rather the only trade of the place.

This port is situated near two miles to the westward of the town, and was formerly safe and capacious; but a sand-bank has lately gathered opposite to the town, which increases rapidly, and threatens to choke it entirely: the harbour is formed by a piece of high land, which runs out a considerable way into the sea, in a kind of semicircular curve, and is joined to the continent by an isthmus; on each side the entrance is a castle, with some guns, and about an hundred janissaries; but the fortresses are of no considerable strength.

Balbec, the ruins of which now only remain, may from them be gathered to have been one of the best built and most magnificent cities of the east, when it flourished in all its splendor, under the denomination of Heliopolis of Coele-Syria, or of Phœnicia.

It is situated in the valley of Bocat, which is of considerable extent, of great fertility, and excellently watered by the Rivers Litane and Bardouni; which, joining in the plain, form the Casimah or Casimiah; and under that name fall into the sea near Tyre: yet, under these advantages, the greater part of the plain remains uncultivated, though there are some spots sown with corn, and planted with vineyards, but scarce a tree in the whole extent of it.

The present inhabitants are not above five thousand in number, mostly Turks, though there are some few Christians and Jews; but they are all alike poor, being without trade or manufactures, and possessing neither spirit nor industry to pursue the labours of agriculture.

At the east end of the wall which encompasses the modern town, are the remains of a most magnificent temple: and if the portico had been left to the depredations of time only, it would have remained a noble monument of it's ancient beauty and elegance; but two Turkish towers which have been erected on it's ruins, have made a wretched alteration in it's appearance. Behind this portico is an hexagonal court, into which it served as an entrance, and which appears to have been adorned with buildings no less splendid; and ornamental pilasters of the Corinthian order, with niches for statues, enrich the walls; the doors are ornamented with equal art, and the entablature which surrounds the whole building above the pilasters, has festoons admirably executed: a colonade surrounded the whole; but of this scarce any thing remains but the pedestals, the area being strewn with broken pieces of columns, capitals, and other ornamental parts of the buildings.

From this court there is a passage into another of a quadrangular form, which appears to have been built and ornamented in nearly the same manner as that last described, and is at present in pretty much the same state.

Passing through this second court, you arrive at the temple; of which the principal remains are, nine columns supporting an entablature; the shaft of each of these columns is composed of three stones of the same dimensions, joined without cement by means of a single iron-pin, half of which is let into the face of the lower stone, and received into that of the next, and the sockets in each stone appear to have been capable of receiving a pin of about one foot long, and nearly the same diameter: and this method of fastening the different stones together seems to have prevailed throughout all the buildings, and contributed so greatly to their strength, that in one part of the ruins of this place one of the columns

lums has fallen against a wall with such violence as to crush the stone it fell against, and splinter part of it's own shaft; yet the joinings do not appear to have been shaken, or in the smallest degree affected by the concussion.

But here is another temple in a part which does not seem to correspond with that we have described in any regularity of situation, and must therefore be supposed to have been dedicated to some other character of the Heathen mythology; this has still a peristyle of eight columns in front and fifteen in flank, which continue to support their entablature, in spite of all the attempts which the Turks have made to destroy them, in order to get the iron used in holding together the stones of this fine building. The arch of the portico at the entrance is divided into compartments by carved work and mouldings, and these compartments are partly hexagons and partly rhombs, in the proportion of four of the latter to one of the former, in alternate succession: the pannels of rhomboidal form contain heads or medallions of gods, heroes, and emperors; the hexagons are likewise filled with ornaments of the same kind, though some of them have more compleat figures, descriptive of circumstances relative to the ancient mythology; such as a half length of the goddess Diana, Leda and the swan, Ganymede on an eagle's back, and others. A row of Corinthian columns rise to the top of the building within, and support an entablature of suitable elegance; between each column is a niche finely executed, and over each niche a correspondent opening or canopy, supported by small columns: but the roof of this temple is entirely fallen in, and plants and shrubs are seen growing out of the ruinous entablature.

To the west of these ruins are those of a circular temple, the outside of which is of the Corinthian order, and within a mixture of Corinthian and Ionic; but the exterior beauty of it is destroyed by the erection of Turkish houses against it; and the Greeks have converted the interior part into a church, and for that purpose have divided the lower or Ionic part from the Corinthian, which is above the present roof.

At the south-west end of the city, a small part of the foot of the mountain Antilibanus is inclosed within the walls, and on this spot is a single Doric column of considerable height, but principally remarkable for having a small basin on the top of it's capital, from whence there is a semicircular channel of five or six inches deep cut down the side of the column: if this channel, as it appears, was designed to carry water from the basin, we are at a loss to conceive how it could be first conveyed into that receptacle.

And so full is the whole modern city of these different ruins, that it appears a confused chaos of undistinguishable beauty and barbarism, where ancient temples and modern mosques lift their heads together; and the very walls of the present inhabited city are composed of the common stones of the country, mingled in wild disorder, with broken columns, entablatures, and capitals, and tables containing Greek inscriptions, which are in many places reversed, and by that means rendered illegible.

Without the walls of the city, and at a very small distance from it, are quarries of a kind of free-stone, from whence it is most probable the vast quantity of huge stones employed in building the walls of the temples were originally taken; and this conjecture receives additional weight from observing at those quarries several stones of the like size and shape which remain unmoved; and one of these stones which, though cut into the intended form,

has

has not been separated from the rock at its base, appears by admeasurement to contain the enormous load of eleven hundred tons; a magnitude so much beyond the efforts of all the force which human art could bring together at this time, that it leaves enquirers totally in the dark as to the use or destination for which it could possibly be intended, as well as to the means which could have been used to employ it at all, at the time when it was evidently designed for some immediate purpose.

Various conjectures have been formed with respect to the founder of these works of magnificence and grandeur. The traditionary reports of the inhabitants ascribe them to Solomon: and the warm imaginations of these eastern bigots represent the city of Balbec as the favourite retirement of that rich, powerful, and luxurious monarch; where, according to their accounts, he retired from the pomp and toils of state, to the undisturbed enjoyment of love and pleasure.

But these are mere ideas, unsupported by the smallest shadow of probability; nor do those opinions appear better founded, which attribute the erection of these stupendous temples to the ancient Phœnicians; for, if we recollect that these buildings are of the Corinthian and Ionic orders, we shall find reason to be assured, that they are of a much more modern date than the flourishing times of these people: and, from the latter circumstances, we should be inclined to fix the foundation of them to the time this country was in the possession of the Greeks, if the total silence of all historians from the time it was subdued by Alexander to the conquest of it by Pompey, did not raise very considerable doubts as to the existence of these buildings at either of those periods.

They must therefore be concluded to be buildings of a still later date: and the only historian who has mentioned them, says expressly, that Antoninus Pius erected a temple to Jupiter, at Heliopolis, near Mount Libanus in Phœnicia, which was one of the wonders of the world; nor is it surprizing that the erection of so magnificent a temple, dedicated to Jove, should produce many more in honour to other gods of the heathen mythology, as it is well known it was usual to place several temples, dedicated to different deities, as near together as possible.

The city of Damascus is situated in 33 degrees of north latitude, at a small distance from the River Barrady: it is called by the Turks, Sham; and is defended by a castle of considerable size, though of no great strength, in which is an arsenal, consisting chiefly of old arms formerly taken from the Christians.

Damascus appears to the greatest advantage, when it is viewed from a precipice of those mountains, from a cleft of which the river above-mentioned issues, pouring down by a stream twenty yards broad, into the delightful plain on which, at about two miles distance, the city itself is situated. This plain, which is perfectly level, is so amazingly extensive, that the mountains surrounding its extremity can hardly be discerned even from the precipice we have just mentioned: and the scene is rendered inexpressibly beautiful, as well by the numerous gardens which every where surround the city, (so as to be deemed more than thirty miles in circumference, and from amidst the trees of which rise an innumerable variety of obelisks, summer-houses, turrets, and minarets) as by the pleasing course of the River Barrady; which, on its precipitating from the mountains,

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divides

divides itself into three streams, the largest of which runs through the city, where it plentifully supplies all the reservoirs and fountains; and the two others, passing on the right and left, disperse a multitude of little currents among the gardens, where they are improved into cascades, fountains, and other aquatic ornaments, receiving additional lustre from the intense heat of the climate, which renders a profusion of water one of the chief luxuries, and from the constant verdure and fertility so liberally produced by this circumstance.

The garden walls are of a very singular structure, being composed of bricks two yards in length, one in breadth, and half a yard thick. These bricks, after being well dried in the sun, are placed in two rows, edgeway one upon the other; and thus form, in this warm country, a strong and durable wall, built with great expedition, and at an expence very inconsiderable.

The city of Damascus is about two miles in length, and is said to contain near two hundred mosques, the most elegant of which was formerly a Christian church dedicated to St. John the Baptist. This is a very noble structure; and the gates, which are remarkably large, are wholly covered with brass: before it is a spacious paved court, a hundred and fifty yards long, and near a hundred broad; on the three nearest sides of which is a double cloister, supported by two rows of granite Corinthian columns, exceeding beautiful and lofty. There are several relics preserved by the Turks in this mosque; among the rest, they produce a head which they pretend to be St. John's: and they maintain that Christ will on the day of judgment descend into this mosque, and Mahomet into that at Jerusalem.

The streets of this city, like those of other hot countries, are exceedingly narrow; and the houses in general are built with no better materials than bricks hardened in the sun, or Flemish wall coarsely plaistered over: so that when any violent rains wash the sides of the houses, the whole city becomes a perfect quagmire. The gates and doors of these structures are, notwithstanding, decorated with marble, carved and inlaid with great art and beauty: nor can any thing appear more truly grotesque and ridiculous, than this strange mixture of mud and marble, meanness and grandeur. There is usually a large court within these buildings, with Mosaic pavements of variegated marble, enriched with superb fountains, and surrounded by splendid apartments, the ceilings of which are finely gilt and painted after the Turkish manner, and the cushions and carpets are remarkably rich and beautiful.

The castle, which is a good rustic building, is in itself like a small town, being three hundred and forty paces in length, and near three hundred in breadth, and having houses and even streets within itself. The famous Damascus steel was anciently kept in this place, and it is still the repository of a vast quantity of arms and armour formerly taken from the Christians.

They shew, in this city, a small grotto, with a Christian altar and a Turkish oratory contiguous to each other, in which, according to the tradition of the inhabitants, St. Paul was restored to his sight by Ananias.

There



COFFEE HOUSE in the VICINITY of DAMASCUS.

Engraved on the Art directed by Hurdell & Co. Jan. 1784.

There is a large coffee-house in this city, capable of entertaining, under the shade of it's trees, near five hundred people. And in this place there are two quarters for the reception of guests; one adapted to the summer, the other to the winter: that for the summer is a small island, surrounded by a large and rapid stream, and compleatly shaded with trees and mats; where the Turks resort in great numbers, being passionately fond of the shade of green trees and running water; the sight of which, they observe, with a beautiful face, are together capable of dispersing the most settled melancholy.

At some distance from Damascus is a hill of considerable height, on which, according to the tradition of the natives, is the place where Cain and Abel offered sacrifice, and where the latter was slain by his brother.

If a stranger wishes to see the gardens or other curiosities at a distance from the city, as the Turks will not suffer him to ride on horseback, he is obliged either to walk, or ride on an ass; and, for this purpose, there are asses always standing in the streets, ready for mounting: nor has the rider any sort of occasion either for a whip or spurs, the owner of the ass, or his servant, constantly attending, and goading the animal to force him along.

The trade of Damascus is very considerable: one of it's chief manufactures is that of making swords, knives, and other articles in steel; the excellent temper of which is said to arise from some peculiar property in the water. They also continue to manufacture those beautiful silks, which from this city have obtained the name of Damasks; and deal pretty extensively in raw and worked silks, rose-water extracted from the celebrated Damask roses, fruits, and wine.

West of Damascus, on the coast to the southward of Tripoli, and in 33 degrees 33 minutes of north latitude, is the port of Sidon, called by the Turks, Sayd. It is the residence of a Turkish basha, who lives in an old unfurnished palace, near the castle by which this place is defended. This city was formerly of great strength, and had a very extensive trade; but though it is at present extremely populous, has a tolerable share of trade, and a pretty well frequented harbour, it has amazingly lost it's former grandeur and dignity, as is evident from the many beautiful columns and other splendid remains of what it once was, continually found in the gardens and other places without the present walls.

To the south of Sidon, at the distance of about twenty miles, and in 33 degrees of north latitude, stands the ancient Tyre, now called Sur. This city was once famous for a peculiar kind of shell-fish, which produced a most beautiful purple, thence called the Tyrian dye. Though this place is now only a heap of venerable ruins, it has still two harbours; one of which, on the north side, is extremely good, but the other is entirely choked up with the remains of this ancient city. It is now only inhabited by a few poor fishermen, who live in a miserable manner, in such vaults and caves as they have been able to make from the ruins of it's original grandeur. The adjacent country is watered by a number of fine springs, which render it naturally fertile; but it remains at present wholly uncultivated.

The province or country of Palestine, so called from the Philistines, who formerly dwelt on the sea coast, (and which has been named Judea, from Judah; and is, from it's being the

the birth-place of Christ, and the chief scene of his ministry, frequently termed the Holy Land) is on the north bounded by Mount Libanus, which separates it from that part of Syria anciently called Phœnicia; on the east, by Mount Hermon, which divides it from Arabia Deferta; on the south, by Arabia Petræa; and on the west, by the Mediterranean Sea.

This country is situated between 31 and 33 degrees 30 minutes, of northern latitude; the longest day being about fourteen hours and a quarter: it is a hundred and fifty miles long, and generally eighty broad; but it is in some parts wider, and in others still narrower.

The climate of Palestine differs little from that of Barbary, except in being somewhat hotter. The easterly winds, though sometimes tempestuous, are usually dry; while the westerly ones are generally attended with rain. Though, from the situation of this country with respect to the equator, one might naturally expect excessive heats; yet Mount Libanus is, from its vast height, constantly covered with snow during the whole winter.

An ingenious writer mentions an uncommon phenomenon which attended himself and company, in travelling by night through the vallies of Mount Ephraim, the account of which may not be unpleasant to the reader: this was a kind of ignis fatuus, which assumed a variety of appearances, and continued to accompany them upwards of an hour. Sometimes it appeared of a globular form, at others like the flame of a taper; then in a moment it spread out to such a magnitude, as to involve the whole company in its pale, glimmering, inoffensive light; after which, contracting itself a little by degrees, it suddenly disappeared: in less than a minute, however, it became visible again, assumed the same appearances as before; and continued to change, disappear, and revive, during the full space above-mentioned; shifting about from one place to another, and expanding itself at particular intervals over at least two or three acres of the adjacent mountains. It was remarked that the atmosphere had been uncommonly thick and hazy, and the dew unusually unctuous and clammy, the preceding evening.

In this country, the first rains, as they are called, generally begin to fall early in November; and the latter, sometimes in the middle and sometimes towards the end of April: but the lands are seldom refreshed with rain during the summer season. If, in the country round Jerusalem, a moderate quantity of snow falls at the beginning of February, plentiful harvests are expected; and the inhabitants, when this happens, make similar rejoicings to those which are adopted by the Egyptians in honour of the Nile.

The rocks of this country are in many places covered with a soft chalky substance, inclosing a great variety of shells and corals. Much the greater part of the mountains of Carmel, as well as those near Jerusalem and Bethlehem, are likewise covered with a white chalky stratum; in the former of which many stones are gathered, which being in the forms of melons, peaches, olives, and other fruits, are not only imposed on pilgrims as those fruits petrified, but receive a considerable enhancement in price from certain pretended medicinal qualities they are asserted to possess as antidotes to a variety of diseases: and, indeed, though the petrified melons and peaches are merely round flint stones of various sizes, with sparry knobs on the insides which they call their seeds and kernels; yet it must be

be confessed, that the olives have been long considered as an approved medicine for the stone and gravel, being the *lapides Judaici* of the shops. There are, likewise, a variety of curiosities of a similar nature, with which the pilgrims are usually presented in return for their benefactions: such as the chalk-stone of the grotto at Bethlehem, called the Virgin's milk; the little round calculi, called the Virgin's peace; beads of the Gethsemane olive-stone; the waters of Jordan and Siloam; the roses of Jericho; and many others.

The river Jordan, which rises in Mount Libanus, and runs from north to south, forming two lakes, the one formerly called the Sea of Galilee or Lake of Tiberias, the other the Dead Sea, is not only the most considerable one in all Palestine, but is much larger than any other, except the Nile, either in the Levant or Barbary. An ingenious traveller says, that though he could not compute this river, on the whole, at more than thirty yards wide, he yet found it, even at the brink, full nine feet deep: from which he argues, that if we take this last admeasurement for the mean depth of the stream, which runs after the rate of two miles an hour, during the whole year, the river Jordan will be found daily to discharge into the Dead Sea about six millions ninety thousand tons of water. Such an astonishing quantity of water daily received, without extending the limits of that sea, or rather lake, has occasioned it to be conjectured that much must of necessity be either carried off by subterraneous cavities, or absorbed by the burning sands of this country: but if, agreeable to the generally received computation, the Dead Sea is seventy-two miles in length, and eighteen in breadth, by allowing, according to the observation of a great natural philosopher, a daily exhalation of six thousand nine hundred and fourteen tons of vapour for each square mile, it will follow that there are every day drawn up in clouds, for the refreshment of the earth by rain and dews, eight millions nine hundred and sixty thousand tons, being nearly a third part more than it appears to receive from the river.

The water of this lake is exceeding clear; and not only salt, but also bitter and nauseous to a very great degree: and an ingenious traveller, who being desirous of trying it's strength, went in to swim, reports that it bore him up with uncommon force.

This lake has always been remarkable for a peculiar kind of bitumen, which is said to rise from the bottom at certain times, in large hemispheres; and which, the moment they reach the surface of the water so as to be acted on by the external air, burst with a great noise and a considerable smoke, and disperse themselves into innumerable pieces: but though this is the manner of such eruptions as happen near the shore, yet they are in greater depths supposed only to discover themselves by columns of smoke which are frequently seen ascending from the lake. On the rising of this bitumen, it is probably accompanied with sulphur; both being promiscuously found on the shore: the latter of which exactly resembles native sulphur, and the former is brittle, and yields a foetid smell upon friction or being set on fire; it is also equal in blackness to the finest jet, which it exactly resembles in it's bright and shining appearance.

On the shore of this lake there are likewise found, (as well as upon the neighbouring hills) a black kind of pebbles, capable of being carved, and of receiving a polish equal to the finest marble; which, on holding them to the flame of a candle, burn with a most offensive

offensive smell; but, though in burning they lose much of their weight, their bulk remains undiminished.

It has been reported that no fish or other animal can possibly live within these deadly waters; and that even the birds which attempt to fly over them, constantly fall dead into the lake: but so far are these ideas from having any foundation in fact, that birds continually fly over the lake without appearing to receive the least injury; and shells, resembling those of oysters, are frequently cast up by the waves, and may always be seen on the shore. Equally void of truth are the ridiculous reports propagated by some writers, respecting the apples of Sodom; there being nothing of the kind to be seen near this lake, or any tree from which such fruit could be expected; nor is any such circumstance at all mentioned by the neighbouring inhabitants.

Modern infidelity has endeavoured to avail itself of the rocks of Palestine, the present barrenness of the country, and the unfavourable circumstances attending its climate, in order to falsify the Scripture accounts of the fertility of this Promised Land, which represent it as a country flowing with milk and honey. But a learned and judicious traveller, who appears to have examined the country with an uncommon degree of accuracy, and who is known to have been qualified by the soundest philosophy to make the most just observations, insists that the Holy Land, were it as well cultivated as formerly, would be far more fertile than the choicest parts of Syria and Phœnicia; the soil being in general much richer, and, every thing considered, capable of yielding larger and better crops: for the cotton produced in the plains of Zabulon, Esdraelon, and Ramah, is greatly superior to that which is gathered near Tripoli and Sidon; and it is not possible for pulse, wheat, or any other grain, to exceed what is commonly sold at Jerusalem. It is therefore clear, that the sterility of which these short-sighted casuists complain, proceeds not from any natural want of fertility in the land, but solely from the want of inhabitants, the indolence which prevails among the few who possess it, and the perpetual discords, depredations, and rapacity, of the petty tyrants who share this fine country. And, indeed, the inhabitants can have but little inclination to cultivate the earth, in a country where the husbandman is obliged, while sowing, to be accompanied by an armed friend, to prevent his being robbed of the seed; and where, after all, it is very uncertain whether the harvest will ever be reaped by the sower.

The country about Jerusalem, in particular, having been described as rocky and mountainous, it is thence rashly concluded to be barren. But this is so far from being actually the case, even at the present day, that though the plains and vallies are still as fertile as ever, and notwithstanding the want of a proper culture, which has for many ages notoriously prevailed, they are almost wholly neglected and abandoned; while every little hill is crowded with inhabitants: nor can this partiality be with truth ascribed to any greater security they imagine themselves to possess than what they might experience if they resided in the plains; for, as they have no walls or fortifications to secure either their villages or encampments, and there are but few places by any means difficult of access, both lie equally exposed to the ravages of an enemy. It is therefore clear, that the preference they give to high situations is solely owing to their superiority in accommodating them with the

the necessary conveniences of life. On these hills they are plentifully supplied with springs of excellent water, for the refreshment of themselves and cattle: and while, in some places, the mountains abound with rosemary, thyme, sage, and such aromatic plants as are chiefly sought by the bees; others are equally well furnished with shrubs, and a delicate short grass, both of which are far more grateful to the cattle, and not only render their milk considerably richer, but their flesh much sweeter and more nourishing, than the plants and herbage of the meadows and fallow grounds.

These mountainous districts have also been in other respects advantageous; being formerly well planted with olive-trees, one acre of which, properly regulated and improved, is worth considerably more than twice the same extent of arable ground: and several parts of Palestine are by the ancients represented to have been no less celebrated for abundance of date-trees, than the province of Idumea, to which it is contiguous.

In the early ages, corn, wine, oil, milk, and honey, were the chief food and luxuries of mankind; all of which were most plentifully produced in this country: and though the amazing quantities which rendered it then so famous in this respect are most astonishingly diminished; yet the inhabitants are still far from being destitute of these articles, the quantity of which it is always in their own power to increase. And, indeed, wine only excepted, they at present possess them all in great abundance; and even this last article, from the richness of the little that continues to be made at Jerusalem and Hebron, furnishes more than a sufficient proof that these falsely deemed barren rocks are yet capable of furnishing very considerable quantities of the most delicious liquors, could the Turks and Arabians be prevailed on to encourage the cultivation of the vine.

The plains between Jaffa and Ramah, and several other places in the road to Jerusalem, are, towards the beginning of March, remarkably distinguished by beds of tulips, frutillaries, and other plants of the same class: but the balsam-tree is no longer found in this country, nor are the mandrakes mentioned in Scripture at present to be seen; though the Christian inhabitants at Jerusalem suppose the fruit of this last to be nothing more than the pods of the jelathon, a leguminous plant peculiar to corn-fields. The boccora, or early fig, ripens about the middle of June; and no sooner does it approach to perfection, than the kermes, or summer fig, which is that sold by the grocers, and which is seldom ripe before August, begins to be formed: the tree then frequently puts forth another crop, usually of a much larger shape, and of a darker colour, which continues to hang ripening on the tree, even after the leaves are shed; and, on the winter's proving mild, is gathered in the spring, when it is esteemed very delicious.

The country abounds, in every part, with great plenty of game; such as antelopes, hares, rabbits, partridges, woodcocks, snipes, teal, and several others; all of which are caught by hawking and hunting. The hawks are in general of the size and nature of our goshawks, and are strong enough to bring down a bustard, or even stop an antelope at full speed. Among the most remarkable animals, is the daman Israel, which signifies Israel's lamb; this is the saphan mentioned in Scripture, and is common both in Mount Libanus, and in other parts of the country: it is about the size of a rabbit, but of a browner colour, with smaller eyes, and a more pointed head; the fore-feet are short, but the hind-ones remarkably

remarkably long in proportion. Though these animals, like the rabbit, sometimes burrow in the ground, yet they more frequently shelter themselves in the holes and clefts of the rocks.

The city of Acra, anciently called Accho, is situated in 32 degrees 40 minutes of northern latitude; and is one of the few places from which the people of Israel were never able to expel the native Canaanites. Afterwards, being enlarged by Ptolemy the First, it was by him called Ptolemais; but it has since resumed the above resemblance to its original name. Many obstinate disputes were contested at this place, between the Croisaders and Saracens. It was taken by Richard the First, king of England, and Philip of France, in the year 1191, and given to the knights of St. John of Jerusalem, who kept the possession about a hundred years: when it was taken by the Turks, after a long siege; who, to prevent its occasioning any such future slaughter, entirely razed it to the ground. The situation of this city is as advantageous as possible: a spacious fertile plain encompasses it on the north and east; on the west, it is washed by the Mediterranean Sea; and on the south, by a large bay extending from the city as far as Mount Carmel; but it at present contains little else than a few cottages blended with prodigious heaps of ruins, which serve only to shew the strength it formerly possessed.

Among the general heaps, the following structures are particularly distinguished, by the evident marks they still bear of superior strength and magnificence: the cathedral of St. Andrew, which rises higher, and is of course more conspicuous, than any other edifice; the church of St. John; the convent of the knights hospitallers, with the palace of the grand master of that order; and some remains of a large church that once belonged to a convent, respecting which the Christian inhabitants relate an extraordinary story, strongly resembling a well-known circumstance that happened in our own country. The Turks having, after a long siege, taken this city by storm, in the year 1291, the abbess of the convent, dreading the treatment usual in such cases, assembled her nuns; and having exhorted them to mangle and disfigure their faces, as the only means of preserving their chastity, with a fortitude truly heroic she immediately embraced the shocking alternative, by cutting off her own nose and lips: encouraged by such astonishing magnanimity, they all so effectually followed her example, that they soon became incapable of exciting any other passion than that of horror; and the disappointed soldiers finding, instead of the blooming beauties they expected, a scene more deplorable than the imagination can well conceive, with unexampled cruelty put them all to the sword.

The city of Acra appears to have been formerly surrounded with a double wall defended by towers; and, without the walls, ditches, ramparts, and a sort of bastions faced with stone, are in many places still to be seen.

To the south of Acra is Sebastia, the ancient Samaria, and capital of the ten tribes after their revolt from David. This city received its present name from Herod; who, having rendered it very magnificent, called it Sebastia, in honour of Augustus Cæsar. It was seated on a long mount of an oval form, which rises in a fertile valley bounded by a range of hills; but is now wholly converted into gardens, no part of this once famous city remaining, but a large square surrounded with columns, and the ruins of a church

church said to have been erected over the place where John the Baptist was imprisoned and beheaded. There is a stair-case in the body of this church, which descends into the dungeon where the blood of the Baptist is related to have been shed. Sebastia is now only inhabited by a few poor Turkish families, who hold this prison in great veneration.

Somewhat farther to the south is Naplosa, the ancient Sychem; which is situated between Mount Ebal on the north, and Mount Gerizim on the south. The Samaritans, whose chief residence is at Sychem, have a small temple on Mount Gerizim, to which, at certain seasons, they still repair for religious worship; and where, it is said, they once a year assemble, for the purpose of offering sacrifices.

It was on one of these mountains that God commanded the children of Israel to set up great stones plaistered and inscribed with the body of the law; and to erect an altar, and offer sacrifices, feasting, and rejoicing, before him. But whether Ebal or Gerizim was the place appointed for this solemnity, it is difficult to determine: as the Hebrew Pentateuch, from which our translation is taken, mentions Ebal as the place appointed for that occasion; while the Samaritan text has set down Gerizim as the distinguished and highly-favoured spot. And a learned traveller, who visited the chief priest of the Samaritans, discoursing with him respecting this and some other variations, was told that the Jews, out of hatred to the Samaritans, had corrupted the text, by putting Ebal for Gerizim; because, as the Samaritans worshipped on the latter mountain, they would not, on that account, allow it to be the true place appointed by God for his worship: in confirmation of which assertion he observed, that Ebal, being the mountain of cursing, was naturally unpleasant; while Gerizim, which was the mountain of blessing appointed for religious festivals, was both fertile and agreeable. He, however, candidly acknowledged, that none of the great stones which Joshua was directed to set up, could at present be found on Mount Gerizim.

Not far distant from Naplosa is Jacob's Well, rendered famous by the conference of Christ with the woman of Samaria: over this place there once stood a large church built by St. Helena, of which only the foundation now remains. The well is covered by an old stone vault, into which pilgrims are let down through a hole; and, on removing a broad flat stone at the bottom, they discover the mouth of the well, which is dug out of the solid rock, and is near three yards in diameter, and thirty-five deep, about five of which are filled with water: so that the relations of certain travellers, who assert it to be wholly and constantly dry, except on the anniversary of the day that Christ sat on it's side, when they pretend it bubbles up plenty of water, are clearly void of foundation.

Jerusalem, called by the Turks, Eleods, or the Holy City, was formerly the capital of Judea, after David had conquered the Jebusites. In the eleventh year of the reign of Zedekiah, it was taken by Nebuchadnezzar, when the Jews were led captive to Babylon; and seventy years after the birth of Christ, it was taken and entirely destroyed by the Romans, furnishing one of the most remarkable sieges in history. Afterwards, the Emperor Adrian built a new city, near the ruins of ancient Jerusalem, which was taken by the Persians in the year 614, and by the Saracens in 636; and, being again taken by the Romans, in the year 1099, they founded a new kingdom, which lasted eighty-eight years under

nine kings; when Saladin, king of Egypt and Syria, got the possession; and in the year 1217, the Saracens were driven away by the Turks, in whose hands it has ever since remained.

The present city, which is about three miles in circumference, is situated in 31 degrees 50 minutes of northern latitude, and in the 36th degree of east longitude from London, upon a rocky mountain, on all sides of which, except towards the north, are steep ascents; the whole being again surrounded with hills, so that it appears as if built in an amphitheatre.

From the peculiarity of its situation, there is no place which affords a distant view of Jerusalem: that from the Mount of Olives, which is the best, and perhaps the farthest, being so near, that it has been observed, when Christ was there, he might be literally said to weep OVER it. However, there are but few remains of that city, either as it appeared in the time of our Saviour, or as it was afterwards built by Adrian; its very situation being changed: for Mount Sion, the highest part of the ancient Jerusalem, is now almost wholly excluded; while the places contiguous to Mount Calvary, where Christ suffered without the gate, are at present nearly in the center.

The walls of Jerusalem are by no means strong, nor have they any bastions; but towers are erected on them, after the ancient method of fortification, and it is on one side defended by an inconsiderable ditch. The city had seven gates; one of which, called the Golden Gate, is entirely closed up: the others are, that of Bethlehem; Mount Sion; Sterquilini, or the Dunghill Gate; St. Stephen's; Herod's; and that of Damascus.

The streets of this ancient city are narrow, and the houses in general mean. The inhabitants, who are far from being numerous, consist of Turks, Arabs, Jews, and Christians; and derive their chief support from the accommodation of pilgrims. They are governed by a Turkish basha; who resides here, and collects the Grand Signior's tribute from the priests and pilgrims, whom he also protects from the depredations of the Arabs, in their excursions to such holy places in the adjacent country as are usually visited by strangers.

No European Christian is permitted to enter the city till the governor is informed of his arrival, and has received the customary duties; nor is he even then, unless accompanied by some public minister or consul, allowed to remain armed or on horseback.

All the European Christians, of whatever persuasion, usually go to the Latin or Popish convent, where they are entertained by the guardian and friars proportionably to the state of their finances: some distinction being however made between those who visit them merely from motives of curiosity, and such as have travelled thither for the purposes of devotion.

Indeed, the pilgrims are treated with peculiar marks of respect and attention. They are usually met without the gates of the city, where they pay duty, by the druggerman or interpreter, with others deputed from the convent, by whom they are accompanied to the cloister, and handsomely entertained; after which they have an apartment assigned them, where their feet are washed. They are afterwards conducted to the chapel; and the father-guardian, attended by all his monks, having made the pilgrims sit on a couch of crimson velvet, washes their feet in vessels of water mixed with roses, and kisses them. When the guardian has finished this ceremony, it is repeated by all the monks, who continue to sing hymns and anthems

anthems during the whole time: and, at the conclusion, each pilgrim being presented with a wax taper, they all join in procession about the cloister, singing *Te Deum*, by way of thanksgiving for their safe arrival at the Holy City. This ceremony they perform at three altars: that which is called the High Altar, dedicated to the Holy Ghost; the altar of our Lord's Last Supper; and at the altar of Christ's appearance to St. Thomas, after his resurrection.

The church of the Holy Sepulchre, on Mount Calvary, which is about a hundred paces long, and sixty wide, is one of the principal places visited by pilgrims. Before the foundation of this church could be laid, the top of the mount was obliged to be reduced to a plain area, by cutting down several parts of the rock, and raising others: care is however said to have been taken, that no part of the hill where our Saviour's passion was more immediately concerned, should by any means be altered; accordingly, that part of the mount, on which Christ was fastened to the cross, is still left entire, standing so high above the common floor of the church, that the top is ascended by twenty-one steps; and the Holy Sepulchre, in which the body of Christ was laid, and which was originally a cave hewed in the rock, is at present a grotto above ground, the rock having been cut away.

This church, with many others throughout Palestine, is said to have been erected by the Empress Helena, mother of Constantine the Great. At the west end is a square tower or steeple in a somewhat ruinous state; but the edifice in general is in good repair, and has a most sumptuous appearance. The body of the church is round, having two circular galleries, one above the other, supported by large square pillars which were formerly faced with marble. There are also several Mosaic pictures in niches, representing prophets, apostles, and saints; and, in particular, Constantine the first Christian emperor, and his mother Helena. This part of the church is covered with a dome of prodigious size, supported by rafters of cedar, and having an opening at top from which it is supplied with sufficient light: and directly beneath this aperture is the Holy Sepulchre, which rises considerably above the pavement. The rock of which this sepulchre is composed, is on the outside hewn into the resemblance of a chapel, adorned with ten beautiful columns of white marble, adjoining to the wall, and supporting a cornice: the door is little more than a yard high, but the inside contains at bottom about eight square feet, and is more than seven feet high; the whole cut out of the solid rock, and lined with white marble. The tomb where Christ is said to have been laid, is raised three feet from the floor, in form of an altar; which extending the whole length and half the breadth of this little chapel, renders it impossible for more than four persons at a time to perform their devotions with any sort of conveniency: and the multitude of lamps constantly kept burning in this place, the smoke of which escapes through apertures for that purpose cut in the roof, over which there is a small canopy covered with lead, and supported by six double Corinthian columns, renders it extremely hot and suffocating.

The choir, which bears some resemblance to the choirs in our cathedrals, is separated from the body of the church by a wall, in which is a door directly facing that of the Holy Sepulchre: it terminates to the east in a semicircle, on which stands the High Altar, gilt with great richness and splendor, and ornamented with pictures representing many of the saints,

saints, all of them taken full-faced, after the manner of the Greeks, to whom the choir belongs.

It is worthy of notice, that though this church of the Sepulchre is less than a hundred paces long, and not more than sixty broad, it is yet supposed to contain twelve or thirteen places rendered sacred by some circumstance relative to the death and resurrection of Christ; such as the place where he was derided by the soldiers, where they divided his garments, where he was confined while they dug the hole for erecting the cross, where the soldier stood who pierced his side, where his body was anointed for burial, where it was deposited in the sepulchre, where the angels appeared to the women after his resurrection, and many others: all of which are, from this supposition, distinguished by the erection of as many altars for religious worship.

Every Christian nation had anciently a little society of monks resident in the galleries about this church and the small adjoining buildings, with an altar and sanctuary peculiar to themselves, from which other nations were excluded: but they have now mostly abandoned these apartments, on account of the heavy rents exacted by the Turks; so that they are at present inhabited only by the Latins, Greeks, Armenians, and Copts.

The particular property of the Holy Sepulchre has been warmly contested by the several sects, particularly the Greeks and Latins; who, in their disputes for the privilege of saying mass in this sacred place, have frequently maintained their claim with so much zeal, and so little discretion, that they have actually proceeded to blows, and sometimes wounded each other, even at the very door of that spot where the hallowed remains of the Prince of Peace are by both parties agreed to have been deposited! At length, however, by the interposition of the French king, the Latins were put in possession, with the sole privilege of saying mass in this place; all other nations being at the same time permitted to enter for the performance of their private devotions.

There are ten or twelve Latins, with a president over them, always resident in this church, who are employed in trimming the lamps; and they every day make a solemn procession, carrying tapers and crucifixes to the several sanctuaries, and singing at each a short hymn on the subject of the particular place: but in the holy week preceding Easter, when great numbers of pilgrims usually resort to Jerusalem, this ceremony is performed with increased solemnity. And on Good Friday in every year, they represent with great precision the several circumstances of the sufferings and death of Christ; the manner of performing which is so truly curious, that it is thought proper to give a very minute description of the whole ceremony.

As soon as it begins to grow dark, on the evening of this day, all the friars and pilgrims assemble together in the chapel of the Apparition, which is a small oratory on the north side of the Holy Sepulchre, for the purpose of joining in procession round the church: previous, however, to the commencement of this ceremony, one of the friars preaches in Italian a sermon on the darkness at the crucifixion; which he has no sooner began, than the lights are extinguished, in order to impress the congregation more sensibly with the effect of the circumstance he describes, and they all continue in the dark till the preacher has finished his discourse; when, every person present having a large lighted taper put into

into his hands, and the crucifixes and other emblems being placed in order, (particularly a cross of great magnitude, on which the image of Christ, as large as life, well painted and crowned with thorns, is fastened with nails or spikes, and carried at the head of the procession) they move forward to the pillar of Flagellation, a piece of which is pretended to be still contained in a small cell contiguous to the chapel of the Apparition, where they sing a hymn, and another friar preaches in Spanish on the Scourging of Christ; they then visit the prison wherein they say he was secured while the soldiers prepared for his crucifixion, where they also sing a hymn, and a third friar preaches in French; from hence they advance to the altar of the Division of Christ's Garments, where they only sing a hymn; and then proceed to the chapel of Derision, where they sing another hymn, and a friar again preaches in French. From this place, leaving their shoes at the bottom of the stairs, they go up to Mount Calvary, on which are two altars: on the first of these, where Christ is said to have been nailed to the cross, they lay down the great crucifix, and represent the manner in which it was performed by the Jews on the body of our Blessed Saviour, and after singing a hymn, one of the friars preaches an Italian sermon upon the Crucifixion; and, on the other, is a hole in the rock, where it being pretended the foot of the cross stood, they set up and leave their crucifix, with the bloody effigy upon it, singing a hymn, and hearing a Passion sermon in Italian from the father-guardian, who is for that purpose seated in a chair before the crucified image.

At the distance of about four feet from the hole in which they fix the foot of the cross, there is a chafin or cleft in the rock, said to be made by the earthquake which rent the rocks at the death of Christ. This has greatly the appearance of a natural breach; being about a span wide at the upper part, and the sides of it, which run in such intricate windings as seem infinitely above the power of art to imitate, exactly correspond with each other: the fracture is about two spans deep; after which it appears closed; but, in another chapel by the side of Mount Calvary, it is again seen open, where it runs down to an unknown depth.

When the father-guardian has finished his discourse, two friars, representing Joseph of Arimathea and Nicodemus, with great gravity and solemnity approach the cross, and drawing out the nails, take down the artificial body, (which is constructed in such a manner as to render the joints as flexible as in nature) and the stranger is astonished to see them bend down the arms, which were before extended, and place them on the body, receiving the whole in a large winding-sheet, and carrying it down, attended by the whole procession as before, to the stone of Unction, which they say is the place on which Christ was anointed and prepared for burial, where they scatter over the fictitious corpse perfumes and sweet spices, in the mean time singing a hymn, which is succeeded by a funeral sermon preached in Arabic by one of the friars; and the whole of this business is concluded by carrying away the pretended body to the Holy Sepulchre, where it is shut up till Easter Monday.

In this church there is also another ceremony observed, of too singular a nature to be omitted. This is, a pious fraud, contrived by the Greek priests, who pretend that on Easter-eve a miraculous flame descends into the Holy Sepulchre, kindling all the lamps and tapers it contains. And a learned and ingenious traveller mentions, that as the Easter

of the Greeks happened to be a week after that of the Latins, when he was at Jerusalem, he had an opportunity of seeing this strange ceremony, which he describes to have been conducted as follows.

On the day before their Easter Sunday, he went to this church, which he found crowded with a confused and clamorous multitude; and, after much difficulty in pressing through them, he at length got into the gallery adjoining to the Latin convent, from whence he had a full view of the whole business. At first the mob ran round the Holy Sepulchre, crying out, with great vociferation, "Huia, huia!" that is, "This is he, this is he!" Being at length hoarse and giddy, and indeed almost frantic, with hallooing and running round, they committed a thousand extravagancies; dragging each other along the floor, tumbling and trying postures round the sepulchre, and carrying one another about in the most indecent manner, with their heels upwards. This confusion, riot, and disorder, an adequate idea of which it is scarce possible to convey, lasted from about twelve till four in the afternoon; when the Greeks, who were followed by the Armenians, began the procession round the Holy Sepulchre, encompassing it three times, dressed in their embroidered habits, and carrying crucifixes, standards, and streamers. Towards the end of the procession, a pigeon came fluttering into the cupola over the sepulchre, at which the people redoubled their shouts and clamour: and some of the Latins (who take great pains to expose this ceremony, which they justly consider as a shameful imposition, and consequently disgraceful to the Christian religion) observed, that this bird was introduced by the Greeks, to deceive the people into a belief that it was a visible descent of the Holy Ghost. When the procession was finished, the suffragan of the Greek patriarch, and the principal Armenian bishop, approached the door of the sepulchre; and, after cutting the string, and breaking the seal with which it was fastened, entered the sacred place, and shut themselves in, all the lights within having been previously extinguished in the presence of the Turks. As the accomplishment of the miracle drew nearer, the exclamations increased; and the people, who were all impatient to light their tapers at this mysterious flame the moment it should be brought out of the sepulchre, pressed towards the door with so much violence, that the janisaries placed there for that purpose could hardly keep them off with the severest blows.

Scarce had the two bishops been a minute in the sepulchre, when the fire becoming visible through some chinks of the door, the mob raged with increased violence, and exhibited the strongest tokens of the most extravagant frenzy. The two bishops soon after coming out, with blazing torches in their hands, which they held up at the doors, the people all rushed forward to light their tapers with this supposed heavenly flame, though the janisaries, in their endeavours to keep back the deluded multitude, laid about them without mercy: and those who got near enough to obtain any of the fire, immediately applied it to their faces and bosoms, pretending it was incapable of burning them; though they all very prudently took care not to try the experiment, by holding it either quite close to their flesh, or near it for any length of time.

These superstitious people preserve with great care the melted wax which drops from the burning tapers kindled at this flame, and spreading it on pieces of linen, lay them up for winding-

winding-sheets for themselves and friends; being weak enough to imagine (which is perhaps a chief incitement to that zeal which they manifest for obtaining it) that the cloth thus plaistered over is a sufficient preservative of the body it incloses from the dreaded effects of even the flames of hell.

With respect to the manner in which this flame-producing juggie is effected, it is easy to conceive, that though there may not be any fire concealed in the sepulchre, the assistance of a common flint and steel will be quite sufficient for the accomplishment of all that is miraculous in this palpable imposition on superstitious ignorance. Nor, indeed, are the more intelligent Turks by any means at a loss how to unravel the mystery; or do they want inclination to punish the propagators of this holy cheat: but they are well aware, that without the profit which attends the manufacturing of this divine flame, the good patriarch would be unable to discharge the very considerable sums which are exacted by the Grand Signior, and therefore permit him to continue the fraud with impunity. And, perhaps, as this deception has been so long continued, were it suddenly to be laid aside, and the whole business publicly acknowledged as an imposition; though it might serve to conduct these deluded people out of the maze of Superstition, it would too probably be the means of precipitating them into that still more unfortunate situation, the overwhelming gulph of Infidelity.

On a pleasant spot of ground, being that part of Mount Sion at present within the walls, the whole of which is covered by the structure and gardens, the Armenians have a spacious convent, the church of which is said to be built over the place where St. James the brother of John was beheaded. In this edifice there are two altars, both richly ornamented; and in the middle of the church is a pulpit of remarkable beauty, covered with tortoise-shell and mother of pearl, with a cupola over it composed of the same materials, the whole blended and inlaid with such exquisite art as to produce an effect truly astonishing.

There is also a chapel in this convent, where the house of Annas is said to have stood; on the inside wall of which they point out a hole, as the place where one of the officers of the high-priest smote Christ: and in the court before the chapel is an olive-tree, to which they pretend he was chained by order of Annas, to prevent his escape.

The Armenians have another small chapel in the convent, on the spot where the house of Caiaphas formerly stood; under the altar of which is a large stone, pretended to be the same as was rolled against the door of the Holy Sepulchre at the interment of Christ, and which they assert to have been secretly stolen from the church of the Sepulchre, though it is in length two yards and a quarter, and in thickness and breadth one yard each: this stone, which is plaistered over, has five or six places left bare, for the purpose of receiving the kisses of the pilgrims. They also shew in this chapel a small cell, where they say Christ was confined till the morning he was carried before Pilate.

A little without Sion Gate stands the church of the Coenaculum, where they say Christ instituted his Last Supper; but this being converted into a mosque, no Christian is suffered to enter it. And near this place are the ruins of a house where the Virgin Mary is said to have died: at some distance from which is the spot where, according to a tradition among these

these people, her body was arrested by a Jew while conveying to the grave, when the hand of the person who seized the bier became instantly withered.

At the bottom of Mount Sion is Bathsheba's Pool, being the supposed place where King David saw her washing herself from the terrace of his palace. At a small distance from thence is the Potter's Field, afterwards called the Field of Blood, but now Campo Sancto; which is a trifling piece of ground, only about thirty yards long and fifteen broad, one half of which is occupied by a square building twelve yards high, erected for a charnel-house, into which bodies are let down from the top, five holes being left open for that purpose, where they may be all plainly seen under different degrees of putrefaction: and a little below the Campo Sancto is a large cave, consisting of several rooms, one within the other, where the disciples are said to have concealed themselves when they deserted their betrayed Master.

They shew, on Mount Olivet, several caves cut with intricate windings, called the Sepulchres of the Prophets; in particular, twelve arched vaults, where, as they pretend, the apostles compiled their Creed: and at the top of the Mount they point out the place of Christ's Ascension, where there was anciently a large church, (now a Turkish mosque) the cupola of which, being of an octagonal form, and about eight yards in diameter, still remains, and is said to cover the very spot on which our Blessed Redeemer set his last footsteps on earth; in confirmation of which, they shew, on a hard stone under the cupola, the print of one of his feet.

On another side of the mountain is the place where Christ is said to have stood, when he viewed and wept over Jerusalem; and near the bottom is a great stone, on which, after her Assumption, the Blessed Virgin dropped her girdle, for the conviction of St. Thomas, and on which a small winding channel, said to be the impression of the falling girdle, is still perceivable. A little lower, between the foot of Mount Olivet and the Brook Cedron, is Gethsemane, being an even piece of ground not quite sixty feet square, well planted with olive-trees, which the people are credulous enough to believe the same as grew there in the time of our Blessed Saviour, and accordingly sell to the Spaniards the olives, stones, and oils they produce, at a most exorbitant price; though it is a known historical fact, supported by the best authority, that all the trees within a hundred furlongs of Jerusalem, were cut down by Titus, the Roman general, on his taking this city, a few years after the death of Christ.

At the upper part of Gethsemane, is a range of flat naked rocks, thought to be the place where Peter, James, and John, fell asleep, during our Redeemer's Agony; with a cave contiguous, in which he is said to have sustained this bitter part of his Passion: and not far from hence is a narrow piece of ground, twelve yards long and somewhat more than one broad, said to be the path on which the apostate Judas walked up to his Divine Master, when he basely betrayed him with a kiss; which the Turks, who hold the scene of this unexampled treachery in equal abhorrence with the Christians, have distinguished by a wall on each side, as a *terra damnata*, or accursed place.

From the terrace of an ordinary Turkish house, said to be erected on the very ground which formerly contained Pilate's palace, a compleat view is obtained of the spot on which

which once stood the Holy Temple of Jerusalem; nor could any place be found on the whole earth better adapted for that august building: in the middle of the area, the boundary of which no Christian is permitted to enter, stands a Turkish mosque, of an octagonal form, said to be erected in the exact situation where formerly stood the Holy of Holies. In this pretended house of Pilate, they point out a room as the place where Christ was insulted with the mock ensigns of royalty, and buffeted by the soldiers; and, in a room on the opposite side of the street, at present belonging to a weaver's shop, he is said to have been scourged.

They likewise shew a variety of places in what they call the *dolorous* way: such as, the place where Pilate, bringing out Christ to the people, said, "Behold the man!" where our Blessed Saviour twice fainted under the cross; where the Virgin Mary swooned at this affecting circumstance; where St. Veronica presented him with a handkerchief to wipe his bleeding temples; and where the soldiers, finding it impossible for him to proceed, compelled Simon to bear his cross.

And, indeed, they shew an innumerable quantity of other places, in the city and vicinity of Jerusalem, distinguished by some transaction relative to Christ or his Apostles: so that there is scarce a circumstance respecting them, either recorded in the Holy Scriptures, or to be found in the traditions and even inventions of men, and at periods however remote, but they can immediately conduct you to the spot where it is said to have happened, with much greater facility, and apparent certainty, than could well be expected in the times when such events are supposed to have occurred.

Bethlehem, which is famous for being the birth-place of Christ, is situated on the ridge of a hill to the south of Jerusalem, in 31 degrees 30 minutes of northern latitude.

Though this is at present a very inconsiderable place, chiefly inhabited by a few poor Greeks, it is much visited by pilgrims.

The church, which is in the form of a cross, was built by the Empress Helena, and is yet entire: the roof, which is cedar, is supported by four rows of columns, ten in a row, each column being one entire block of white marble in many places beautifully speckled; the walls are also covered with large squares of white marble almost to the top, above which are Mosaic paintings finely executed; and over the midst of the chancel is a handsome cupola, covered with lead, and adorned with Mosaic figures. Beneath the church, in a cave hewn out of the rock, is the chapel of the Nativity; where they shew the form in which Christ is pretended to have been laid at his birth, which is likewise cut out of the rock, and now encrusted with marble; and where, also, there is an altar, with lamps continually burning, on which is a representation of the Nativity of our Blessed Saviour.

Here is also a chapel dedicated to St. Joseph, the supposed father of Christ; and another to the Holy Innocents: and, at a small distance from Bethlehem, is a monastery of Franciscan friars.

They shew, near Bethlehem, the place where the shepherds were watching their flocks when they received the joyful tidings of Christ's birth; and not far distant is the village where they are said to have dwelt.

The Wilderness of St. John, which is in this neighbourhood, though exceeding rocky, is well cultivated, and produces great plenty of corn, vines, and olive-trees: the cave and fountain are still to be seen, where the Baptist exercised his austerities.

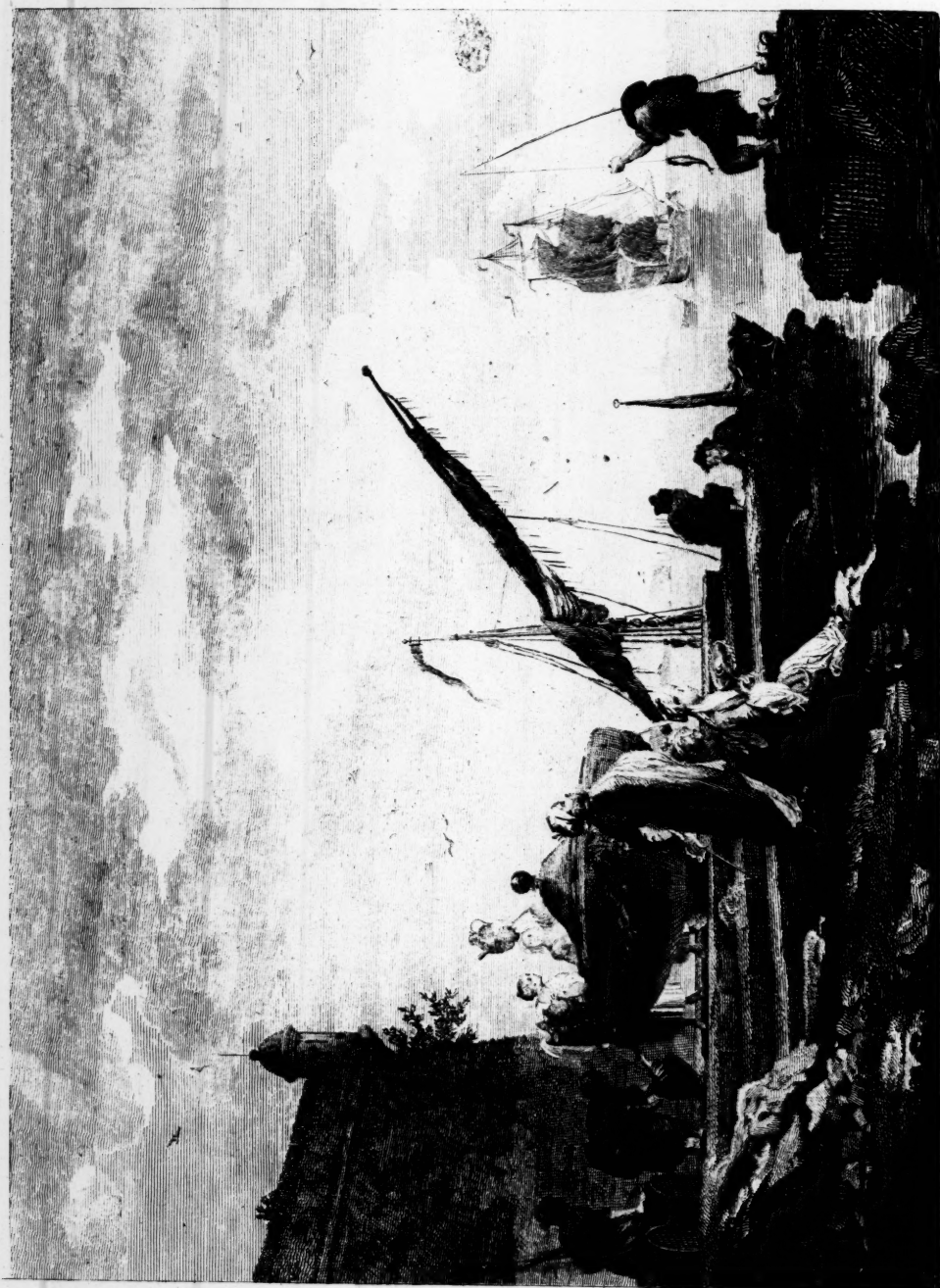
Between this wilderness and Jerusalem is the convent of St. John, which is a large, square, and neat modern structure: the church, which is particularly beautiful, consists of three aisles; and, at the upper end of that to the north, is a descent of seven marble steps to a most splendid altar, said to be erected on the very spot where John the Baptist was born. This church has a fine cupola in the middle, under which is a pavement of Mosaic work, said to equal, if not exceed, the first works of that kind among the ancients.

Still nearer to Jerusalem, in a delightful situation, stands a neat convent belonging to the Greeks, called the Convent of the Holy Cross; a name which it derives from a most absurd pretension, that on this spot grew the very tree that composed the cross on which Christ suffered, the earth by which it was nourished still remaining to be seen in a hole under the high altar, where the stump of this tree is said to have stood, which many of the pilgrims are so blindly superstitious as to fall down and worship. At this place the feet of all pilgrims are washed by the father-guardian, (the whole society, in the mean time, standing round and singing hymns) after which they are devoutly kissed by every friar.

Nazareth, which is situated in a kind of round concave valley on the top of a high hill, in 32 degrees 30 minutes north latitude, is now only a small village. The church, which is built in form of a cross, is partly formed by a cave, where the Virgin Mary is said to have received the angel's Salutation: it is fourteen paces long, and six broad, running directly into the cave, without any other arch but that of the natural rock; and the cross part, which stands parallel with the mouth of the cave, is in length nine paces, and in breadth four. At the joinings of these parts are two granite pillars, one where the Angel and the other where the Virgin is supposed to have stood, at the time of the Annunciation; and the pillar of the Virgin being broke, and about eighteen inches in length taken away from above the pedestal, while the upper part of the column, reaching the roof, stands suspended from the top, the friars very gravely maintain it is supported by miracle. They shew in this village the house of St. Joseph, where Christ lived near thirty years in subjection to his imagined father: and not far distant the spot is pointed out where formerly stood the synagogue in which he preached the discourse that so greatly exasperated his countrymen. The ruins of a handsome church erected by St. Helena, are also to be seen at this place.

Mount Tabor is a high, round, and beautiful mountain near Jerusalem, thought to be that on which Christ was Transfigured. On the top, which it is near an hour's labour to ascend, (and which is every where surrounded with trees, except towards the south, and was formerly defended by walls, trenches, and other fortifications, many remains of which are still visible) is a fruitful and delightful plain, of an oval form, two furlongs in length, and one in breadth; near which are three caves, formed to represent the tabernacles proposed to have been erected by Peter, when he said to Christ, "*Lord, it is good for us to be here; let us make three tabernacles.*" The top of this mountain furnishes a great number of the most enchanting prospects: the north-west affords a distant view of the Mediterranean, and all around lie the delightful plains of Galilee and Esdraelon; to the eastward is Mount Hermon, at the foot of which is the little village of Nain, where Christ restored to

life



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life the widow's son; full east lies the Sea, or rather Lake of Tiberias, adjoining to which is a steep mountain, said to be that down which the swine rushed and perished in the water, when Christ healed the demoniacs; towards the north stands what is called the Mount of the Beatitudes, being a small rising from which Christ delivered his famous sermon, and near which is the city of Saphet, situated on a high mountain, which being consequently in view while Christ was preaching, may well be supposed to have been alluded to by him, when he says, "*A city set on a hill cannot be hid;*" and, lastly, to the southward is a view of the mountains of Gilboa, where the unhappy Saul lost his life.

These are all the places at present worthy of notice in this remarkable country; in the account of which, as well as in the descriptions of the various religious customs and ceremonies of the inhabitants and their innumerable traditions, a more than ordinary minuteness has been observed: from the idea, that every thing possible to admit in an undertaking of this very general nature, respecting a country to which the whole Christian world is so highly indebted, must prove acceptable to the reader; who, while he mourns the ruined state of this once-flourishing country, and still more sensibly laments the barbarous ignorance and gross superstition of its present miserable inhabitants, will not fail to make suitable reflections on the several causes which have conspired to produce this peculiar degree of wretchedness, and consequently feel himself disposed to do all in his own power for the prevention of similar calamities in that happier country where the beneficence of Providence has placed him.

Natolia, or Anatolia, which was formerly called Asia Minor, and which receives its name of Anatolia, or Natolia, from its eastern situation with respect to Europe, on which account it is also called the Levant, is the most westerly part of Turkey in Asia.

Natolia comprehends a very large peninsula, extending from the River Euphrates as far as the Archipelago; which, with the Sea of Marmora, the Straits of Galipoli, and those of Constantinople, separate it from Europe on the west: and it is bounded on the north by the Euxine or Black Sea; and by the Mediterranean and Syria on the south.

It extends from 37 to 41 degrees 30 minutes north latitude, and from 27 to 40 degrees east longitude: the utmost length from east to west being computed at about six hundred miles, and its breadth from north to south at about three hundred and twenty.

The air of this country is healthy, and the soil rich and fertile; but, from the tyranny of the Turkish government, it is at present almost reduced to a desert. The few plains improved by agriculture produce several sorts of excellent corn, and a variety of fine fruits; such as grapes, olives, citrons, oranges, lemons, dates, figs, and many others, exquisitely flavoured; besides great plenty of coffee, rhubarb, gall, balsam, opium, and other valuable drugs.

The principal rivers are the Porteni, the Zagari or Sangarious, the Aitoesu, the Ali, Hali or Otmigiut, and the Iris or Cafalmach, which discharges themselves into the Euxine Sea; the Jechel-irma or Green River, that falls into the Kara or Black River which discharges itself into the Euphrates; the Satalia, the Cydnus or Carasu, and the Xanthus or Sirbis, which run into the Mediterranean; and the Madre, anciently Mæander, the Granicus, the Cayster or Carafou, the Samander or Scamandra, the Hermus now Sarabat that

that receives the Pactolus, and the Caicus, Castri or Girmastri, which fall into the Archipelago.

The Black or Euxine Sea, which washes the northern coast of Natolia, is in the form of a bended bow, extending from the 42d to the 46th degree of north latitude, and from the 29th to the 44th degree of east longitude: it lies between Europe and Asia, and is bounded on the north by Tartary; on the east, by Mingrelia, Circassia, and Georgia; on the south, by Natolia; and, on the west, by Romania, Bulgaria, and Baffarabia. It is wholly surrounded by the Turkish dominions, to which country the navigation of it is confined: and though the Russians have several times attempted to trade on this sea, they have by late treaties been obliged to give up all their fortresses on its coasts.

The country of Natolia is usually divided into four parts; Caramania, Aladulia, Amasia, and Natolia Proper.

The province of Caramania, which lies contiguous to the province of Syria, contains the ancient Lycia, Pamphylia, Pisidia, Lycaonia, and Cilicia.

Lycia, now called Mentifeli, is bounded on the north and east by Phrygia Major and Pamphylia; on the south, by the Mediterranean; and, on the west, by Caria. It is surrounded on three sides by mountains branching out of Mount Taurus, and on the fourth by the sea: and the Xanthus divides it into two parts, several smaller streams running across, which once rendered it rich and fertile, but at present this country is entirely neglected.

About six miles from the sea is a remarkable mountain, called Chimæra, celebrated by Virgil for its volcano; near which the Lycians formerly built a city called Hephestæ, which they dedicated to Vulcan: and, it is said, from the circumstance of this mountain's containing lions at the top, goats about the middle, and snakes at the bottom, the poets fabled the monster Chimæra, which they describe as composed of the head, body, and hind parts, of those animals.

This country anciently contained several eminent cities; there are, however, but few remains of its former importance.

Pamphylia is bounded on the north by Pisidia, on the east by Cilicia, on the south by the Mediterranean, and on the west by Lycia.

The chief town of Pamphylia is Attalia, now called Sattalia: which is defended by a castle considered in that part of the world as a fortress of great strength; and there is also a pretty good harbour, the entrance of which is however rather difficult.

The city of Perga, formerly celebrated for the temple of Diana, is situated in this province; but it is at present a very inconsiderable place.

The country of Pamphylia is in general very mountainous, and abounds with large flocks of goats, from whose hair the natives make excellent camblets; but towards the sea it is naturally fertile.

Pisidia, another division of Caramania, lies to the north of Pamphylia, and consists of a fruitful plain entirely surrounded with mountains, which furnish great quantities of wood, and some few minerals.

Antioch, called Antiochia Pisidiæ, to distinguish it from the city of the same name in Syria, was the capital of this province at the time it was subject to the Romans, when it

was

was also called *Cæsarea*; which is now reduced to a very mean town, and contains nothing remarkable.

Lycaonia, or Isauria, which is situated to the eastward of Pisidia, is a fine open country. The chief town of this province is Iconium, now called Cogni; which is also the capital of all Caramania: it is situated about a hundred miles north of the sea-coast, near a large fresh-water lake, and is the residence of the beglerbeg of Caramania.

The other towns are Derbe and Lystra, where St. Paul and Barnabas fled from the persecutions of the Jews; and at which last place, in particular, on the apostle's healing a cripple, the people imagined they were gods, and attempted to offer sacrifices.

The city of Isauria, which once gave name to the province, is now entirely destroyed.

Cilicia extends near two hundred and fifty miles along the coast of the Mediterranean, having Syria on the east, and Pamphylia on the west; but it is only about fifty miles in breadth, from north to south.

The north and east parts of this country are rocky and mountainous, and the passes between the mountains exceeding narrow; but the plain country is amazingly fruitful.

The principal towns of Cilicia are, Issus, now called Lajazzo or Aiazza, situated on a bay to which it gives its name, and remarkable for the victory obtained by Alexander over Darius among the mountains in its neighbourhood; Tarsus, the capital of the province, at present called Therassa; Sole, or Pompeopolis; Philadelphia; Seleucia; Trachea; and Silenus.

The province of Aladulia, which stretches eastward to the Euphrates, and contains all the ancient Cappadocia, is a country of very great extent, and formerly abounded in corn, wine, and fruits; and though it is at present by no means destitute of these articles, yet as the Turks only cultivate sufficient land for their own use, and make no exports from hence, it is not to be expected that the country should appear so delightful, or enjoy such prodigious plenty, as formerly rendered it celebrated.

A large ridge of hills runs across this country, containing several mines of silver, copper, and allum: and it is famous for a good breed of horses, and plenty of oxen, buffaloes, sheep, deer, and wild-fowl.

The principal towns of Cappadocia are, *Cæsarea*, now Caifar; and Marosch, anciently called Melita: the first, which under the Roman government was the capital of this country, is situated on a rock near the River Melus, and is at present a handsome city, containing a great number of inhabitants; and Marosch, which is seated by the banks of the Euphrates, is a very considerable town, and the residence of the beglerbeg of Cappadocia.

The province of Amasia includes the ancient Pontus Cappadocius, Pontus Polemoniac, and Pontus Galatius.

Pontus Cappadocius is bounded on the east by Georgia; on the north by the Euxine or Black Sea; on the south by Armenia Minor; and on the west by Pontus Polemoniac.

Trebisond, which is by much the most considerable town in this division, and indeed the only one worth notice, is situated on the Black Sea, in 40 degrees 5 minutes north latitude, at the foot of a small steep hill by the sea-side. The walls, which are very

lofty, are supposed to stand on their ancient foundations, the town being still an oblong square: they have remarkable high battlements, and are clearly composed of the ruins of ancient buildings, as is sufficiently evident from inscriptions on marble to be seen in several parts of them. Though the town is large, it is not very populous, having far more groves and gardens than houses, and these consisting of only one story. The castle is large, and situated on a flat rock, the ditches being cut in the solid stone. And the port, which is at the east end of the town, was formerly so commodious, that this circumstance alone was the source of much trade; but it is now almost destroyed, and cannot be at all entered by vessels of any bulk. The suburbs, which are much larger than the city, are chiefly inhabited by Greeks and Armenians, who are allowed the free exercise of their religion. The hills and vallies in the neighbourhood of Trebifond not being so fertile as those in other parts of Natolia, provisions of every sort are of course much dearer: indeed, there are but few months of the year in which they have any flesh in their markets, and fish is still less frequently seen; and though the country produces excellent oil, the wine is very indifferent.

This ancient city has by turns been possessed by the Grecian and the Roman emperors. In the year 1209, the Emperor Alexis Commines, surnamed the Great, usurped the sovereignty, assuming the title of Duke; and his successor, John Commines, is said to be the first who permitted the Greeks to stile him Emperor of Trebifond; a title which was continued to it's princes till 1460, when Mahomet II. carried David Commines prisoner to Constantinople, where he was some time after put to death, and the place has ever since continued under the dominion of the Turks.

Pontus Polemoniac lies to the westward of Pontus Cappadocius. It's principal town is Neocesarea, called by the Turks, Tocat; which is the capital of the province, and the residence of the beglerbeg. This city is built at the foot of a very high mountain, and encompasses a round rock which rises in the middle of the town, and has a castle at the top. The streets are narrow, but the houses are tolerably well built, and one of the mosques exceeding magnificent. The city is inhabited by Mahometans, Greeks, Armenians, and Jews; but the country, for fourteen or fifteen leagues round, is almost wholly inhabited by Armenian Christians, who work in several mechanic branches of trade, particularly all kinds of copper vessels and utensils, which are sent to Constantinople, and exported into Egypt: they have also a great manufactory of Turkey leather. The wine of this place is excellent, and they have great plenty of the choicest fruits. The caravans from Constantinople, Smyrna, Persia, Diarbec, and Bagdat, lodge in this city; which, as it is one of the greatest thoroughfares of the east, is better provided with the necessary accommodations for merchants and travellers, than most other places. Near this city is a beautiful stone bridge, built over a river that waters a large and very fertile plain, remarkable for producing great quantities of saffron; which being sent to the Indies, where it is used by the natives in their food, turns out a very profitable article.

Natolia Proper, which extends from the Archipelago to where it is bounded by Amasia and Aladulia, and from the coast of the Black Sea on the north to the province of Caramania on the south, is by much the largest division of Natolia.

In

In this country are contained the following fine provinces : Pontus, Paphlagonia, Galatia, Phrygia Major, Lydia, Doris, Caria, Ionia, Æolis, Mysia, Phrygia, and Bithynia.

Pontus and Paphlagonia are usually described together, as bounded on the north by the Euxine Sea, on the east by Cappadocia, on the south by Galatia, and on the west by Bithynia.

The name of Pontus was anciently given to the whole coast of the Euxine Sea, which was thence called *Mare Ponticum* ; only part of which is now included under that title.

The chief towns are, Amastris, now Semaistro, a sea-port at the mouth of the River Parthenius ; Heraclea Ponti, now Penderachi, a sea-port in the north-west part of the country ; and Claudiopolis, now Castromena, an inland town.

The principal city in Paphlagonia is Sinope, which is situated on the isthmus of a peninsula about six miles in circumference. Mithridates, king of Pontus, made this city the capital of his dominions ; and it was added to the Roman conquests by Lucullus. The whole peninsula consists of pleasant fields and gardens ; and the city has a double wall, with triangular and pentagonal towers : but the castle is at present in a very ruinous state, and defended by an inconsiderable garrison. The inhabitants are all Turks, no Jew or Greek being permitted to live nearer than the suburbs. The ancient grandeur of this place may in some measure be conceived, from the numerous fragments of marble columns blended with the other stones which compose most of the modern buildings ; as well as from the prodigious quantities of pedestals, bases, and capitals, which the Turks have conveyed into their burial-place, for the erection and embellishment of their tombs. The country in the neighbourhood of Sinope is remarkable for producing good corn, wine, and oil, with all of which it is reasonably and plentifully supplied.

The province of Galatia is bounded on the east by Cappadocia, on the south by Pamphylia, on the west by Phrygia, and on the north by Paphlagonia.

Ancyra, now called Angouri, is not only the principal city of Galatia, but is also one of the best in all Natolia. The streets abound with old marble columns, some of them composed of a kind of reddish porphyry veined with white, and there are also many fragments of white and red jasper. Even the houses of the city, which are in general built with clay, are frequently ornamented with fine pieces of marble ; and the city walls, notwithstanding they are very low, are in many parts composed of pieces of the shafts of columns, bases, capitals, and entablatures, particularly the gates and towers. The castle, also, has a triple wall, composed of large pieces of white marble and stones resembling porphyry, on which are several inscriptions, none of them at present legible. This city is computed to contain forty thousand Mahometans, five thousand Armenians, and a thousand Greeks : the Armenians having seven churches, and the Greeks only two.

The adjacent country is said to produce the finest breed of goats in the world : they are perfectly white ; and their hair, which is naturally curled, is eight or nine inches long, and as soft and fine as silk. The inhabitants make fine stuffs with this hair, in which they carry on a great trade, it being the chief manufacture of the country. It is remarkable that these goats are only to be found within four or five days journey from Angouri, the breed degenerating when they are carried farther.

The

The province of Phrygia Major, now called German, which was formerly a fruitful and pleasant country, but is now in a great measure uncultivated, is bounded on the north by Bithynia, on the east by Galatia, on the south by Pamphylia, and on the west by Mysia.

The rivers Mæander, Sangarius, Hemus, and Marcius, all have their sources in this district; the principal towns are, Cotæum, Gordium, Colofs, Apamia, and Hieropolis.

Cotæum, now Chintaia, which is the seat of the beglerbeg, is a very considerable town; and, before the taking of Constantinople, was the residence of the Turkish emperor.

Gordium is the place where Gordius, king of Phrygia, is said to have tied the famous knot in the temple of Apollo, (thence called the Gordian-knot) respecting which it was foretold, that the person who untied it should be emperor of the world, and which Alexander, finding great difficulty in accomplishing, cut to pieces with his sword.

Colofs, now Chonofs, is situated on the south side of the Mæander, being the city to which the Apostle Paul addressed his famous Epistle to the Colossians.

Apamia, or Afamia, which is situated near the conflux of the Mæander with the Marcius, was formerly a place of great trade, but is at present of little repute.

Hieropolis, which is by the Turks called Bamboukale, is now only famous for its noble ruins, and a fine hot spring.

The province of Lydia, or Mæonia, which is bounded on the east by Phrygia Major, on the south by Caria, and on the west by Æolis and Mysia, is an exceeding fruitful country, watered by several considerable rivers; particularly, the Pactolus, Caicus, Hemus, and Caistratus; and was formerly governed by the wealthy Cræsus, who was king of Lydia.

The chief towns of Lydia are, Sardis, Laodicea, Philadelphia, Thyatira, and Magnesia.

Sardis, which was once the capital, is now only a poor village: it is situated on the River Pactolus, about seventy miles to the eastward of Smyrna, and was one of the Seven Churches of Asia. This city was destroyed by an earthquake, but its ancient grandeur may be yet traced among the noble ruins it contains.

Laodicea, or Eskihsar, now uninhabited, was situated on the eastern boundaries of Lydia, and was one of the Seven Asiatic Churches. It appears, from its ruins, to have been a large city; three theatres of white marble almost entire, and a noble circus, being still to be seen.

Philadelphia, or Alachsheyer, which is situated in a fine fruitful plain, was another of the Seven Churches; and, though it is considerably fallen from its former grandeur, at present contains, according to the account of some late travellers, near two thousand Christian inhabitants, who have four tolerable churches.

Thyatira, now Akhsar, which stands about thirty miles to the north-west of Philadelphia, near the south bank of the River Hemus, was another of the Seven Churches; and the ruins of several ancient marble structures are still to be seen, though the modern houses are only built with clay. It is at present a place of some trade, the chief articles of which are corn and cotton.

Magnesia,

Magnesia, now Gusethisar, which is situated on the Mæander, was anciently a considerable city, as is evident from it's ruins: it is still a pretty large walled town, and trades to Smyrna in cotton and yarn.

The provinces of Doris and Caria, which are usually united under the name of Adinelli, are bounded on the north by the Mæander, and on the south and west by the sea.

The chief towns are, Myndus, Halicarnassus, and Miletus.

Myndus is a sea-port town, situated on a small bay called Iasicus Sinus, and is the seat of a Turkish basha.

Halicarnassus, once the capital of Caria, but now a heap of ruins, was famous for the tomb built by Queen Artemisa, in honour of her husband Mausolus; which was so magnificent a structure, that it was esteemed one of the wonders of the world, and has given name to all future superb tombs, which are hence called Mausoleums.

Miletus, now Palatthia, anciently a large city, containing a magnificent temple dedicated to Apollo, is now only a small mean village consisting of shepherds cottages.

The provinces of Æolis and Ionia, which are likewise usually joined together, form a long tract of country, extending from north to south, and bounded on the west by the Archipelago or Ægean Sea.

The ancient capital of Æolis was Cuma; which, with Phoea, and some other old towns, lies opposite the isle of Lesbos.

Ionia lies to the southward of Æolis, and had several towns famous in history; such as, Clazomene, Colophon, Ephesus, and Smyrna.

Clazomene, now called Urla, is a maritime town, situated at the distance of about twenty-eight miles to the south-west of Smyrna; it was a considerable city in the time of the Romans, but is now only a mean village.

Colophon lies about thirty miles to the south of Smyrna, and warmly claims the much-contested honour of being the birth-place of Homer.

The famous city of Ephesus, which stood in a pleasant country fifty miles to the south of Smyrna, is now only a miserable village consisting of about thirty houses; though it is situated near a fine haven, and was, under the Roman government, the metropolis of Asia Minor. Ephesus was anciently celebrated for the temple of Diana, esteemed one of the wonders of the world: this astonishing edifice, which was supported by a hundred and twenty-seven marble columns seventy feet high, was four hundred and twenty-five feet in length, and two hundred and twenty in breadth, and was wantonly destroyed by Erostratus, from no other known motive than that of perpetuating a detested name, on the very night in which Alexander the Great was born. There are still to be seen, in this fallen place, the remains of a Roman circus, a theatre, an aqueduct, and prodigious quantities of magnificent ruins. The first bishop of Ephesus was St. Timothy, and the inhabitants have been honoured with an Epistle by the Apostle Paul.

The part at present inhabited, which is bounded on the east by a large plain extending as far as the sea, and on it's sides by lofty hills, contains a fine old church dedicated to St. John the Evangelist, anciently with four gates, two of which are now walled up: the roof of this edifice is supported on the inside by four columns of porphyry, the shafts of which

which are twelve feet and a half in circumference, and thirty-six high; and it has two domes covered with lead. The Turks, however, having converted this noble building into a mosque, have added a minaret, and adorned it after their own manner; and, indeed, as those ornaments which constituted it's chief beauty when a church, have been conveyed to Constantinople for the embellishment of the mosque erected by Sultan Soliman in that city, it has not at present the most striking appearance.

Smyrna, or Ismir, at present the largest and richest city in all Asia Minor, is situated in 38 degrees 28 minutes of northern latitude, and at the distance of about one hundred and eighty-three miles west by south of Constantinople.

Though this city has been several times destroyed by earthquakes, it has, from the peculiar excellence of it's port, which is one of the largest and best in the Levant, been constantly rebuilt.

At present, the city, which is nearly of a triangular form, is about four miles in circumference; it runs about half a mile along the shore, from whence it rises gradually on a hill fronting the sea, that side next the mountain being much longer than the others: and at the entrance of the port, in which there are seldom so few as a hundred ships of different foreign nations, stands a strong castle, which commands all the vessels sailing in or out.

The streets of this city are wide, and form almost one continued bazar or market-place, in which great part of the European and Asiatic merchandize is exposed to sale, with prodigious plenty of provisions; the last, however, from the numerous inhabitants it contains, and the multitudes of foreigners continually resorting there, are not so cheap as in many other parts of Turkey.

The houses are in general low, and usually built with clay-walls, as the best preservative against the earthquakes to which they are so liable: but the caravanseras, and some other public buildings, have an air of great magnificence; and the houses of the English, French, and Dutch consuls, are exceeding handsome structures. These last houses, as well as those inhabited by most of the Christian merchants, are erected close to the sea, forming along the harbour much the handsomest street in the whole city, distinguished, from it's being solely inhabited by European Christians, with the appellation of Frank Street.

In the upper part of the city is an old ruinous castle, near a mile in circumference, said to be built by the Empress Helena; not far distant from which is an ancient structure, supposed to be the remains of a palace in which the Greek council was formerly held, when Smyrna was the metropolis of Asia Minor: and there are also in this city the ruins of an amphitheatre, where St. Polycarp, the first bishop, is said to have fought with lions.

Smyrna is computed to contain about fifteen thousand Turks, ten thousand Greeks, eighteen hundred Jews, two hundred Armenians, and two hundred Franks or European Christians.

The Turks have nineteen mosques, the Greeks two churches, the Jews eight synagogues, and the Armenians one church; and the Roman Catholics have three convents, one of the Jesuits, another of the Franciscans, and a third of the Recollects; with a father *della Terra Santa*, and a Latin bishop, who, with the title of Bishop of Smyrna *in partibus Infidelium*,

Infidelium, has a salary from Rome. The English and Dutch factories have their respective chaplains; and there is an archbishop of the Greek church resident in this city.

The walks about the city are remarkably pleasant, particularly on the west side of Frank Street, where there are several little groves of orange and lemon trees, which being continually clothed with leaves, blossoms, and fruit, at once furnish the most exquisite regale to a pleasing variety of the senses.

And the little hills in the neighbourhood of Smyrna, which are covered with vines, not only furnish a most delightful prospect, but plenty of delicious grapes, from which the inhabitants make an exceeding good wine.

These hills are agreeably interspersed with fertile plains, little forests of olive and other fruit trees, and a number of pleasant villas, to which, during the summer, the Franks commonly retire; and, as there are in the neighbouring country great plenty of game, particularly deer, wild hogs, and wild fowl, and a variety of excellent fish in the adjacent seas, they frequently take the diversions of hunting, shooting, and fishing.

The European Christians are likewise allowed all imaginable liberties in the city, where they usually clothe themselves after the manner of their respective countries.

The many natural advantages, however, which this profitable and delightful place so eminently possesses, are considerably diminished by the unhealthiness of the situation; and especially by the frequent earthquakes, from which they are seldom more than two years together exempt, and which are sometimes felt for forty successive days. And in June 1688, there was one so exceeding dreadful, that it not only overthrew a great number of houses; but the rock on which the castle stood opened to so prodigious a degree, as to swallow it up, and upwards of five thousand persons perished on the occasion.

The chief articles of commerce at Smyrna are raw silk, silk stuffs, grograms, cotton-yarn, carpets, and various sorts of drugs.

This city was one of the Seven Asiatic Churches to whom St. John addressed himself in his Apocalypse.

There are, near Smyrna, a great number of cameleons; particularly about the old walls of the castle, where they breed in holes and heaps of ruins: and, as these are animals of a very peculiar nature, and have given rise to various strange relations, in which some truth is commonly blended with a great deal of falsehood, it may not be improper to describe them with their real peculiarities as they have occurred to our own observation.

This curious animal bears some resemblance to the lizard, but has a back gibbous or crooked like a hog's; and its feet have two claws before, and three behind, which are not separated from each other till near the ends. It has a long tail like a rat, and is nearly as big; but has little or no motion with its head.

In keeping two camelons twenty days the following observations occurred. Their colour was commonly green; being darker towards the back, and lighter towards the belly, where it inclined to a yellow, with spots at some times reddish and at others whitish: but the green often changed into a dark colour, like that of earth, without any appearance of green; and the whitish spots often vanished, but sometimes turned into the same dirt-colour,

colour, and at others into a dark purple. Sometimes, from being green all over, they became spotted with black; and when they slept under a white woollen cap, they commonly, on being uncovered, appeared of a white or rather cream colour; but they also turned white under a red cap, for they never became either red or blue, though they frequently lay under those colours: yet, being placed on green, they became green; and, when they were laid on the dark earth, they changed so as exactly to resemble it.

On a little hill near the walls of the old castle, several cameleons appeared to have changed themselves so as to resemble the colour of the speckled stone-wall, and were grey spotted like moss. And one, at the same time, being on the top of a green bush, where it appeared of a bright green, no sooner perceived itself noticed, than it immediately dropped to the ground: it then escaped the sight; but, after a little search, was discovered creeping away to a hole in the rock, being entirely changed to a dark brown, exactly like the earth, which a shower of rain had just before rendered of that colour.

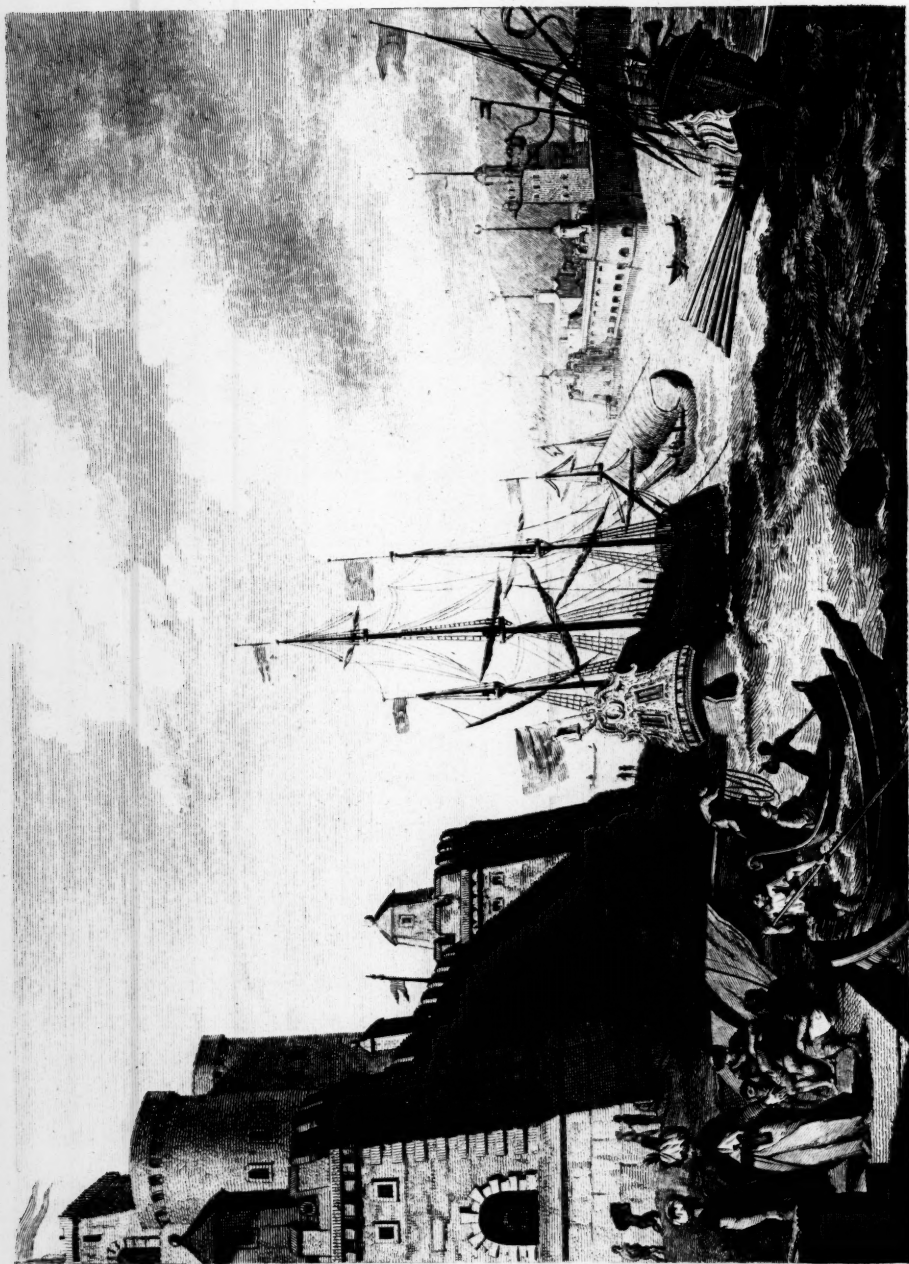
Nature seems to have given this animal the power of changing it's hue (on the usual scale of infinite wisdom and goodness) for the purpose of it's preservation: for the creature moves exceeding slow, lifting it's legs high, but not quick, as if searching for hold to climb upwards, which it can pretty well accomplish on a tree, a bush, or a wall; and when it perceives itself in danger of being taken, it opens it's mouth, and hisses like a snake.

The eyes of the camoleon are almost equally wonderful with the variation of colour in the body: they are large in proportion to the head, being generally rather bigger than a common pea, and covered over with the same skin as the body, the grain forming circles just to the centre, where there is a hole not larger than a small pin's head, by which it receives light, and which must consequently make the angles of it's vision exceeding acute. The head of this animal being immoveable, which prevents it's immediately turning to objects, the eyes are so constructed, as not only to move backward and forward, upward and downward, but also one forward and the other backward, or one upward and the other downward, one fixed on one object, and the other at the same time moving according to the motion of some other object.

The tongue is a kind of little trunk of a gristly substance, about half an inch long, and hollow, joined to the throat by a strong membranous and fleshy substance, in which it is sheathed when in the mouth: this the animal darts an inch or more out of it's mouth, smeared with a glutinous substance with which it is supplied, in order to catch flies, which adhering to the tongue as if on bird-lime, are thus brought into the creature's mouth. These flies are their ordinary known food; but, like many other animals of the same cold nature, (such, for example, as lizards and serpents) they will live a long time without sustenance.

The tail of this animal is of great use in climbing; for it twines about any thing so fast, that when the feet slip it can sustain and recover it's whole body by this means. And on putting one into a deep glass, where it could not reach near the brim with it's fore-feet, nor take any hold with it's claws, it was observed, by standing on it's fore-feet, and drawing it-self up backwards, till it caught hold of the brim of the glass with it's tail, to raise up it's whole body with considerable ease, and would then have effected it's escape.

Myia



V I E W O F T H E D A R D A N E L L E S .

Myſia and Phrygia Minor are bounded by the Propontis or Sea of Marmora on the north; by Bythynia and Phrygia Major towards the eaſt; by Lydia on the ſouth; and by the Archipelago or Aegean Sea on the weſt.

The principal river in this diſtrict is that which was anciently called the Granicus; which riſing in this country, after running fifty or ſixty miles from ſouth to north, falls into the Sea of Marmora. This river is rendered famous by the battle fought on it's banks by Alexander and Darius. Mount Ida is alſo ſituated in this province, where the poets have deſcribed Paris to have given judgment between the three contending goddeſſes, Juno, Minerva, and Venus.

The chief towns in this country were, Troy, Troas Alexandria, Pergamos, and Abydos.

Troy, or Ilium, which was ſituated near the ſea, oppoſite the iſland of Tenedos, and rendered famous by Homer and Virgil for it's ten years ſiege, has not at preſent a ſingle ſtone left to mark with any degree of certainty the exact ſpot on which it formerly ſtood.

Troas Alexandria, which was ſeated to the ſouthward of Troy, and was once the capital of the province, is now a ruinous place.

Pergamos, which is ſeated in a plain near the banks of the Caicus, was one of the Seven Churches, and anciently a magnificent city; but is now a very indifferent town, having only one Chriſtian church and a moſque. Parchment and tapeſtry are ſaid to have been invented in this city, and it is celebrated as the birth-place of Galen.

Abydos, or Avido, is a ſtrength oppoſite Sestos, at the mouth of the Hellespont: it is celebrated by the poets for the loves of Hero and Leander, and it is famous in hiſtory for the gallant and obſtinate reſiſtance made by the inhabitants againſt Philip of Macedon; who, finding it impoſſible to defend the city, choſe rather to deſtroy themſelves, than to ſurvive the diſgrace. It is now the ſouthern caſtle of the Dardanel; which appellation is derived from Dardanius, a little town lying to the ſouthward.

The province of Bithynia, called by the Turks Becſangil, is ſeparated from Europe only by the Thracian Boſphorus; and it is ſo near Conſtantinople, that Scutari, which ſtands on the Aſian ſide, is eſteemed a ſuburb to that city.

The principal towns of Bithynia are, Nichomedia, Chalcedon, Nice, and Pruſa.

Nichomedia, or Iſchmit, is ſituated at the foot of a large bay, in 40 degrees 46 minutes of northern latitude, and fifty miles ſouth-eaſt of Conſtantinople. This city, which was once the capital of Bithynia, was formerly very large, and the ruins of it's ancient buildings and fine palaces are exceeding numerous. It is ſtill a place of ſome conſequence, and contains about thirty thouſand inhabitants, conſiſting of Greeks, Armenians, Turks, and Jews. The Turks have twenty moſques; the Chriſtians have ſeveral churches, and it is the ſee of a Greek archbiſhop; and the Jews have two ſynagogues. The ſhips of Conſtantinople are generally built here; and the inhabitants carry on a conſiderable trade in ſilk, cotton, glaſs, and earthen-ware.

Chalcedon, which ſtood two miles from Scutari, was once a flouriſhing city, but it is now reduced to a very indifferent village.

Nice, or Ilnic, which is situated in 47 degrees 15 minutes of northern latitude, and seventy-five miles south-east of Constantinople, was anciently a noble city: and it is famous for the great General Council that assembled there in the year 325, for the purpose of suppressing the doctrines of Arius; as well as from its having been the residence of the Greek emperors when Constantinople was taken by the Romans. The city, which is still large, and pretty well peopled, is chiefly inhabited by Jews; but, except only an aqueduct, there are now no remains of its original splendor. The neighbouring country is exceeding pleasant and fertile, producing great quantities of good corn, and very excellent wine.

Prusa, which is by the Turks called Bursa, is situated in 35 degrees 53 minutes of northern latitude, and seventy-five miles south of Constantinople. It is at present the capital of Bithynia, as it formerly was of the whole Ottoman empire.

The city is built on several little hills at the foot of Mount Olympus, (from which last place it is only about three leagues distant) and at the end of a large and fine plain full of mulberry and other fruit-trees. It is so well supplied with water by the numerous springs descending from Olympus, that almost every house has a fountain: and the most considerable of these springs issuing in a stream as large as a man's body, is conveyed to the town by a marble aqueduct, from which it is dispersed throughout the city.

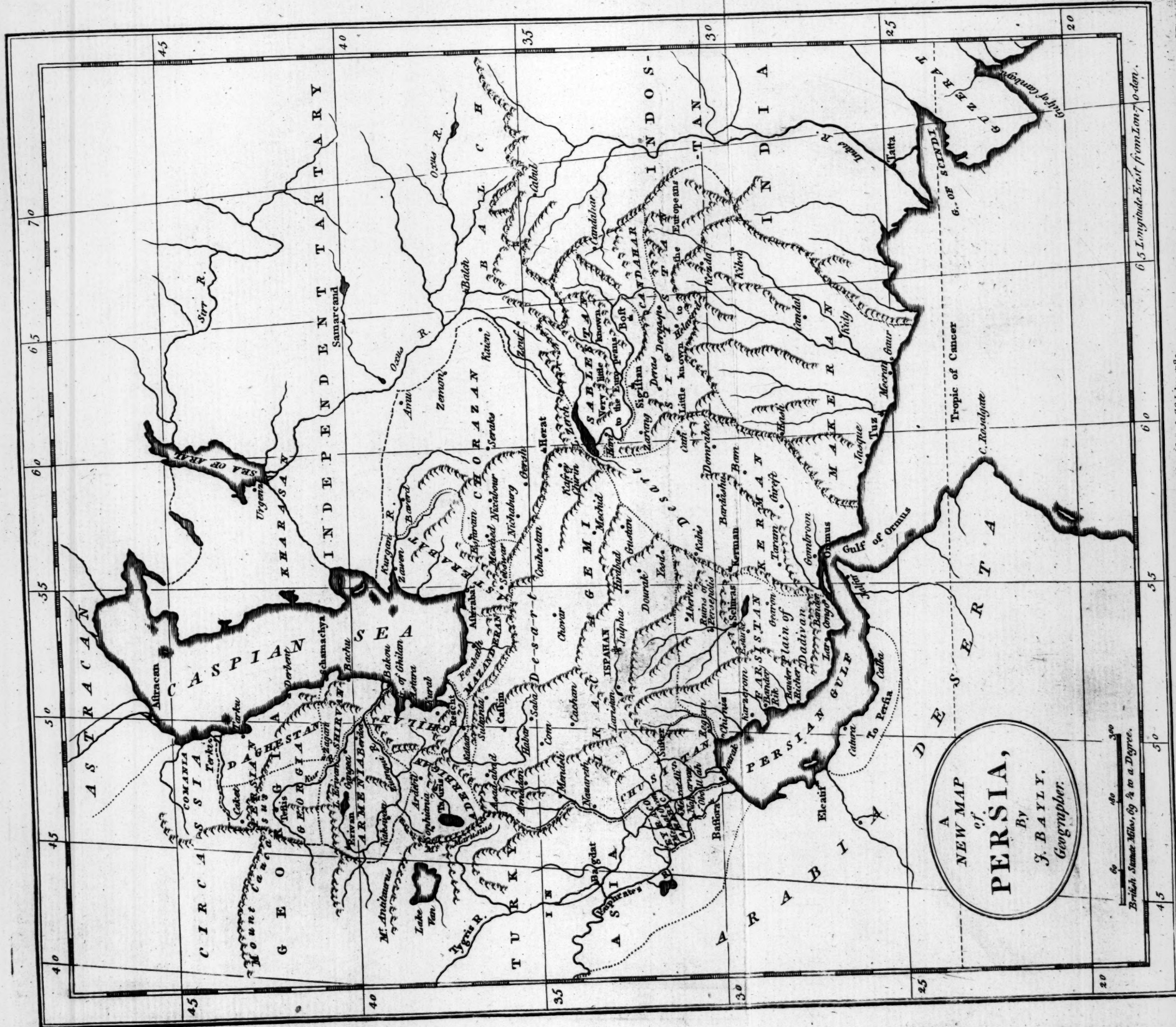
Bursa, which is about half a league in length, is still surrounded with the wall erected by the Christians when it was in their possession, but it is at present much out of repair, being in several parts broken and ruinous. The mosques, which are about thirty in number, are very elegant, being covered with lead, and adorned with handsome domes; and the caravanseras are magnificent and commodious. The bezzetene, or exchange, is a large structure full of warehouses and shops, containing all the commodities of the east, including their own manufactures.

This city is in general pleasant, and the quarter of the bezars is particularly neat and well-paved. The city is inhabited by about forty thousand Turks, who are alone permitted to reside within the walls: but the suburbs, which are considerably more elegant, and much better peopled, are filled with Jews, Armenians, and Greeks; and there are said to be about five hundred families of Armenians, three hundred Greeks, and four hundred Jews; the last of whom came originally from Granada, in Spain, and still speak tolerable good Spanish. The best artificers in all Turkey reside in this place; and some of them are most excellent imitators of the French and Italian tapestry.

The Grand Signior's palace in this city, which is in a very ruinous condition, is situated on a high rock, and inclosed with a double wall; and the sepulchres of the first Turkish emperors, and their sultanas, which are in small chapels covered with domes, are still to be seen in this city.

About a mile from the city are the baths of Calypso, which are exceeding handsome structures, covered with elegant domes, and are so greatly celebrated for the wonderful cures they have effected, that they are frequently visited by convalescents from the distance of a hundred miles.

Mount



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Mount Olympus, which is of a prodigious height, is situated in the neighbourhood of Bursa. The top is barren, and constantly covered with snow, a great deal of which is carried to Constantinople, though near a hundred miles distant. The middle of the mountain is planted with firs and other trees, and the vallies abound with a variety of fruits, particularly apples, grapes, mulberries, melons, and nuts.

C H A P. II.

P E R S I A.

THE great antiquity of the name of this country baffles all our researches satisfactorily to account for its origin : by the poets it is supposed to have derived the appellation of Persia, from Perseus, the son of Jupiter and Danae; and by graver, but, perhaps, on this occasion, equally unsuccessful enquirers, from the word *paras*, which signifies a *horseman*, the Persians, or Parthians, having been always celebrated for their extraordinary skill in horsemanship.

But though it is unlikely we shall ever be able to discover, with any degree of certainty, the circumstance to which the name of Persia is fairly ascribable, we shall find little difficulty in furnishing the reader with what is infinitely more material : a short view of the several vicissitudes it has from time to time undergone ; and a copious description of all that it at present contains, by any means worthy of notice.

The foundation of the Persian empire, which succeeded the Assyrian or Babylonian, was laid by Cyrus, about 556 years before Christ, when the Israelites, who had been so long in captivity at Babylon, were restored by that prince to their liberty. Afterwards it ended in the person of Darius, who was conquered by Alexander the Great 329 years before the coming of Christ : and, when this country, with the rest of Alexander's dominions, had been divided among his great general officers, the Romans conquered their posterity, and succeeded them in the possession. The Romans, however, never wholly subdued Persia, the natives having princes of their own who frequently defeated the Roman legions ; and the successors of these princes survived even the Roman empire itself : but they were at length subdued by the famous Tamerlane ; whose posterity was supplanted by a doctor of law, the ancestor of the Sophi family, and a pretended descendant from Mahomet.

His successors, though some of them were valiant and politic, proved in general disgraceful to humanity, by their cruelty, ignorance, and indolence, which rendered them so unpopular with their subjects, barbarous as they were, that Hassein, a prince of the Sophi race, who succeeded in the year 1694, was murdered by Mahmud, son and successor of the famous Miriweis ; and Mahmud himself afterwards experienced the same fate, being murdered by Esref, one of his general officers, who usurped the throne. In the mean time, Prince Tahmas, the representative of the Sophi family, having escaped from the rebels,

rebels, assembled an army, and took into his service Nadir Shah, who defeated and killed Esref, and re-annexed to the Persian government all the places which the Turks and Tartars, availing themselves of these disorders, had torn away from that empire. And now the hitherto concealed ambition of Nadir breaking out, he assumed the name of Tahmas Kouli Khan; and pretending that his services were not sufficiently rewarded, he rebelled against his sovereign, took him into custody, and is supposed to have put him to death. This daring usurper afterwards mounted the throne, under the title of Shah Nadir; the history of whose expedition into Indostan, and the amazing booty he obtained, will be particularly described when we come to treat of that country: it will not, however, be at present improper to mention, that he brought from India only a very inconsiderable part of his booty, much being lost in his return by the Marattas and accidents. The usurper next conquered Ubec Tartary: but he was less successful against the Daghestan Tartars, whose country he found to be inaccessible. And he beat the Turks in several engagements, but was never able to accomplish the taking of Bagdat. The ruling principle of Kouli Khan's government was to impress all his subjects with terror by the cruelest executions he could devise: and his conduct, at length, became so excessively intolerable, that his brain was supposed to be disordered; and in the year 1747, he was killed in his own tent, by his chief officers and relations, the safety of whose lives depended on their adopting this measure. Upon the death of Nadir Shah, a number of pretenders started up: Kerim Khan, however, was the fortunate candidate, who was crowned at Tauris in the year 1763, and still keeps possession of the throne of this extensive country.

Having thus given the outlines of the Persian history to the present time, in which may be traced with precision it's numerous vicissitudes, we shall now lay before the reader a particular description of the country, with every thing curious that occurs in journeying over this spacious territory.

Persia is bounded on the east by the dominions of the Mogul; by Ubec Tartary, the Caspian Sea, and Circassia, on the north; by the Indian Ocean, and the Gulph of Persia or Bassora, on the south; and on the west by the Turkish empire.

This extensive country is situated between the 25th and 45th degrees of north latitude, and between the 45th and the 67th degrees of east longitude from the meridian of London: the length and breadth of this kingdom are therefore nearly equal; and if the north-east parts of Persia were not divided by the Caspian Sea from the north-west, it's form would be nearly square. The length of this country is about twelve hundred miles from east to west, and it is eleven hundred in breadth from north to south.

Persia is divided into the following provinces: on the frontiers of India are, Chorasan; part of the ancient Hyrcania, including Herat and Esterabad; Sableustan, including the ancient Bactria and Candahor; and Sigistan, the ancient Drangiana.

The southern division contains, Makeran; Kerman; the ancient Gedrossia; and Farfistan, the ancient Persia.

The south-west division, on the frontiers of Turkey, contains the provinces of Chufistan, the ancient Susiana; Irac-Agem, the ancient Parthia; and Curdestan, part of ancient Assyria.

The

The north-west division, lying between the Caspian Sea and the frontiers of Turkey in Asia, contains the provinces of Aderbeitzen, the ancient Media; Georgia, Gangea, and Dagistan, part of the ancient Iberia and Colchis; Ghilan, part of the ancient Hyrcania; Shirvan, and Mazanderan.

In the south of Persia, the longest day is thirteen hours and a half, and in the north somewhat more than fifteen.

A country of such prodigious magnitude must necessarily have air and seasons exceedingly different from each other. Thus, in the middle of the kingdom, their winter begins in November, and continues till March, with severe frosts and snow, great quantities falling on the mountains, but considerably less in the plains. They have exceeding high winds from March till May; and from thence till September a calm serene sky, without even a cloud. In summer, the weather is all the day pretty hot; but the refreshing breezes which constantly blow in the mornings and evenings, as well as during the nights, which are at this time near ten hours long, render it very supportable. The air is so pure, and the stars shine with such lustre, that people usually travel in the night: nor does the least dew or moisture fall on any thing exposed to the air during the fair season. There is no country more healthful than the heart of Persia; and foreigners who arrive there strong and robust, generally enjoy a constant series of good health; but it has been noticed, that those who come there in a convalescent state seldom recover.

The air, which in the southern part of Persia is very unhealthy during the spring and fall, is in the months of June, July, and August, far from being prejudicial: the weather, however, is then so very hot, that both natives and foreigners retire to the mountains.

The hot winds which blow from the eastward, over long tracts of sandy deserts, are extremely suffocating; and a blast sometimes strikes the traveller dead in an instant.

In the north part of the Persian dominions, particularly in the provinces of Georgia, Skirvan, and Aderbeitzen, though the weather is sufficiently warm and dry during the summer, it is in the winter generally as much subject to storms, tempests, and severe frosts, for six months together, as any country in the same latitude on the continent: but these provinces being very mountainous, there is frequently a surprizing difference between the air on the north and the south sides of the same mountains; so that in journeying a few miles, the traveller imagines himself in a different climate.

But though these mountains are cold, they are extremely healthful; while, on the contrary, the flat country of Ghilan, and Mazanderan, which lie near the Caspian Sea, are very damp and unhealthy; and the inhabitants are obliged in summer to retire into the mountains, the waters in the low grounds being foul and putrid.

No country in the known world, of so large an extent as Persia, has so few navigable rivers: for in the heart of that kingdom there is not a single river capable of carrying a boat of any burden; and a person may in some parts travel several days without seeing any water at all. The River Oxus, indeed, which separates Persia from Ubec Tartary, has a large stream; but none of its branches rise in the dominions of Persia. The rivers Kur and Aras, anciently called the Cyrus and Araxes, which rising in the mountains of

K k

Ararat

Ararat flow through Georgia, Shirvan and Aderbeitzen, and joining their streams fall into the Caspian Sea, are much the most considerable rivers in all Persia: there are, however, several small rivulets, which falling from the mountains, are conveyed to the principal cities.

The scarcity of water in this country has given rise to many ingenious methods of conveying it to the cities, corn-fields, and gardens: and as the proper management of it is of the utmost public importance, an officer is appointed in every province for the purpose of seeing it regularly distributed; every little rivulet and spring being conducted to that part of the country where it is most wanted. Wells of a prodigious depth and breadth are in many places dug, out of which, with the assistance of oxen, they draw up water in great leather buckets, which are emptied into large cisterns where the water is reserved to be used by the people as occasion may require. And there are also vast subterraneous aqueducts, through which the water is sometimes conveyed to the distance of twenty or thirty leagues, built about two fathoms high, and arched with brick; holes like wells being made at the distance of every twenty paces, for the convenience of repairing. The distribution of the river and spring water is made one day to one quarter of the town, and another day to the other, till all are supplied; every person opening for it's reception the canal or reservoirs in his garden, for which a certain yearly sum is paid to government for every garden, more particularly about Isfahan: and, as it is easy for a person to divert his neighbour's water into his own receptacle, they punish this offence with great severity.

There are in Persia good mines of copper, iron, and lead; and it also produces, in considerable quantities, antimony, sulphur, saltpetre, and emery: there are plains near twenty leagues over covered with salt, and some with saltpetre and allum; and in some parts of Caramania, in particular, the salt is said to be so hard, that the poorer sort of people use it instead of stone for building their cottages.

In the provinces of Fars and Skirvan there are great quantities of bole-armoniac, and a sort of marle used by the natives instead of soap.

There are also in Persia, near the Caspian Sea, springs of a black or dark-grey naphtha, which boiling exceeding high when the weather is thick and hazy, frequently takes fire on the surface, and runs flaming into the sea, in great quantities, to an almost incredible distance from the shore; in clear weather, however, the springs do not boil up more than two or three feet in height. This oily substance, in boiling over, becomes of such a consistence, that by degrees it almost closes up the mouth of the spring; and these mouths are sometimes closed up, and hillocks formed over them of a blackness equal to that of pitch; but when they are stopped up in one place, they break out in another, though some that have not been long open form a mouth of eight or ten feet in diameter.

This substance, which has a disagreeable smell, and is chiefly used by the poor inhabitants to supply the place of oil in lamps, or to boil their provisions, burns best when mixed with a small quantity of ashes. It is found in very great abundance, and every family keeps a plentiful quantity ready for use; which they preserve in large earthen vessels placed under ground, at a small distance from their houses, on account of it's being so liable to take fire.

There

There is a white naphtha of a much thinner consistence in the peninsula of Apcheran, which is both taken as a cordial and medicine, and used externally; and which, it is said, being carried into India, where it is properly prepared, makes a most beautiful and durable varnish.

The Persian marble is either red, white, or black; some, however, being veined with white and red: one sort splits into large flakes or tables, like slates; but the best, which comes from Tauris, is white mixed with green, and is almost as transparent as crystal.

In the country about Tauris, the mineral azure is also found, but it is inferior to that brought from Tartary; and, indeed, the most valuable mines in Persia are those in which the turquois stones are contained.

Rice, wheat, and barley, are almost the only kinds of corn produced in Persia; for they have no oats, and but little rye: and the seasons are so different, in the north and south parts of this extensive country, that while they are sowing in one part, they are reaping in another; and in some places the land is so fertile, that the distance between seed-time and harvest does not exceed three months.

In the kitchen-gardens of Persia are to be found most of the roots and sallads of Europe; and they have no less than twenty sorts of melons, which the people make their constant food: those which are first ripe in the spring, are round and small; but those that ripen in the latter part of the season are much the largest and best, being most exquisitely sweet, and weighing eight or ten pounds each, and persons of quality have them constantly the whole year, by preserving them under-ground till the season returns. The best melons grow in Charassan, near Tartary; from whence they are carried as far as Isfahan for the king's table.

Cucumbers of various kinds are also much used by the common people; and one sort in particular, which has scarce any seeds, is eat without paring or dressing, and not considered as unwholesome.

Dates are esteemed the most delicious fruit of this country; and, indeed, they are no where so good as in Persia. The pulp in which the stone is inclosed, is a clammy substance remarkably sweet; and, when ripe, being laid in heaps, they become candied or preserved without any sugar. The tree on which this fruit is produced is very tall, but slender, having, like other palms, no branches but at the top: the fruit grows in clusters of thirty or forty pounds weight; but the tree does not bear before it is fifteen years old, though it is then said to continue fruitful till upwards of a hundred.

There are also several kinds of grapes, some of which are so large that a single grape is a sufficient mouthful, which they suffer to hang a considerable time on the vines, wrapped up in linen rags.

Persia has most of the European fruits; and if the natives understood gardening, they might have them in much greater perfection: but they are neither acquainted with grafting, inoculating, or the management of dwarf-trees; so that all their fruit-trees run up very high, and are loaded with wood. They have, however, excellent apricots of several kinds, and their nectarines and peaches weigh sixteen or eighteen ounces each.

They

They dry and export in great quantities a sort of apricots red within, called eggs of the sun, which being boiled in water, it is thickened by the juice of the fruit, and converted into a perfect syrup, without any sugar. Apples and pears grow chiefly in the north part of Persia; and oranges, quinces, prunes, and pomegranates of several kinds, are plentifully produced in this country: in short, they have such varieties of fine fruits, that at particular entertainments fifty different sorts have been at once seen, some of them brought nine hundred miles from the place of their growth.

Olives are produced near the Caspian Sea, but the inhabitants neither know how to preserve them, nor to extract the oil: they have also plantations of sugar and tobacco; and export great quantities of Pistachio nuts, which are almost peculiar to Persia. They have likewise the palm, the cypress, and large plantations of mulberry-trees for the support of their silk-worms.

The trees most common in Persia, are the plane-tree, the willow, the fir, and the cornel-tree.

The senna tree, which is very large, and usually rises forty or fifty feet high, is as straight as the mast of a ship, having no branches but on the head: the bark is of a bright grey, and the wood serves for all the purposes of building.

There are trees in the country which yield gum-mastic, and frankincense; the latter, which resemble the pear-tree, are chiefly found in Caramania. Also trees producing manna of several sorts: the best has a yellowish cast, and a large coarse grain; there is a second sort, called tamarisk, because the tree from which it drops is thus named, found in great quantities in the province of Susiana: and a third sort, gathered about Isfahan, falls from a tree resembling the tamarisk, but somewhat larger. The leaves of these trees, during the summer, drop liquid manna, which the natives take to be the sweat of the trees, as they find, in the morning, the ground under them quite greasy with the copious distillation.

Persia likewise affords great plenty of other medicinal drugs; such as, *nox vomica*, gum ammoniac, a sort of rhubarb, and cassia.

The Persian poppies, which in some places grow four feet high, and have white leaves, are much esteemed for the quantity and strength of the opium they produce. The juice is extracted from them in June, by making little incisions in the head of the poppy, from which a thick liquid oozes that is gathered before sun-rise. This business is said to have such an effect on the people who are employed in it, that they look remarkably pale, and their limbs tremble. The liquor thus drawn from the poppies soon becomes thick, and is made into pills.

Assafoetida, which is much admired by the natives both of Persia and India, who frequently eat it with their food, is a liquor that flows from a plant called hiltot, an incision being for that purpose made in the root; it thickens after it is drawn off, and grows as hard as gum: it is of two kinds, the white and the black, the former of which they esteem best for eating. The smell of this drug is so excessive strong, that it communicates to whatever goods lie near it in the ship, however closely packed, and it is next to impossible to purge them of this most nauseous scent.

There

There are also some extraordinary natural productions in this country, particularly a shrub which is said to abound in the deserts of Caramania, to which the Persians have given the name of *galbud samour*, which signifies *poisoner of the winds*, or *the flower which poisons the winds*; conceiving that the blasting and destructive wind which invades this province in the hot season, derives it's baneful influence from this plant.

Another curious shrub, the growth of the same province, is the kirzebre, which grows to about the height of six feet, the stem being of the thickness of a man's leg; it produces round leaves, and flowers resembling the rose of the sweet-briar.

The excessive heat of the southern provinces of Persia, renders the soil unpropitious to the growth of those odoriferous flowers which adorn more temperate climates; but in Hircania and Mazenderan, these beautiful productions of nature are found in vast profusion; orange and jessamine trees shoot spontaneously in the fields of the former; and in the latter, tulips, ranunculuses, and anemonies, paint the face of the earth in those months of the spring, or rather winter, which admit of any vegetation: in the height of the summer, flowers, fruits, and every appearance of verdure is destroyed, by the powerful and irresistible rays of the sun, which leave the vallies no longer habitable, and compel the scorched inhabitants to betake themselves to the mountains for air.

In the neighbourhood of Ispahan, and other large towns, where the country is refreshed with water, lilies, daffodils, violets, and pinks, bloom in astonishing beauty, and fill the air with their fragrance; of roses they have infinite variety, all of surprizing odour, the flowers of which are distilled, and the water exported to distant parts of the world: and the gilliflowers both red and yellow, perfume the air in the spring, together with another flower of a lively scarlet, frequent tufts of which add lustre to this variegated scene.

We have already observed, that in the opinion of some writers, the name of this country is derived from a word which signifies *horsemanship*; it may from thence be inferred, that the horses are excellent, which is indeed the fact; they are of exquisite beauty, highly spirited, yet easily manageable, but they are so light as only to be fit for the saddle, nor do they equal the Arabian and Tartarian horses in swiftness or hardiness, notwithstanding which they bear an extraordinary price, on account of the great demand for them in Turkey and India, two or even three hundred pounds sterling being no uncommon price for a Persian horse. They are never gelt, and are permitted to wear their full manes and tails, which add considerably to their beauty; they are generally fed with a mixture of barley and cut straw, which is given them in bags tied over their heads; by way of change, their food is sometimes barley-meal wetted and made into balls.

Here are also several kinds of camels, of different sizes: that which is most valued is engendered between a male beast of this or the dromedary species which has two humps or bunches on his back, and a female with only one; these are said to be capable of almost continual labour, and of bearing a burden of near a thousand pounds weight; but the smaller ones, which do not carry much more than half that load, make up this deficiency by their superior swiftness, and are, on that account, used in the commerce between Ispahan and the Gulph of Persia. A volume might be filled with the properties and excellences of this animal; but we have already described it very particularly in a former part of our work.

As the land is ploughed by oxen and buffaloes, they are not commonly killed for food: these beasts, as well as the mules and asses, are also used to carry burdens; of the latter animals, those which are bred in Persia are said to be less speedy and docile than those which are natives of Arabia. The mules are peculiarly strong and serviceable, and yield a considerable price; in some instances, twenty, thirty, and even forty pounds.

As the established religion of this country is that of Mahomet, the breed of hogs is not encouraged; nor do the Christians propagate them in any considerable degree, lest they should give offence: on the borders, indeed, of Persia, towards Georgia and Armenia, they are more numerous.

The flesh of their sheep constitutes the greatest part of the animal food of the inhabitants of Persia, and on that account their flocks are large, and attended with the utmost care; they are mostly of that kind which have been before described, with rumps of an amazing size and fatness; in some provinces they are armed with five, six, and even seven horns, several of which point directly forward, and render the combats, which frequently happen between the males of these animals, extremely desperate: the wool of these sheep is so coarse as to be of little value; the contrary of which is the case with respect to the goats, whose flesh is less valued, and the hair exported for purposes of manufacture.

The animals which are found wild in Persia, are deer, antelopes, goats, hares, and rabbits: the provinces of Hyrcania and Curdistán, which are mountainous and covered with wood, abound in wild boars, lions, jackalls, tigers, and leopards; which, however, seldom visit the inhabited parts of the country, or prey on the human species.

Almost all the different fowls of Europe are found in Persia; their partridges are large, and the flesh of them delicious; and pigeons are so extremely numerous, that Ispahan and its neighbourhood are supposed to contain several thousands of pigeon-houses. The song-birds, and particularly the nightingale, are said to be most delightfully harmonious; and the plumage of some of the smaller kinds of the feathered race, is beautifully variegated with red, yellow, blue, and green, of the most lively colours. Of the small birds, the noura, and a kind of martlet, are taught to speak.

The Persian pelican, called in the language of this country *tacob*, the water-drawer, is said to be remarkably large, its body being represented to be of the size of a sheep, though its head bears no proportion to this extraordinary bulk; yet it has a beak from fifteen to eighteen inches in length, and of a very considerable thickness: the bag under this beak is furnished by Providence, as a reservoir for water, which they are frequently obliged to fetch from an astonishing distance, for the supply of their infant young.

Birds of prey, such as eagles, falcons, and all the variety of hawks, are found here in great abundance; many of these are trained for sport, and are not only instructed to fly at the smaller game, but at hares, deer, and antelopes; they fasten on the head of the larger beast, and fluttering with their wings, not only impede its speed, but frighten and terrify it in such a manner, that its flight is frequently directed towards the hunters, and it falls an easy prey to those dogs from whom its swiftness would afford it an easy escape.

There are so few rivers in this country, that those kinds of fish which are found in fresh waters, are extremely scarce; the rivers Kur and Arras, which fall into the Caspian Sea, are

are indeed full of fish; but they are too remote from Ispahan to supply that capital. Those provinces which border on the sea, are furnished from thence with great and excellent variety.

Some of the provinces, and especially those which border on the Caspian sea, are infested with an infinite number of venomous reptiles: particularly, toads; black serpents, whose bite is said to prove mortal; and scorpions of an extraordinary size, and of such peculiar malignity, that those who are stung by them become distracted, and frequently perish in that miserable state, if proper remedies are not at hand. The sting of the millepedes is almost equally dreaded; and swarms of muskitoes, of two different kinds, the one black and the other white, torment the inhabitants of the flat countries with pungent and poisonous bites.

But it is only in the low and swampy parts of this empire, that these troublesome reptiles and insects are found in such abundance; those provinces which are dry, or mountainous, are little subject to them: but even these are liable to the depredations of locusts, such numbers of which sometimes assemble together, as even to darken the air, and spread desolation wherever they direct their flight, destroying every produce of the earth, and sparing neither tree, plant, or any species of verdure.

But these devastations are seldom of long continuance; that gracious Being, who in all his dispensations tempers justice with mercy, and whose works are all marked with wisdom, has decreed the united flight of these rapacious insects to take place at exactly the same season of the year when the young of the feathered race leave their nests, who instantly begin to prey on these destroyers, and save the laborious husbandman from impending ruin, and the inhabitants from the terrors of dearth and famine.

The persons of the Persians are in general pleasing: their features are agreeable; their complexions in the northern provinces good; and even those who inhabit the south, are of a lively olive, and become daily more bright, as the custom prevails of taking Georgian and Circassian wives. They are of middling stature, rather tall, but small boned; their eyes for the most part black, and their hair of the same colour; that of their heads is in general close shaved, except their temples, on each of which the young men, and especially those of fashion, leave a lock, which hangs down and is considered as an ornament to the face; their beards reach to their temples, but they shave the cheeks, and persons of rank suffer the rest to grow long, though the common people generally cut it short; the priests, however, and all orders of religion, wear their beards at full length, and only clip them into a particular form; all the other parts of their bodies are carefully freed from hair.

They keep their heads remarkably warm, wearing even in the summer caps faced with Bukharian lamb-skins; in the other seasons of the year, they cover their heads with caps of cloth, so fashioned as to rise into four corners at the top, which is frequently ten or twelve inches high; some persons of high rank have turbans of Caramania wool, which bears so high a price that this cloathing for the head is sometimes obtained at an expence of a hundred crowns, and seldom at less than ten. They prefer crimson or scarlet to any other colour, not only for their upper garments, but for their caps, which they are so accustomed to wear, that they never take them off in compliment even to their kings; nor do they are to

to fit without them within doors, though the weight is so excessive, that their ears, which are always left bare below the cap, are pressed down by it and grow to an enormous size.

They wear next their skins shirts or vests of silk or callico, commonly striped or chequered with blue; and this garment, which has an open bosom, and straight sleeves without wrists, is seldom changed till it is worn out. A waistcoat covers this vest; and over it they have a coat, the sleeves of which are close, and it is fastened before with buttons and loops, and a sash round the waist: and, above all, they have usually a loose coat, lined with furr or fables; and this seems to be as much used for shew as warmth, it being no uncommon case for a man of consequence to sweat under this load of finery even in the height of summer; it is not, however, of a cumbrous length, reaching only to the waist.

Of whatever materials their under garments are composed, whether silk, muslin, or cotton, plain or embroidered, they are always quilted, which adds to the warmth without additional weight; but the sleeves of their upper garments are inconvenient, reaching to the fingers ends; and, as their shirts are without collars, their necks are always bare.

They supply the want of breeches by loose drawers, and wear woollen stockings or boots; though they sometimes go bare legged, having only woollen socks on their feet, on which they also wear slippers of the skin of their horses rumps, prepared so as to be hard and rough, and to resemble seal-skin, or shagreen: these are made with high heels, to carry them out of the dirt; but they are, from this circumstance, uneasy and dangerous to those who are unaccustomed to them. Upon the whole, the dress of the Persians may conduce more to health and strength than that of the Europeans; being free from ligatures, which are unquestionably pernicious; though it may be questioned, whether the ancient custom, still retained in the east, of girding up the loins, is not unwholesome, keeping those parts too hot: the Persian dress is however less absurd, and better calculated for activity, than that of the Turks, whose long robes are equally effeminate and troublesome.

They use the folds or plaits of the sash as pockets, carrying in them their knife, (the handle of which is generally ornamented with gold or silver, though the case is only of wood) their purse, and those who write, their pens and ink; but some of them have pockets for these purposes in their upper garments under the arms.

The dress of the common people consists generally of two or three light garments, which reach no lower than the knees; but they all wear heavy caps, this being a part of dress to which they seem most attentive.

The Persians of condition are expensive in their horse equipages: their saddles are finely ornamented with gold or silver; and their housings, which are of immense size, are richly embroidered with the same metals. When they ride, they generally wear leather boots of a yellow colour; but neither men or women wear gloves at any time.

The women's dress differs but little from that of the men, but is more expensive. Those of condition adorn their heads with jewels disposed artificially in pleasing forms; one of these ornaments is usually a small chain of gold set with pearls, at one end of which is a thin plate of gold, on which is engraved a prayer in the Arabic language, the other end of the chain is fastened to the hair above the temple, and the plate hangs upon the cheek just below the ear. They wear bracelets of gold and jewels about their arms; and the

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the common people who cannot afford these precious metals and gems, ornament themselves in nearly the same way, with metals of less price.

Young unmarried women wear a stiffened cap on their heads, which is turned up round, and has a heron's feather stuck in the midst of it; and their hair is braided in tresses, and falls down their backs to a great length: the married women, combing all their hair backward, bind part of it with a broad ribband or tiara, which is enriched with jewels in the form of a coronet; and the remainder of the hair falling loosely on the shoulders, a more becoming kind of dress can hardly be conceived.

The Persians are great admirers of thick and large eye-brows in their ladies, who contrive to dye them black, if they are not of that colour; which, however, seldom happens; they have also a custom, very disagreeable to strangers, of rubbing their feet and hands with a kind of orange-coloured dye or pomatum; and that still worse practice, to which the European females are but too much addicted, of injuring the beauties which nature has bestowed on them, by paints and varnishes. They frequently wear jewels in their ears, and in the provinces which border on India even in their noses: necklaces are almost universally worn, which are sometimes of plain gold, in chains or beads, and sometimes enriched with precious stones; but they are generally so loose as to fall low on the bosom, and small boxes of gold, filled with the most exquisite perfumes, are frequently suspended to the centre of them.

The women wear the same drawers and slippers as the men; those of condition seldom appear in the streets, and when they do, are covered from head to foot with white veils.

Nor do the Persians always proportion their dress to their circumstances; they affect a profusion in the former, to which the latter are frequently inadequate; their garments are of rich brocaded silks, and their sashes of the same materials; added to which they have frequently a second sash of camels hair, which they wear over the silk one, and which is equally expensive; and this, with the sums bestowed in their horse furniture, exhausts their purses, and obliges them to sacrifice the comforts of life to this useless pageantry.

The Persians are usually described by travellers and historians as a remarkably neat people, and, as far as their houses and exterior garments are concerned, they are unquestionably entitled to this character; but this virtue seems rather to be practised in conformity to their religious doctrines, than from principle, as nothing but their constant bathings could render tolerable, bodies which are immediately covered with the same garment, unchanged and unwashed, till it is in a condition too indelicate to be described.

The Persians admit but little variety in their food; their breakfast is generally a single dish of coffee, which they take early in the morning; and dine before noon, on sweetmeats, fruit, or dishes made with milk, and in particular curds; at supper they indulge in animal food, but this is either mixed or accompanied with rice, and consists either of a fowl, or a piece of mutton or goat's flesh, which is cut into small pieces, thrust on a long skewer, and broiled over a fire of charcoal: sometimes, but not often, they roast; but whether their meat is broiled or roasted, it is always so over-dressed, that it is easily torn to pieces with the fingers without the assistance of knives or forks, which they never use.

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They stew their rice till it is perfectly tender, with butter or fat, and add turmeric or saffron to it to dye it yellow.

According to the ordinances of their religion, they are to abstain from wine and strong liquors, and on this account they are considered as a temperate people; but many of them taste in private the forbidden nectar even to excess, and others indulge in opium, though not to so great a degree as the Turks: they have several kinds of sherbet, very agreeable to the palate, some of them composed with honey, and others with spices and sugar.

They are instructed by the religion of Mahomet in the exercise of hospitality, and are ready to embrace all opportunities of inviting strangers to their tables, who are always treated with great marks of politeness and respect; indeed, the latter is sometimes carried so far, as to be ceremoniously disagreeable.

A traveller of authority has given the following account of a Persian supper, which may be considered as a general description of the meals among persons of distinction.

Supper being brought in, a servant presented a bottle of water, and with a napkin over his shoulder went round the company, and poured water on each person's hands to wash. The room of entertainment was supplied with light by one large tallow candle or lamp which burnt in the court-yard, and a single wax-light, of a large size, on the floor of the room, which was frequently snuffed with scissars into a small cup of water; a large salver, in the form of a tea-board, was set before each person, with a plate of pellow, and a small quantity of minced meat, mixed with fruit and spices; there were also plates of comfits served, and China basons filled with sherbets, both sweet and sour, and other waters, with cakes of wheat and rice flour, each of which was sprinkled with the seeds of poppies and other seeds of the like nature; and these cakes are made thin, that they may be easily broke, it being esteemed an abomination to cut any kind of food with a knife after it has been dressed: when the several dishes were served, they all began without ceremony, and devoured their food with great expedition. Supper ended, warm water was brought to wash, which was the more necessary, as the Persians feed themselves with their fingers, and are not very delicate in their manner of eating, greasing their hands and smearing their beards. After the supper and washing were finished, the company entered into conversation; and our traveller observed, that when the oldest man in the room spoke, though he appeared to be poor, and was set at the lower end of the room, every person regarded him with the strictest attention.

They have different methods of saluting, according to the rank of the person accosted. To the king, or his viceroys, governors, viziers, or other officers of state, they bow their faces thrice to the ground. When they meet or address their intimate friends, they place the palm of his hands between both theirs, and gently raise them to their foreheads, in token of respect and regard; and in their address to indifferent acquaintance, they lay the right-hand on the breast, and bow the head: but on no occasion of ceremony do they uncover their heads, or even move their turbans.

In circumstances of grief or joy, they visit each other with great attention, and this is a tribute or duty always expected by men of condition from their inferiors, and especially from those who are at all dependent on them: the guests are all ushered into a large room,

room, and served with coffee and tobacco; after some time the master of the house enters, and his visitors rise to receive him, and continue standing till he has passed through the whole company, bowed to each, and received a return of that compliment, which is repaid with redoubled respect; he then takes his seat, and by signs graciously permits his guests to resume theirs. If any visitor arrives after this ceremony is past, he creeps softly in, and approaching the nearest vacant seat, remains standing with his feet close together, and his hands folded with great solemnity, till the master signifies by signs a permission for him to sit down. When, however, the superior is the visitor, the ceremonies differ; in that case, the person visited rises the moment he perceives his guest approaching, and meets him at the threshold, nor does he sit down till he has seated his visitor at his left-hand, which in Persia is the place of honour; the natives all sit on the ground with their legs crossed, though they frequently indulge Europeans of rank with stools.

They are universally devoted to smoking tobacco, their fondness for which gets the better of their regard to their personal safety, or the other enjoyments of life; for, when one of their princes enacted the severest laws to prohibit a custom which he considered as irreligious, and which is unquestionably productive of idleness and unnecessary expence, many Persians of high rank chose rather to abandon their habitations and possessions, and to wander abroad, or retire to the mountains, than to give up the enjoyment of this fascinating amusement.

The Persians generally use the caalean in smoking, which is a vessel of glass somewhat resembling a decanter, three-fourth parts of which are filled with water; the tobacco, which is yellow, and much milder than that of America, is cut small and rolled into balls with water; and one of these balls is placed in a small silver cup, which has a tube of the same metal reaching almost to the bottom of the vessel; to the end of this a pipe of leather is fixed, which is brought out of the neck of the vessel, and in this way the smoke is drawn through the water, and becomes cool and pleasant: they inhale this smoke in such quantities, and retain it so long, that it forces its way through the nostrils.

They are superstitious in the most ridiculous excess; every motion and gesture of the body conveys its good or ill omen; the very shooting, or, as it is commonly termed, the falling of a star, is considered as portentous: certain religious sentences or prayers, repeated at particular junctures, are supposed to be preservatives against dangers; even animals are deemed lucky or unlucky; among the former, they esteem cats, but dogs are by no means propitious, and are therefore exceedingly disliked.

They appear to be naturally polite, but their compliments are generally conceived in very extravagant terms, and uttered without the least regard to truth, or even probability: yet to a people whose language favours hyperbolical expression, this courtly flattery is neither unsuitable nor unpleasing; and perhaps, on the whole, very little exceeds in absurdity the fashionable phrases of the politest nations of Europe, whose professions are generally equally warm, and by no means better founded in sincerity.

And probably the mode of expression which has been censured as inconsistent with the sentiments of the heart, may have been originally introduced by that poetic turn for which the Persians were once celebrated, and which, in some degree, prevails even yet: though

though civil broils, intestine wars, and the iron hand of tyranny, have suppressed the flights of fancy, and smothered the poetic flame: at this day they are fond of reciting passages from those poets who have made love and morality the subjects of their verse, but it does not appear that the writers of the present age are in any degree eminent for learning or genius.

They inculcate the doctrine of truth with great energy, yet deviate from the precept most notoriously: they profess forgiveness of injuries even to the extent taught by Christianity itself, yet if a friendship is by any accident converted to enmity, they practise acts of revenge even to cruelty; but they are not easily provoked to renounce their friendships, nor are they so apt to seek occasions of taking offence as the European, who boasts of being civilized, and derives from the Gospel of Christ, lessons of charity, benevolence, and humanity.

According to the doctrines and laws of Mahomet, a Persian may take four wives, and indulge in as many concubines as his circumstances will enable him to keep: yet they do not always avail themselves of these legal privileges; on the contrary, those among them are considered as most virtuous who confine themselves each to one wife, and who keep no concubines; yet they condemn celibacy, as a crime against nature, and as it is detrimental to the propagation of the human species.

Yet though the Persians of high rank seldom marry more than one woman, this restriction seems rather of a political than a moral nature: their marriages are generally contracted with views to interest in the quality or connections of the ladies relations; and to have more than one such wife, might beget a disagreeable and dangerous competition. Nor is a plurality of wives at all necessary, where the number of concubines is unlimited, who share the master's bed with the wife at his pleasure, and their children enjoy all the privileges of legitimacy; so that the superiority of the wife consists only in the particular rank she holds, and in the government of the concubines, who attend her as servants, and obey all such of her commands as do not interfere with her husband's pleasure.

Marriages are frequently contracted by the parents during the infancy of the parties; nor is this a hardship in a country where love (and especially among persons of rank) has not the smallest concern in the business, and where the motives to the match are on the man's part family and connection, and the inducements on the woman's, the condition, figure, fortune, dress, slaves, and equipages, of the intended husband; and this personal indifference is a happy circumstance; for the woman who can feel a passion for her husband, would most probably receive the mortification of seeing the object of her affection desert her bed for that of a slave or a prostitute; and if she should dare to complain, might expect to have another wife taken in to divide the government with her, and insult her misery, by reminding her of the loss she has sustained.

When the marriage is agreed on between the friends of the parties, the woman's person undergoes a strict examination by the mother or other female relation of the intended bridegroom, being for this purpose stripped naked; as is the man for the like scrutiny by the friends of the future bride: and if the report is favourable on both sides, the parents of the woman demand a price for their daughter, which is however seldom so high as to impede.

pede the progress of the treaty; which being now compleated, the parties are married, either by a priest or civil magistrate, though the courtship has been carried on, and the nuptial-ceremony performed, without their having so much as a glance at each other.

Nor, if we examine into this custom candidly, and compare it with the manner in which marriages are contracted in some European nations, will it appear more extraordinary, or altogether so absurd. In Persia, if the couple are brought together without love, it must be allowed that there is no possibility of previous dislike, and they have each the consolation to be assured, that their partners have the charms of youth, and are at least free from personal defect; whilst, in the polished countries of Europe, by the stern commands of ambitious and unfeeling parents, youth and beauty are dragged with open eyes into the arms of age, disease, and deformity, and a pre-conceived and natural disgust destroys even the possibility of future happiness: did such parents reflect a moment on the horrors they would feel at seeing their daughters consigned to unlicensed prostitution; and consider, that a religious act, far from sanctifying an unnatural deed, can only be considered as a mockery of Heaven, they would cease to urge to sin and desperation their blooming but unfortunate offspring; and, instead of exerting a savage authority to compel them to be undone, would only seek to guide their choice, and by counsel and advice direct them in the road to true and permanent conjugal felicity.

The day before the Persian bridegroom intends to conduct his bride to her new habitation, according to the usual custom of the east, he sends her a present, consisting of cloaths, jewels, and other ornaments for her person; and towards the approach of night on the happy day, he proceeds towards the house of the bride's father, mounted on horseback, attended by his friends, all making their best appearance, and accompanied by a band of music; but the ready wife, who has already been taught the duty of obedience and compliance with her husband's wishes, meets him on the way, mounted also on horseback or on a camel, but veiled from head to foot, accompanied by her relations and friends in their utmost splendor, and attended by a train of servants, who conduct her slaves, loaded with her cloaths, jewels, and other baggage, which are purchased with the price paid for her on making the marriage contract, and an addition on the part of her own parents.

Both cavalcades now join, and return in triumph to the house of the bridegroom, preceded by the united bands of music, and followed by the multitude, who loudly offer up their wishes for the happiness of the new-married couple; a ceremony which is seldom omitted when the parties are of rank or fortune, as those who assemble round the door on this felicitous occasion generally partake of the good cheer which is plentifully provided for the entertainment of the guests.

The interview between the married pair takes place in the lady's bedchamber, to which she retires immediately on her arrival at the house, and where she is soon joined by her husband, who returns no more to the company, but leaves them to spend the remainder of the evening in mirth and revelry; and, as is customary at all eastern festivals, the men and women are entertained in different apartments: this festivity sometimes continues several days, if the circumstances of the parties admit of the expence.

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But this change in the condition of the Persian ladies admits them to no additional freedom: confined during their single state to the houses of their parents, the only alteration obtained by marriage, is in the place of their captivity; for they are absolute prisoners in the habitations of their husbands, where those of rank are treated as the mere objects of sensual gratification, and those of inferior condition are compleat drudges, performing the most servile labours within doors and without, and ministering to the pride and indolence of their lazy and insolent lords and masters.

Besides the marriages already described, they have concubines, to whom they are also contracted either for life or a limited time; and these agreements are made before a magistrate, who keeps a regular register of them. When one of these contracts expires, or the parties separate by mutual consent, the woman is to remain forty days before she engages with a new keeper; and if in that time she proves to be with child, her former gallant must take her back, maintain her till she is delivered of her burden, and provide for the child, who shares with the legitimate offspring; which is also the case with children begotten on common concubines, or even slaves, the first-born of any mother being entitled to all the rights of inheritance.

Sometimes provisions are made in the marriage-contract for the woman in case she survives her husband, and for the children of her body; but if the father is under no such engagement, he may dispose of his fortune among his children by testament, in such proportions as he thinks fit; if he does not avail himself of this power, nor makes any disposition of his estate, two-third parts of it descend to the eldest son, and the remaining third is divided equally among the younger children: in these cases the eldest son is always considered as the guardian of the younger offspring; and when the family are left infants, their fortunes are protected from the claims of creditors, till they are of age to plead in defence of their properties; which the males are said to be at thirteen, and the girls at nine years old, when the direction of the guardian ceases; or, in case of his death, even before the infants attain these ages, they are examined by a magistrate, and if they are found to be discreet, and capable of taking care of themselves, no new guardian is appointed.

Divorces are obtained at the instance of either party, without much difficulty; and without any, when they are agreed, which is not unfrequently the case: when the woman is the complainant, she either alleges impotency, or that the husband is too much devoted to his slaves and concubines; in either case, after they are legally parted, they are each at liberty to marry again.

The employments of the Persian females differ little from those of the women of Europe; like them, those of rank and fortune dedicate their time to dress and amusements, which is indeed more pardonable in a country where they are excluded from the performance of the social and domestic duties: those who move in the lower spheres of life, execute the labours of the house and the field, and are either exposed to the sun and wind in the performance of works of agriculture, or confined to the spinning-wheel and the loom; those who are exempted from these toils, rarely go abroad, except to attend their husbands or masters, in a change of habitation or on a journey; and on these occasions, though they travel on horseback, or on camels, they are not only effectually concealed from the sight by veils which cover their heads

heads and reach to their heels; but they are preceded on the road by servants who give notice of the approach of female travellers, on which intimation the males of all ranks either quit the way or turn aside whilst the ladies pass; a ceremony which is religiously observed, as a breach of it is esteemed a gross affront and a proof of ill manners. And the care with which the Persian women themselves protect their faces from public view, is strongly marked by a circumstance related by a modern traveller, of a female of this country who was accidentally surprized as she was bathing, and having no means to cover all her charms, employed her hands in the concealment of her face, and left the other parts of her person in a state of exposure; nor did this choice proceed from indelicacy, but from the force of custom, which had directed her attention to the only part which had commonly the smallest chance of being discovered.

When a Persian of rank is declared by his physicians to be in extreme danger, a sentence which is seldom pronounced till he is seized by the pangs of death, a priest is summoned, who exhorts him to repentance, demands a confession of his faith, and administers spiritual consolation to him; and when the last agonies approach, reads some chapters of the Alcoran, and pronounces certain prayers; the neighbours, and those who pass by the house, being informed, by lamps or fires kindled on the terrace of the dying man's house, that their prayers are required for a departing soul.

The moment he expires, the event is proclaimed by the loud cries and lamentations of his friends, in which the women are most vociferous, adding to their complaints the most pathetic and tender addresses to the senseless corpse; but both sexes beat their breasts, rend their cloaths, and tear their hair; these expressions of grief being matters of ceremony, which cannot be omitted with any regard to decency on the part of the survivors, who would be thought wanting in affection to the deceased, if they neglected to give these proofs of it.

These exclamatory wailings ended, the magistrate is informed of the death, by whose authority proper persons of the same sex as the deceased are appointed to prepare the body for interment; and this is performed by carrying it either to a public basin or pond, with which each town is provided for the purpose, in some retired part of it; or to one set apart for this melancholy occasion in the garden of the deceased himself, where it is stripped and carefully washed, under the cover of a tent pitched for this office; the operators taking the garments of the dead as a fee for their attendance and trouble.

The body being perfectly cleaned, the mouth, nose, ears, and excrementary passages, are stopped with cotton, to prevent any moisture from issuing; should the smallest quantity escape from any avenue, the body would be defiled, and the ceremony of washing must be repeated before it could be interred: thus secured, it is wrapped in a winding-sheet of silk or cotton, on which it is not unusual to write or impress certain passages of the Alcoran, which more immediately relate to the mortality of the body, the immortality of the soul, a future state of rewards and punishments, and the like.

The bodies of the common people are attended with little ceremony immediately after they have been washed; but persons of distinction are attended to the grave with much
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more solemnity; the priests and officers of the mosque preceding the corpse with banners or ensigns, on which are either the names of their prophet, his daughter, or his twelve successors; on some of them are crescents, and generally on one a hand of iron, which they call the hand of Ali: the horses of the deceased are also led before the body, and some of his domestics bear his turban and arms; the relations and friends follow it, and it is borne by the neighbours and acquaintance, who are so officious to perform this duty, that if they meet by accident the funeral procession of one with whom they have been acquainted in his life-time, though they are on horseback and proceeding on a journey, they will instantly alight and claim a share in this last melancholy office.

If the body is to be carried to any considerable distance, it is inclosed in a coffin of wood, in which they also put a quantity of salt, lime, and perfumes; but if the burial-place is near, which is generally the case, most towns having one or more in the adjoining fields, and larger cities within the walls, for they never bury the dead in the mosques, they use no coffins; but when the body is brought to the grave, which resembles those of Europe, being only larger, the head of the corpse is uncovered and placed with the face towards the city of Mecca; the other parts of the body being wrapped in the winding-sheet, they leave the side of the grave next Mecca hollow, from an opinion, that after the body is interred, it is reanimated by the soul, and undergoes a strict examination of angels, as to it's conduct in the past state, whose report is to determine it's future destiny. In the grave of a man of distinction, his turban, sword, a bow, and a quiver of arrows, are usually laid by him; and a monument is erected, or a stone laid over it, which sometimes contains the name of the deceased, but more commonly passages from the Alcoran, in which human life, it's uncertainty and quick decay, are compared to the seasons of the year, the flowers of the field, or some other moral allegories.

They mourn only forty days; and during the first ten the relations and friends, and in particular the women and children of the deceased, visit the grave daily, carrying sweetmeats, fruits, and other provisions, which they leave for the use of the angels, who are supposed to attend and guard the grave. Of these visitors, those who are nearly allied to the deceased, rend the air with renewed lamentations, and expostulate with the deceased in the most affectionate terms, on his premature departure from these objects of his regard; whilst the acquaintance who attend them employ themselves in offering consolation, and endeavouring to moderate their grief, by reminding them of the virtues of the friend they have lost, and the certainty of his enjoying infinite pleasures, and perfect happiness, in the blessed regions of departed souls.

The same visits are repeated on certain festivals; such as the anniversary of the birth-day of the deceased, or of the day on which any important event happened to him: and this ceremony is continued in some instances for years, according to the rank of the dead, and the numbers and conditions of the surviving friends.

The mourning for a relation or friend is not denoted by wearing black, but by a total negligence of dress, and by appearing in the most ordinary apparel, which is generally of a dark blue; during the forty days of mourning, they affect not to shave their beards, and refuse to change their cloaths, even though they are torn and unbecoming their rank
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in life. The widows generally extend the term of mourning; and though they are not prohibited by the law from marrying again, it seldom happens that they take a second husband; a piece of self-denial which is generally attributed to delicacy, but may probably have its foundation in an interested motive.

The funerals of the kings of this country are solemnized with much pomp; of which the following account of the procession with the body of one of them, contains an accurate description.

It was intended to be interred at Kom, which is a considerable distance from Ispahan, and was preceded by one hundred camels and mules, carrying provisions for a thousand attendants. Then followed the body, in a litter covered with a pall of cloth of gold on two camels, led by the navir or high steward of the household; on each side walked a number of priests, singing portions of the Alcoran suited to the occasion, and servants burning perfumes in censers of gold. Immediately after the body, an empty litter covered with red and green, and carried by camels; this was followed by the grand vizier on horseback, and all the great officers of state on foot, with their cloaths rent, and other usual demonstrations of grief; and the procession was closed by several thousands of people, rending the air with their lamentations. In this order they proceeded to one of the royal palaces about a league from Ispahan, where the corpse rested that night; and on the following morning the great officers returned to Ispahan, leaving those who were particularly appointed to attend the funeral to proceed with it to Kom. At the return of the officers of state, all public and private business, which had been suspended since the king's death, was resumed, and the court appeared as if no such event had happened.

The Persians are from their infancy instructed in the art of horsemanship, in which indeed they excel most other nations; this art consists with them in mounting a horse with grace and dexterity, sitting steadily on the saddle, galloping with a loose rein, and stopping short, or turning suddenly to the right and left, while the horse is upon full speed.

They are taught to shoot at a mark, having been previously practised in bending a bow, first of a size and degree of strength suited to their tender years, and as they approach to manhood, with a stronger, till they are inured to bend and draw one fit for action; they then proceed to shoot their arrows, at first into the air, and by degrees at marks, till they arrive at wonderful steadiness and dexterity: the arrows used in these initiatory exercises are blunted, but those intended for actual service are sharp and barbed.

They also learn a game with a ball which is practised on horseback, each person who engages in it being provided with a short bat, with which he endeavours to strike the ball, which is thrown among the competitors, stooping almost to the ground for that purpose while his horse is on a gallop: the game is to be obtained by driving the ball to a certain goal, and he who strikes it ofteneft in that attempt is the winner.

They are also instructed in the use of the sabre and the lance: the edge of the former weapon, when used in the schools, is effectually blunted, and the lances which they throw on horseback are unarmed; yet the unpenetrating blow of each of these weapons is sometimes attended with dangerous consequences.

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These exercises were formerly greatly encouraged at the court of Ispahan, till rebellion and tyranny invaded the throne, and threw the whole nation into disorder. Before the usurpation of Nadir Shah, the king and his court frequently engaged in them, and they were then performed in the middle of the meidan or great square before the royal palace: a cup of gold, or other valuable metal, was set on a high pole erected for the purpose, and this was the prize; those who contended for it were to start from the opposite side of the square on horseback, pass the standard in full speed, and at a certain distance from it bend themselves backward without stopping or turning their horses, and discharge their arrows at the prize; and he who struck it down not only gained the cup, but was distinguished by particular marks of honour and royal favour. And by these exercises the Persian archers were brought to excel most others, and were equally formidable in their attack and flight.

We have already mentioned one of their rural diversions, which is the chase of the beasts of the field, assisted by birds of prey, brought from the remotest provinces of this kingdom, and even from distant countries, and trained to this sport; they are even said to become so daring as to attack lions, tigers, and leopards: and to accustom them to such exercises, skins of these beasts are stuffed and mounted upon a machine with wheels; and pieces of flesh being fastened on the head of the fictitious animal, the machine is put and kept in motion; and thus these birds acquire a facility of adhering to the real hunted beast in his swiftest flights, and when he is roused, are let loose at the same time with the dogs, who they soon outstrip in speed, and seizing the game, worry it with their talons and wings till the dogs overtake it, and the combat is soon decided. As soon as the dogs come up, the hawks quit their prey, and return to the falconer, being summoned by a small kettle-drum, which is fixed to his saddle for that purpose.

The Persian dogs are not used to hunt by the scent, but are merely employed to take the game; and panthers, leopards, and other wild beasts, are sometimes used for the same purpose: these latter, indeed, are seldom brought to a grand or general hunt, but are taken into woods and thickets, which they penetrate, and spring unawares at their prey, which they kill, and then surrender to the use of their masters.

Their great hunts are conducted like those of the king of France or the princes of Germany. The peasants and royal officers of the chase beat the country to a certain extent; and narrowing their compass, drive all the game into one small space, their escape from which is prevented by nets and occasional fences: here the sport commences; the royal hunter, or the most distinguished person of the company, discharges the first arrow; after which they make a general attack on the unfortunate objects of their diversion; and wild boars, wolves, foxes, antelopes, deer, wild horses, hares, and rabbits, are slaughtered in multitudes, without mercy or distinction.

The Persians of rank also amuse themselves with the combats of wild beasts, which are taken while they are young, and kept in dens remote from each other, till they are brought forth for this savage entertainment. The lower classes of people have also their diversions, which consist in the feats of tumblers and dancers on the rope, and the performances of miserable jugglers: they were formerly very little addicted to games of chance, which

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were repugnant to the doctrines of Mahomet; but, like most modern nations, the Persians have suffered the indulgence of their inclinations to get the better of religious instructions, and they now use cards and dice as commonly as the nations of Europe.

The modes of travelling in Persia have received considerable alterations since the civil disputes and intestine commotions have suspended the operation of the laws and the execution of justice. Before these events desolated the face of the country, and uncivilized the dispositions of the inhabitants, great numbers of travellers, intending to journey with their merchandizes and commodities from one city or province to another, assembled together, and formed themselves into caravans, frequently consisting of four or five hundred persons, with a still greater number of camels or other beasts of burden; and voluntarily submitting to the authority of a chief elected by themselves, or recommended by the governor of the province, and to laws and regulations calculated for the safety and welfare of this temporary community, they proceeded in bodies on their journies, and at stated distances found caravanferas or inns, provided either at the public expence, or by the benevolence of individuals, for their reception, free from the expence of lodging; or they pitched their tents, which always accompanied these expeditions, in some verdant spot, where they might find water and pasture for their beasts, and purchase provisions for themselves.

Nor did the roughness of the country, or the mountains which were in their way, prove obstacles to the ease or expedition of the journey; the same public attention, or private philanthropy, which provided places of rest and fountains of water, had levelled the mountain, or raised the valley, and smoothed the road to safety and convenience.

But, since the grim tyrant War has stalked uninterrupted through the land, and "the hand of every man has been against his neighbour," these advantages have very considerably fallen off: the high ways are neglected and infested with banditti, who seize on the caravans, and plunder them as lawful prize; the caravanferas are neglected, or become receptacles for robbers; and the fountains are dried up, or their sources choaked with the mouldering ruins.

As there are no coaches or other wheel-carriages in Persia, men of all ranks travel on camels, horses, and mules: when it is necessary to remove the females, those of condition are carried in square boxes of wood, which are slung over a camel's back, one on each side, and each containing a single lady, who sits down in it; but as these boxes are not above two or three feet deep, a canvas suspended by hoops covers the machine, and conceals the traveller from public view.

Here are no regular establishments of posts for the conveyance of letters or other communication from province to province: those who have letters or messages to forward, must employ a special messenger for the purpose; of these there are great abundance, whole families, in a course of descent from father to son, betaking themselves to this employment. These messengers are called *shatirs*; and one of them will carry a letter or message a thousand miles, at an expence of about two guineas, and perform the journey in sixteen or eighteen days. One or more of these foot messengers is generally entertained at the house of every family of distinction. Those who immediately serve the king are obliged to undergo a severe trial

trial of swiftness before they are admitted to this employment, which is considered as a post of honour: as a proof of their fitness to execute which, they are expected to go and return, to and from an appointed distance from the royal palace, a certain number of times, between sun-rise and sun-set; the day's journey amounting in the whole to at least a hundred miles. Those who perform this task, are received with great acclamations, and have presents bestowed on them by the several great officers of state, who frequently attend them on horseback, and mark their progress towards success.

These great men also imitate their royal master, in demanding like proofs of ability in the shatirs they engage for their own service; and their dependants in like manner bestow gifts and applauses on the fortunate candidate who performs his task and succeeds to the employment he solicits.

But besides these foot-messengers, there are many couriers employed to carry state messages, advices, and orders, to the several viceroys, governors, and magistrates of the distant provinces: these are also the immediate servants of the king, and are invested with authorities which they fail not to exercise in the most arbitrary way, when occasion offers, or inclination prompts them; they travel on horseback, and are girded from the waist to the shoulders with a white sash or roller, the compression of which strengthens their bodies, and enables them to endure without fatigue long and repeated journeys. At stated distances, horses are placed by the king, for the use of these couriers; but, as they are frequently deficient in number, as well as goodness, these ministers of the royal pleasure often use the sabre, with which they are constantly armed, to extort from the miserable peasant, or the unfortunate traveller, such beasts as may answer their purpose, and which are rarely or ever returned to the unlucky owner.

The language of Persia varies in the different provinces; the Persian is only spoken in its purity in the southern parts of the kingdom, in the city of Isfahan, on the borders of Arabia, and on the coasts which skirt the Gulf of Persia. In those provinces which lie on the Caspian Sea, and have formerly been in the possession of the Turks, the language of that people prevails; and the provinces of Ghilan and Mazanderan use a mixture of both, especially among the common people; but in all parts of the kingdom public writings, records, and works of learning, are in Arabic; many words of which are also used familiarly in the conversations of the polite, who still affect a sublimity of expression, and an air of mystery, to conceal their meaning from their inferiors. In their ordinary writings, they carry the lines, like those who write in Hebrew, from the right-hand to the left; but they do not confine themselves strictly to this fashion, for they often place their lines in shapes and fantastic figures, to shew their abilities in penmanship, and to puzzle their readers.

The Persians have the same sacred regard to paper as the other followers of Mahomet: if they find a scrap in the streets, they neither destroy it nor employ it in ordinary uses; if it is written upon, they say it may contain the name of the Almighty, or some of his Prophets, and therefore they dare not profane such holy matter; and if it be fair, and has never yet been used, they say it may be intended for the inscription of some passage of the Alcoran, or for some other religious purpose, and therefore carefully lay it by, and preserve it for some such occasion.

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The paper of Persia is composed of a mixture of silk and cotton rags, which is smoothed, and in a manner glazed, by passing a smooth stone over it, fixed in a machine calculated for the purpose. When they write letters, they are extremely careful to preserve a perfect nicety and correctness in their words and lines; these letters are generally rolled up, as the paper is too soft and too easily torn to admit of their being folded, and are fastened with a bit of paper dipped in gum-water, and sealed with a ring, which is generally worn for the purpose, and contains the name of the owner, and some short sentence from the Koran. These seals are dipped in the ink, which is thick and glutinous, and serves as well for writing as for this purpose; the principal ingredients of it being galls and burnt rice, with the addition of a certain quantity of gum, which renders it shining and lasting. Their pens are made of reeds, the peculiar growth of some of the southern provinces of the kingdom.

They use the Arabic characters, even when they write in the Turkish or Persian languages; the alphabet of the latter consists of twenty-eight letters, all consonants, accented instead of vowels, by which also the modulation of the voice, and the form of the lips, is directed in reading or declaiming: instead of stops, which are not in use, they begin each sentence with a capital letter.

They are said to excel in writing, both in point of neatness and correctness; for, as the art of printing has never found its way into this kingdom, and all their literary productions remain in manuscript, they must be frequently transcribed for the purposes of promulgation: great numbers of persons are engaged in this business; which is a profitable, as well as honourable employment. There are said to be eight different kinds of hand-writing among them, each of which is distinguished by a name; that called *nesky* is the most esteemed, being the type in which the Koran is usually written. The scribes do not write at a table; but, whether sitting or standing, hold their paper with their left-hand, and write with the right, to an astonishing degree of accuracy, and with so much dispatch, that they can afford to transcribe a book containing as much as the Bible, for a sum not exceeding ten pounds of English money.

The learning of the Persians has been for some years at a very low ebb, and education so totally neglected, that persons of rank and fortune are scarcely taught to write or read; and the little literature which now remains in Persia is confined to the religious alone. And with such a degree of absurdity do they conduct the trifling instruction which they bestow on their children, that they are frequently taught to read the Koran in Arabic, without understanding a single syllable of the words which they repeat; yet these unprofitable scholars assume an affectation of intelligence, using certain gestures, and pointing their voices emphatically, though the emphasis often falls on the wrong part of the sentence.

The arithmetical figures of the Persians are the same as those in use among us, which were indeed originally borrowed from the Arabians: they practise the first five rules of arithmetic in nearly the same manner as the Europeans; but they have no knowledge of the more complex parts of this science.

The Persians study astronomy, merely from a propensity to astrology, which they prefer to all useful and ingenious sciences; they place unbounded confidence in what they

term the revelations of the stars, which they consider as positively and clearly demonstrative of future events, and treat with great contempt those who are not devoted to this delusive and ridiculous study. Astrologers are retained in the household of the king, and are in constant attendance on his person, (except when he retires to the haram of the women) to warn him against the dangers of unlucky moments, and to urge him to seize the fortunate ones; and this not only in the commencement of affairs important to the state, but in the most ordinary and uninteresting occurrences; such as going abroad or returning, eating, sleeping, or even visiting the ladies: when one of these conjurers is consulted, he gravely produces an astrolabe, which always hangs at his side as the ensign of his profession, and pretending to observe the situation of the stars and planets, he makes a parade of tropes, circles, and figures, and draws conclusions, which are equally uncertain and impertinent, but which the bigotted Persians swallow with astonishing credulity.

Though they understand but very little of the celestial or terrestrial globes, with the use of which they have been but a very few years at all acquainted, yet they observe with greater accuracy than could be expected the eclipses of the sun and moon, though they sometimes mistake half an hour in calculating those of the former planet: their astrologers divine great and terrible events from the appearance of comets; but they are prudent enough to direct the anger of Heaven to some other country, and seldom portend calamities which are to befall their own.

They have almanacks, which contain not only the divisions of the year, changes of the seasons, and courses of the planets; but are filled with the unintelligible jargon of judicial astrology, omens, prognostics, and presages, all which are supposed to be deduced from the conjunctions and aspects of the planets; and from the combination of these with the subject they discuss, they foretel the events of war, and the welfare or misery of nations: but their oracles are generally delivered in such a stile of ambiguity, as to save their credit, whether their predictions are verified, or the contrary.

They calculate a solar and lunar year; the former, which commences with the vernal equinox, is twelve days longer than the latter, as they only count twelve moons in the lunar year: they celebrate the new year with great festivity, all ranks of people appearing in their best apparel, or, if they can afford it, entire new garments; and presents of great value are offered to the king by his nobles, and to them by their dependents.

The epocha from whence they count their years, and relate all their events, is the Hegeira, or flight, which Mahomet was compelled to take from Mecca, his birth-place, when he first broached those doctrines which have since prevailed in so very eminent a degree, and which flight took place in the month of July, six hundred and twenty-two years after the birth of Christ; so that the Mahometans are now in the eleven hundred and sixtieth year of their Hegeira. They keep their sabbath on the seventh day; which, as the week commences on the Saturday, according to our calculation, falls on our Friday: the day consists of twenty-four hours, which they reckon like the Italians.

The Persians pay the utmost regard to their physicians, who they consider as the preservers of their lives, though they do not seem to be entitled to this distinction by their extraordinary

ordinary skill, or the possession of any considerable talents; for, though they are furnished with great variety of excellent drugs, they are but little acquainted with their uses, notwithstanding they pretend to be guided by the prescriptions of Galen, and Avicenna, an Arabian physician of considerable reputation: they form their judgments of diseases from the pulse and urine, and seldom bleed; depending, in fevers, which are the diseases most common in these countries, on emulsions and other cooling potions. When they visit a female, the hand is thrust through a curtain, and even then is covered with fine linen or gauze, through which they must feel her pulse, without being permitted to touch her skin, even for the purpose of discovering the temperament of the patient's body.

Perpetual war is waged between the physicians and astrologers; the former prescribe, but the latter are to be consulted, to point out a lucky hour for the administration of the medicine: thus the critical moment is frequently neglected, and the patient dies; whilst the astrologer charges the physician with ignorance, and ineffectual prescriptions; and the latter recriminating, with much more appearance of justice, ascribes the fatal event to the erroneous calculations and groundless restrictions of the juggler.

The Persians are subject, as has been already remarked, to fevers; they are also much troubled with colics, dropries, dysenteries, fluxes, St. Anthony's fire, peripneumonies, pleurifies, and the venereal disease: but in these warm climates, the last-mentioned disorder does not commonly produce the same destructive effects as in most parts of Europe; nor is it at all considered as scandalous, in a country where the communication between the sexes is unrestrained by laws human or divine; those who labour under it mingle with the uninfected, in eating, drinking, and even bathing, free from any apprehension of spreading the disorder in this way, which was long supposed probable in the western parts of the world.

There are also different disorders, which affect the inhabitants of particular provinces; those of Hyrcania are subject to agues; the borderers on the Caspian Sea to the jaundice; and near the Gulf of Persia, a small worm breeds in the legs, which is extracted by rolling it with great tenderness on a small stick; but if the worm is broken in this attempt to draw it out, the part which is left behind putrifies in the flesh, and occasions a troublesome and obstinate ulcer.

The treatment of the sick differs very considerably from that of Great Britain; the Persian physicians never permit their patients to change their cloaths, or even their linen, during the continuance of the disease, or to taste animal food, or even bread, confining them wholly to boiled rice or rice gruel. In fevers they administer an emulsion of the cold seeds in such quantities as to bring on dropries, which generally prove fatal in this country; in the colic and some other disorders, they use the actual cautery, pretend to cure the piles by the external application of oil of naphtha, and to stop dysenteries with rice boiled in sour milk till it becomes dry.

The gout is but little known in Persia, any more than sciatica, gravel, stone, tooth-ache, or head-ache; nor are the Persians more commonly afflicted with apoplexies, epilepsies, small-pox, or consumptions; even the plague, which so frequently and almost constantly visits the neighbouring country of Turkey, seldom spreads its baneful influence hither, though

though the climate is equally warm, and the temperature of the air equally favourable to it's progress.

The physicians not only prescribe the medicines, but provide the drugs and make them up; they have but few chymicals in their medical compositions, the Persians being in general as ignorant of chymistry as they are of operative surgery: of this latter branch of the art of healing, the barbers are the only professors, and their skill seldom goes beyond letting blood: happily, however, the inhabitants are little troubled with humours or other disorders occasioned by fluxes of humours, and green wounds in general heal spontaneously, and seldom require medicinal applications.

The principal manufactures of Persia are silks of various sorts, such as tabbies, taffetas, and sattins; and cotton cloths of different kinds, some mixed with silk, and others with the hair of goats or camels: the Persians excel in gold velvets, and tissues and brocades with stripes or flowers of gold and silver; and they have fabricks of more common stuffs, such as camblets and worsted druggets.

Trade receives every encouragement which the nature of the government will admit; mechanics are highly respected, and are by no means considered as inferior to the nobles of this country: the artists are divided into distinct companies, which are governed by particular regulations, under the direction of a principal, who enrolls the names of such as desire to be admitted, and records the rules and laws which are from time to time thought necessary to be enforced for the good of the society; but they are under no difficulties or restrictions with respect to exercising any particular profession, no apprenticeship being required, and the learner receiving wages proportioned to his merit, from the first moment of his engaging in the business. The principal hardship under which artists and manufacturers labour, is their being obliged to dedicate a certain part of their time to work for the king, or to commute for this service by the annual payment of a considerable sum of money.

They do not arrive to any great degree of perfection in the finer mechanic arts; they have not yet attained to making watches and clocks; nor are their jewels set with any degree of nicety, though the stones are tolerably cut and polished.

They succeed well in edge-tools and weapons; but their fire-arms are not in general well executed, though the barrels are substantial and strong; indeed, they generally get the locks from Europe, and those who are nice in their stocks have those also of European workmanship: they likewise make small mirrors of steel, which serve as looking-glasses, and are so well polished, that in the dry air of this climate they seldom contract rust; they have not the art of casting plate-glasses, though they manufacture glass in bottles, and for their windows.

They make tin and copper vessels as well as in Europe; all the utensils of the kitchen being formed of this metal, or of tin ware, which they bring to equal perfection. There are but few carpenters in this country, owing to the scarcity of timber; but they have good joiners and neat turners in wood, who varnish their works admirably.

Of the art of painting, the Persians seem to have very incompetent ideas; they have no knowledge of perspective, nor of the disposition of light and shades, for which reason the
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back-grounds of their pictures are always unnatural and absurd. If they attempt to draw human figures, they commonly present them in profile; a full face they are wholly unable to delineate, without exaggerating the features, and rendering the object truly ridiculous: indeed, they seem conscious of their incapacity for portraiture; and, instead of imitating nature, paint rude and misshapen figures of the human and animal species. In flowers they succeed much better, being assisted by colours of the most exquisite liveliness, and a dry and equal air, which preserves them in the highest perfection. Another reason may be assigned for the wretchedness of their imitations of men or beasts; the law of Mahomet prohibiting such representations, probably on the same principle on which the second commandment of the table communicated to Moses appears to be founded.

Of the other polite arts, such as sculpture, modelling, enamelling, and engraving, they have no knowledge: but their porcelain almost equals that of China; and the art of mending these wares, with wires drawn through holes drilled in them, which is now so much in use in England, was the original invention of the Persians.

As the Persians have been long celebrated for excellence in the management of the bow, it is not extraordinary that they should also excel in the construction of it: they use, in forming it, a mixture of tough wood and horn, and lay a binding of the sinews of beasts over the whole; it is neatly painted or varnished; and the bow-string, which is of the size of a small quill, is of silk, twisted to a great degree of evenness and hardness; their quivers are of leather, sometimes embroidered with silk, and sometimes with gold or silver.

Their embroidery is well executed in all sorts of materials; and that of gold and silver never tarnishes, but keeps its brightness and beauty till it is worn out: their horse furniture is richly ornamented with it, and the leather is stitched with thread covered with these metals, to a degree of neatness unknown in Europe; their stirrups, which are much shorter than those used in Great Britain, are frequently of solid gold, and the saddles enriched with studs of the same metal.

Their leather is of the kind well known in Europe by the name of Turkey-leather, great part of that commodity, which is used in England, being manufactured in Persia; the dye both of this and of the silks and stuffs is highly admired; and its excellency may probably be ascribed to the same cause which we have already assigned for the beauty of the painted flowers.

The tailors and sempstresses work neatly, and the former fits cloaths to the body with great exactness. The Persians, both males and females, execute flowers in needle-work of many kinds, for carpets, cushions, and other furniture, so perfectly as to resemble paintings.

We have already observed, that their edge-tools are well made: among these, the razors are so excellently tempered and set, and the barbers are so adroit in their business, that painful as the operation of shaving is in Europe, it is here performed with scarce any inconvenience, though they use only cold water, and that in very small quantities. These barbers are also operators for the nails, which they cut and trim whenever they shave; and, after all, this useful attendant stretches the joints, and chafes the flesh in nearly the same manner as it is done after bathing in Turkey.

The buildings in Persia, as well as in other countries of the east, are generally low, and the houses lie within a court or garden; and so cautious are the Persians to prevent being observed in their habitations, that they have frequently two walls and gates, within each other, one of which is always shut whilst the other is open. They have generally an avenue of trees or tall flowering-shrubs leading from the gate to the house, and a walk behind it planted in the same manner. Most of the houses have piazzas both in the fronts and at the backs of them, in which, according to the time of the day, and the aspect as to the sun, the family generally sit and receive their company in fair weather. In the center of the house is a large room, sometimes refreshed with a fountain of water; and at the two extremities of this hall, are other apartments calculated for eating or retirement: on the roof is a terrace, for the benefit of evening air. The court-yard or garden is usually planted with odoriferous flowers, or flower-bearing shrubs, and supplied with water from a basin or fountain in the middle of it.

The offices are generally situated at a distance from the house, to which there is a covered passage from them; some of the rooms have chimnies, but the kitchen fires, which are of charcoal, are generally made on a hearth, erected, or rather sunk in the floor, for that purpose, over which there is a round hole in the cieling for the smoke to pass off. Other rooms are also provided with these charcoal fires in cold weather; and frames of wood being placed over them, and covered with thick carpets reaching to the ground, and preventing the escape of smoke or heat, the family sit round on the floor, and keep their feet and legs under these coverings for the benefit of warmth. They have seldom any hinges to their doors, which are made so narrow as scarcely to admit a person of more than common bulk, and turn on pivots of wood let into the door-frames; the fastenings are generally of the same kind, consisting of bolts or bars of wood, few but those of high rank having locks or latches.

Their beds and manner of sleeping are nearly the same as have been described among the customs and manners of the Asiatic Turks; and as the mattresses are rolled up and taken away in the day, the apartments serve also in small houses for parlours, and render a great number of rooms unnecessary; their floors are generally laid with tiles or a hard cement, over which a coarse cloth is stretched, and upon that they spread a carpet. The sides of the rooms, in elegant houses, are commonly tiled two or three feet from the ground, and the walls above covered with pictures or paintings on the plaister.

The metropolis of the empire or kingdom of Persia, is Ispahan, which is also the capital of the province of Erahi, and is situated in the fiftieth degree of east longitude from London, and in thirty-two degrees thirty minutes north latitude, in a fertile plain of an oval form and considerable extent, surrounded by mountains, none of which, however, approach nearer to the city than two or three leagues.

This city, in it's most flourishing state, was supposed to be near twelve miles in circumference, and at that time was thought to contain near half a million of inhabitants: it has only at present the ruins of fortifications; nor are the remaining gates, which are only eight in number, though they were formerly twelve, ever closed, so that it is in a state totally defenceless. It is supplied with water partly by pipes and channels from the river

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Zenderhoud, which flows at the distance of a mile from it, and partly by a rivulet, the waters of which are conducted through the city in channels faced with stone, and collected in two vast reservoirs of the same materials, from whence they are also distributed by pipes to the distant parts of it.

The city of Ispahan resembles most others of the east, in the narrowness, irregularity, dust, and dirt of the streets, which are wholly unpaved, though the greater part of the inhabitants are obliged to walk in them, as they have no coaches or other wheel-carriages; and the great numbers of horsemen who are perpetually passing the streets, render it impossible for those who are on foot to select their way, and compel them to plunge on through accumulated loads of mud, dung of cattle, and other filth.

This city contains some handsome squares, in particular the meidan, or royal square, which is also the market-place, one side of which is formed by the palace, and the remaining three have double rows of shops, the whole being covered at the top, and lighted by large spaces left here and there in the wall. These rows, or rather streets, are not only open to foot-passengers, but people on horseback ride through them either for pleasure or on occasions of business. Particular parts of these buildings are dedicated to each trade or business: the most elegant and least offensive, such as jewellers, lapidaries, goldsmiths, mercers, embroiderers, and the like, being nearest to the palace; and those which might prove disagreeable, either from smell or noise, such as cooks, druggists, braziers, and tavern-keepers, on the opposite side of the square. The center is employed in the sale of cattle and provisions of all kinds; and the rivulet already mentioned flowing through it, the banks of it are planted with ever-green shrubs resembling box, which are regularly cut with openings to the different parts of the square, and are considerable ornaments to it. This square is of an oblong form, almost three furlongs in length, and nearly half that breadth.

The caravanferas, in which merchants and travellers are lodged without expence, were, before the destructive wars already mentioned, upwards of fifteen hundred in number, all of nearly the same form, though differing in size. The entrance to a caravanfera is through a wide gate into a square surrounded with a piazza, behind which are apartments, warehouses, and stables for the camels and other beasts.

The royal palace occupies, as has been already observed, one side of the meidan, and the entrance is by a grand gate from that square: over this gate is a gallery for the sophi or king, when he chuses to be present at combats of wild beasts, the exercises of the nobility on horseback, or other public spectacles; and before the wall which incloses the palace, are a row of fine trees, and a fountain of water; and here also are placed some pieces of brass cannon formerly taken from the Portuguese.

Within the gate of the palace are buildings on the right and left; those on the right containing rooms appropriated to the reception of offenders, who are privileged from punishment if they can escape hither; and on the left public halls or courts where justice is administered, sometimes by the grand vizier, and sometimes by such other judges as have employments in the palace. Crossing the court, you enter the audience-room, which is spacious and lofty; being supported by forty pillars, and ornamented with gilding and painting, the flooring being divided into three equal parts, and rising by a step from each

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of the two first to the highest, on which the royal throne stands, which is about eight feet square, and elevated from the floor about eighteen inches; this throne is covered with a carpet embroidered with gold, and upon public occasions the sopher or king sits cross-legged on cushions of rich brocade which are placed on the carpet. Of the private apartments of the palace, and those of the women, no authentic account can be given, as they are inaccessible to any but the owner, and those guardians of female virtue who labour under no temptations to betray the sacred trust.

The garden of the palace is said to be very extensive, reaching beyond the river Zender-houd, which passes through it and divides it at right angles; on the south side of it is a mount, planted with trees of various kinds, which form winding-walks to the summit, from whence several streams of water fall in cascades over the rock into basins, and flow in a number of rivulets through different parts of the garden; and supplying an infinite variety of fountains and water-works, they fall at last, either into the river above-named, or into a vast piece of water in the center of the garden, the four corners of which, it being a perfect square, are ornamented with pavilions, each containing apartments richly furnished and adorned, and a fountain in the midst of it throws a considerable column of water to the height of forty feet.

This garden is said to produce the choicest fruits, and not only of such as are natives of Persia, but many different kinds which have been imported from India and Turkey; and, in particular, grapes without stones, of an enormous size and delicious flavour: upwards of one hundred gardeners are employed in the cultivation of these fruits, on which all ranks of people are suffered to regale at the trifling expence of about two-pence each, provided they commit no waste, nor attempt to bring any away with them.

Many pleasure-houses, and other ornamental buildings, are dispersed in different parts of this garden; beyond which there is a park, in which the women are permitted to hunt and partake of other diversions with their royal master.

In the grand square on each side of the gate of the palace, are two music-galleries, where musicians, hired at the public expence, perform every evening for an hour or two, at and after sun-set: and there are good coffee-houses in different parts of the city, where the Persians assemble, not only to take refreshments, and hold conversations with each other, but for the entertainment they receive from poets and historians who attend there, and recite, for a moderate reward, their own works, or those of others; or the instruction they derive from the discourse of priests, who harangue their auditors on subjects of religion, morality, and law.

Almost every street is ornamented with trees, either in rows, or planted at the corners of them; through these and others, in the gardens of the people of condition, the cupolas of the numerous mosques, which are said to exceed one hundred and fifty, appear to great and pleasing advantage. Though none but Mahometans are suffered to enter these sacred buildings, yet tolerably accurate descriptions have been obtained of them from intelligent professors of that religion; at least, these are much more to be depended on, than the relations of those travellers who pretend to have had access to them in disguise, but who are
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more likely to have been indebted to their own imaginations, than to have obtained information at the imminent risk of their lives.

According to the best accounts of the Great or King's Mosque at Ispahan, the gate which leads to it is either of solid silver, or entirely covered with plates of that metal; within this gate is a court, on each side of which are piazzas, and over them apartments which are occupied by the priests who are appointed to minister in this mosque; opposite the outer gate are three entrances into the mosque itself, by as many different doors, each leading into a distinct aisle, ornamented with azure and gold, that in the middle being raised a step above those on the sides: in the centre is a dome supported by large square pillars, as the whole roof is by rows of lesser ones; it receives light from windows in the dome, and from two of very large dimensions, one on each side the middle aisle towards the top; on the left of the same aisle, towards the dome, a pulpit of stone is erected, the ascent to which is by a flight of steps of the same materials. The outside of the building is adorned with paintings of scrolls and flowers in various colours; but no pictures or images are admitted within, nor are there any seats for the congregation: the floor is covered with carpets, and those who enter it to perform their devotions, leave their shoes without the door.

There is a very elegant mosque on the south side of the royal square; this is a rotunda, built with free-stone, and lined to a very considerable height with white marble exquisitely polished. This mosque is also divided into aisles, which intersect each other, and add to the beauty of the building.

Round the steeple or minaret of each mosque, is a small gallery, from whence an inferior priest or mollah summons the people to their devotions at stated hours in the day; as in other countries where the religion of Mahomet prevails, which does not allow bells to be used.

The baths, which are numerous in this great city, are constructed like those which we have already described in our account of Asian Turkey, and the various ceremonies of bathing are conducted in nearly the same way; but notice is given here of the different times of bathing for the males and females, by the sounding a horn or shell on the terrace of the bagnio; when the former are invited, all the female attendants withdraw, and return when the latter sex are summoned; and, contrary to the Turkish fashion, the bathing of both sexes is finished in Persia by an immersion of the whole body.

There are three bridges over the Zenderhoud, at equal distances from each other; and from the city to the center bridge, is a beautiful walk called the Charbag, which is a mile in length, a hundred yards wide, and planted on each side with double rows of trees; in the middle a canal of transparent water runs through the whole length, which is divided into eight parts by so many basons, into each of which the water falls in cascades, the whole way from Ispahan to the river being a regular descent: both the canal and basons are faced and lined with free-stone, and on both sides the walk are gardens and pleasure-houses belonging to the king and the nobility; and, before the usurpation of Nadir Shah, or Kouli Khan, it is hardly possible to conceive a more delightful scene than these united beauties presented.

The bridges over the Zenderhoud, which are so situated as to facilitate the communication between Ispahan and the neighbouring towns, are of singular construction; for, besides the road in the centre, there are arched passages on each side these bridges both for horse and foot passengers, which are lighted by openings at regular distances. As none of the Persian rivers are navigable, the arches of their bridges are rather low, nor are the bodies of water which pass through them considerable; this river of Zenderhoud is the largest, and when it is swelled by the melted snow from the mountains, is nearly as wide as the Thames at Lambeth, but is even then of inconsiderable depth, and after the summer heats have exhausted it, scarce contains water enough for the use of the inhabitants, and to supply their numerous gardens on the banks of this stream: but, besides this river and the rivulet already mentioned, the city of Ispahan is provided with a considerable number of wells which yield excellent water.

Among the curiosities of Ispahan, we must not omit to mention the tower over the royal stables, which is built of the horns of stags and other beasts, which, to the number of two thousand, were destroyed in a single hunting-match by one of the former monarchs of Persia; these horns are piled into the form of the building, and cemented with earth or mortar.

There are many Christians in the suburbs of Ispahan, though but few in the city itself, except the monks in two convents, one of Augustine, the other of Carmelite friars: one quarter of the suburbs is chiefly possessed by the Gebers, or Gaurs, the descendants of the ancient Persees, or worshippers of fire.

On the opposite shore of the Zenderhoud, and contiguous to the bridge which terminates the Charbac, lies the town of Julpha, which has been by some travellers represented as a suburb of Ispahan; it is well built, and the streets are tolerably wide, and planted with trees, which, together with the gardens that belong to almost every house, give it a cool and pleasant appearance. It is principally inhabited by Armenians, a colony of whom were placed here by Shah Abbas; but here are also Georgians and other Christians, who, before the ravages committed by Nadir Shah, were supposed to be the richest and most extensive merchants of the east: at that time Julpha was thought to be two miles long, and as much in breadth, and to contain at least three thousand houses; it had then also twelve Christian churches.

The capital of the province of Fars or Pars, the ancient Persia, is the city of Shiras or Scheraz, which is said to derive its name from Cyrus the Great, who is reported to be buried here; it lies to the southward of Ispahan, at the distance of near two hundred miles, and is esteemed the second city of the Persian empire.

Though this city is near seven miles in circumference, it is but thinly inhabited, the number of houses not exceeding four thousand; and the greater part of this extent being gardens and groves of trees. It is situated in a pleasant valley of twenty miles in length, and about one third part as wide, which is fertilized by a rivulet passing through it, and supplying the city with water: this stream is inconsiderable in the summer, but swells in the spring, and sometimes becomes so rapid as to overthrow houses and buildings, and sweep away the corn and other productions of the earth.

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The palace, which has been occupied by some of the former soppis or kings, but now by a viceroy, is extremely magnificent, and the gardens belonging to it are said to excel those at Ispahan, both in size and beauty, being no less than two miles square, and inclosed by a wall fourteen feet in height; nor are the gardens of such of the nobility as inhabit this city inferior in elegance, being planted for shade and ornament with cypress trees, which for height, straightness, and regularity of growth, are unequalled; and for use with fruit-trees of a thousand different sorts, such as oranges, lemons, apricots, pears, cherries, and grapes, all equally delicious to the palate, and the latter producing wine of exquisite flavour, surpassing any other growth of the kingdom. These fruit trees either form walks, or are scattered irregularly over the garden, and the vines twine round other trees, from the branches of which the grapes hang in clusters of astonishing magnitude: nor are these gardens less plentifully furnished with flowers, the variety, colours, and odours of which, are not rivalled by the choicest productions of Italy, though they require here but little culture, and are in a manner disregarded by the gardeners, whose whole attention is engaged in managing the fruit-trees, and procuring them a proper supply of water, which in this country is indispensable.

The buildings in this city of Schiras are rather better than those of Ispahan, though they are all of nearly the same construction; the streets in general narrow and dirty, except those which lie near the river, where they are wider, and are furnished with canals and basins of water neatly lined with free-stone: here is a college for the education of youth, who are instructed in the literature of this country, and study such of the liberal arts as are known here. This city is remarkable for the number of its mosques, every street containing one or more; and the cupolas or domes of these buildings being covered with tiles, which are frequently new-varnished, have a pleasing effect among the large leaves and luxuriant branches of the cypress and other trees, with which the gardens and even the streets abound.

Schamachi, the chief city of the province of Schirvan, was formerly a place of great importance, having been surrounded with walls, and divided into two parts, one called the northern, the other the southern city, but both are now dismantled. It is, however, still inhabited by merchants of different nations, such as Armenians, Georgians, Russians, Jews, and Tartars of Circassia, who carry on several manufactures, and drive a considerable trade in silks raw and wrought, brocades, tapestry, cottons, calicoes, leather, furs, copper, tin, gold, silver, warlike instruments, horses, boys, and women; but the commerce of this place, as well as that of the whole kingdom of Persia, has suffered exceedingly since the usurpation of Nadir Shah, and the colleges which once flourished here have from that period been totally abandoned.

The city of Sultana, which was once magnificent, has shared the same fate with the last-mentioned place, being reduced by the ravages of war, and the depredations of tyranny, to a heap of splendid ruins; a mosque, however, remains as a monument of its ancient glory: this mosque, which is said to contain the tomb of one of the former kings of Persia, and the founder of the city, is esteemed one of the most superb in the kingdom. It is represented as having three stupendous gates of polished steel, so cabalistically

listically formed, that the united strength of numbers is unequal to the task of opening them, without the repetition of certain mystical words, purporting an invocation of the Great Ali; on pronouncing which, these ponderous entrances turn so slightly on their hinges, that they yield to the slightest attempt: the sepulchral monument is also said to be surrounded with rails of polished steel, exquisitely finished; and a second partition of brass separates it from the body of the building; an octagonal tower of great height crowns the mosque, and is supported by eight massy pillars. But certain books, which are preserved in this sacred repository, seem most to claim the attention of the learned and the curious; according to the description which has been given of them by travellers, they are of immense size, the Arabic characters in which they are written being three inches in length, and the pages ornamented with intermediate lines of black and gold: some leaves of these books are reported to be preserved in the library of the sovereign of Holstein, having been formerly procured by ambassadors sent from that court to the Persian monarch.

Kom, or Gom, has been already mentioned as the place of interment of many of the Persian kings: it is at present in a state of decay, but preserves some trade in blades for fabres, and has also a manufacture of curious earthen-ware.

Casbin, or Casvin, is the capital of the province of Eraki, the ancient Parthia, and was formerly called Arfacia. Hephæstion, the favourite of Alexander the Great, is said to have been buried in this city, which has also been the place of residence of several of the sovereigns of Persia: it is delightfully situated on a plain, though the ground declines from it on all sides; but the reflection of the sun, and the reverberation of the winds from a chain of mountains which encompass it at some distance, render the temperature of the air extremely uncertain, and the vicissitudes of heat and cold unusually sudden, days of intense heat being frequently succeeded by nights of piercing cold; notwithstanding which, the inhabitants enjoy tolerable health, the air being always pure, though somewhat subtle.

As this city is built on high ground, it is a work of some difficulty to supply it with water, which is conducted hither in pipes from the neighbouring mountains: to obviate this inconvenience, the houses are in general sunk below the surface of the earth, and brought to a level with the channels which furnish the water; nor is this mode of burying the houses disagreeable, in a country where the excessive heats of certain seasons of the year render every retreat from the sun desirable.

The present city does not consist of more than a thousand houses, and can only be considered as the remains of this once flourishing place; which, before the fatal æra so destructive to the Persian glory, was at least twelve times as large as it is at present, and contained a hundred thousand inhabitants. The buildings, at least the modern ones, are indifferent, and the houses differ somewhat in construction from those of Ispahan; they are built with bricks hardened by the sun, which are joined together by a cement at least as durable as any other part of the materials; but the external wall which surrounds the whole, is generally composed of mud only: within this wall stands one large room, which is called the aivan, and serves for eating and business; the floor is covered with carpets,

and furnished with cushions of wool or camel's hair for seats; on one side of this building, but detached from it, are small sleeping-rooms, and on the other the offices and bed-rooms for the servants; at the back of these buildings is another court, on the farther side of which, but separated by another wall, is the haram, the entrance to which is generally obscured by a plantation of trees and shrubs, and a winding path through them leads to the door.

Here are two palaces, or rather the remains of the old and a new one, the former of which was erected by Shah Abas, and the latter by Nadir Shah. The approach to this last is through an avenue of lofty trees, upwards of three hundred yards in length and twenty in breadth, which leads to the only gate in the wall with which this palace is encompassed, and which is near two miles in circumference: this gate is arched, and has a projecting gallery above, like that of the royal palace at Isfahan.

The area within is divided into four squares, two of which are gardens laid out in walks of trees, and refreshed with fountains and rivulets of water; the third is occupied by the buildings of the palace itself, and the fourth by those of the haram. In the center of the palace, the apartments of which are raised from the ground by arches to the height of about six feet, is the divan, or hall of audience, which opens to the court or garden with folding doors; and this room is ornamented after the Indian fashion, as are also the lesser apartments which are dedicated to the purposes of eating and sleeping; the ceilings being divided into compartments, in each of which some portion of the Alcoran is commonly inscribed in Arabic characters; the windows are of glass, admirably painted in colours of the most lively hue, yet so transparent as scarcely to impede the light.

The haram, which is surrounded by another wall of amazing height and thickness, is divided into four distinct sets of apartments, adapted to the different hours of the day, and seasons of the year; those calculated for the summer are supplied with fountains, which, throwing the water to a considerable height, it is received again in marble basins; and this agitation of the fluid diffuses a refreshing and agreeable coolness. All the rooms of the haram are painted with birds, insects, and flowers, in those glowing colours which distinguish the Indian paintings on paper. These ornaments are disposed in pannels, which are bordered with gold; and between the pannels small looking-glasses are placed in different figures; the whole executed in a taste which has lately prevailed in Great Britain, under the title of *grotesque*. Some apartments under the ground, and designed for a recess in extreme heats, have been the subjects of much admiration, being curiously contrived to admit air, though they are impervious to the rays of the sun. The eunuchs are lodged in a building near, but not connected with the haram, to which there is only one door of great strength.

Several other cities of Persia contain also palaces and gardens, belonging to the sophi or king; the palace at the city of Katschan, in particular, is said to have a thousand windows and doors. This city, which has been formerly of considerable magnitude, and adorned with handsome buildings, both for public and private use, is situated in a plain, well watered, and abounding not only with the conveniences, but the luxuries of life, in 33 degrees 51 minutes of north latitude, and has even yet a considerable trade with India; but it

is ill supplied with water; which, in warm climates, is an article so essential as not to be dispensed with without great and almost insufferable inconvenience.

The city of Reshid, the capital of the province of Ghilan, is also large and populous, the markets cheap and plentiful, and the surrounding country fertile; but the houses are low and meanly built, and it is not remarkable for any public buildings, or other curiosities worth particular notice.

The city of Darbent, in the 51st degree of east longitude, and in 41 degrees 20 minutes north latitude, is surrounded by walls of immense thickness, which are constructed of artificial stone, being a composition of the shells of mussels and other fish of the like kind, and a peculiar sort of free-stone ground to powder; and which, together with a castle of the same materials, are supposed to have been built by Alexander the Great; an opinion which seems to be well supported by the durability of this cemented matter, which is apparently harder than marble.

No monarchy can be more absolute than that of Persia, nor is there a prince on earth whose power is so completely despotic as the established sovereign of this country. The lives and properties of his subjects are dependant on his will, and he frequently disposes of both, to gratify the most wanton caprice, or indulge the most absurd inclination, without regarding the dictates of reason, the impressions of humanity, or the suggestions of common prudence; in spite of all which, those whose long services and approved fidelity have entitled them to gratitude and favour, are frequently sacrificed to the effects of intemperance, or the frenzy of uncontrolled passion; and so implicitly are all the commands of this prince obeyed, that orders so unnatural, as even to exceed the conceived limits of inhumanity itself, such as making his subjects become the executioners of their dearest relatives, have been often complied with, and that too without the smallest hesitation; a submission in which the Mahometans of all nations are instructed by their religion, and in which they are confirmed by the force of custom and unvaried conformity from generation to generation.

Yet they contend, that if the commands of their sovereign militate against any express law of their prophet, their obedience is necessarily dispensed with; and in confirmation of this doctrine, a story is related of an officer of rank at the Persian court, who being ordered by his prince to drink wine with him, refused to comply; and alledged as an excuse, that having made a pilgrimage to Mecca, he could not taste wine without a violation of the sacred laws of Mahomet; and when the prince again enforced his authority, bidding him drink in obedience to his commands, as thousands in the same situation had done before, and on his repeated refusal, threatened him with immediate death, and directed the attendants to force the wine into his mouth; the Persian noble resisted the violence, and calmly told the tyrant, he was welcome to his life, over which he had undoubted authority, but that his religion was his own, which he valued much more than his life, and would preserve inviolate the one at the expence of the other; a resolution which, though it occasioned his immediate dismissal from his employments, had such an effect on his oppressor, that he recalled him, and not only restored him to his favour, but loaded him with additional

tional honours and emoluments; a conduct which rescues the memory of this brutal despot from a small portion of the infamy which attends such acts of savage cruelty.

Nor is this species of tyranny executed only on those who are attendant on the royal person; the governors of distant cities and provinces often feel the effects of this despotism, and are sacrificed without form of trial, or pretence of reason, to the vengeance, or insatiable avarice of this vicegerent of hell. On these occasions, a royal vest is usually dispatched by some of the messengers commonly employed for such purposes, and which being considered as a proof of approbation and favour, on an intimation given of its approach, is generally met on the road by the person to whom it is addressed; who sometimes finds it accompanied by an order for instant execution, to which he submits without a murmur, and the bearer of the fatal message returns to the capital with the unfortunate officer's head, as a proof of his having performed his bloody commission.

Travellers relate a horrid instance of the depravity to which the human mind may be debased by being accustomed to such scenes of barbarity, in a wretched son of a Persian grandee; who, in compliance with the inhuman commands of one of those tyrants, first cut off the ears, and then the nose of his own father; and when the latter solicited immediate death, as a relief from the accumulated miseries of mutilation, and the horrors of beholding the unnatural perpetrator, and obtained the indulgence he required; on being offered by the cruel prince his father's fortunes, if he would conclude the tragedy, and dispatch his unfortunate parent, the villainous parricide instantly drew his sabre, and at a single blow severed his head from his body, and without remorse deprived of life the ill-fated author of his own existence.

A modern traveller has furnished many other instances of savage cruelty in which these scourges of the human race indulge themselves at the expence of every principle of humanity, and to the eternal disgrace and dishonour of royal authority; which, instead of being exerted in acts of oppression and tyranny, ought ever to be extended in the defence of injured innocence, in bestowing due rewards on the virtuous, and consigning to punishment the wicked and unworthy. To confer happiness on others, is the only prerogative which stamps a value on a crown, and he who wears it to these noble purposes, is indeed the delegate of Heaven, the worthy representative of the King of kings; whilst he who employs his power in violating the sacred trust committed to him, and tramples on those laws moral and divine which he is peculiarly appointed to execute in justice and mercy, becomes an instrument of vengeance in the hands of the Almighty; and, as a chastisement for his own misdeeds, is appointed to punish the sins of an offending people.

Happy Britain, thrice happy isle! the execution of whose laws, mild and equal in themselves, is committed to a monarch the friend and father of his people; who, having no inordinate passions to gratify, no wanton caprices to indulge, no conceived injuries to revenge, knows no offence against his own person, and punishes with the tenderest hand those committed against the society which he is bound to protect: to such a king obedience becomes as much our inclination as it is our duty; nor is it paid as an exaction of power, but a tribute of gratitude!

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We shall not disgust our readers with recounting many of those instances of Persian barbarity which have been recounted by the ingenious writer whose works we have had frequent occasions to quote in our accounts of this country: but we have selected one which combines with the cruelty, such a degree of policy, as to render it worthy of notice, though by no means of imitation; since no advantage can justify an act founded in iniquity, and perpetrated in defiance of justice, mercy, and humanity.

Nadir Shah, the usurping king or sophi of Persia, having imposed a most exorbitant tax on one of the provinces, appointed one of his military commanders governor of it, with orders to collect the whole of this unusual burden within six months: at the expiration of this time he was summoned to the camp, and called on to produce the sum required; but he had only gathered half the expected amount. When this deficiency was reported to the shah, he ordered the governor into his presence, and abused him in the grossest terms. It was in vain that he urged the incapacity of the people he had been appointed to govern, to raise so enormous a sum in so short a space of time; he was told that he had embezzled the money he had failed to produce, and was condemned to be instantly bastinadoed to death; a sentence which was immediately put in execution, and the effects of the unfortunate commander confiscated to answer the supposed default; but even the value of these fell very considerably short of the sum required to be compleated. Of all his property, one dog only remained undisposed of; and this faithful attendant of an unfortunate master was at the shah's direction brought into his presence; and, notwithstanding the tyrant observed, that he appeared to have an honefter countenance than his master, yet did this human brute direct that he should be led through the camp from tent to tent of the principal officers, and bastinadoed at the door of each; and that he at whose tent the devoted animal expired, should immediately make up the deficiency: this barbarous act of policy soon produced the desired effect; the several commanders to whom he was presented, paid for his removal with such considerable sums, that the whole of the shah's demand was suddenly raised. We feel ourselves disappointed in not being warranted to say, that by this means also the poor animal was rescued from the cruelty to which he was doomed, as we cannot help being interested in the fate of a beast destined to groan under the merciless hand of tyranny directed by avarice.

The common title of the king or reigning prince of Persia is shah; a word which signifies disposer of kingdoms, and denoting an extraordinary degree of power, is the most agreeable appellation that can be conveyed to the ear of a despotic monarch; he takes occasionally the titles of sultan, or emperor, and khan, which latter is given to him as the sovereign of a part of Tartary. The royal arms of Persia are a lion couchant, turning his head to observe the sun, which rises over the back of the beast. But the shah of Persia uses no seal to such public acts as are committed to writing; the stile of such writings is truly pompous, and they usually begin with "This is an act given and granted" "by the shah of Persia, &c. who the whole universe obeys," or some such arrogant expression.

Nor is this sounding language confined to the acts of the shah himself; when he is petitioned by his subjects, he is flattered with epithets to which the consummate of human greatness

greatness is unequal; he is by his servile dependents called the fountain of power, of majesty, and of glory; rival of the sun; chosen substitute of the Most High; guardian, protector, and supreme head of the only true and pure religion; shadow of Omnipotence; father of victory; comptroller of the revolutions of the universe; and only sovereign of the faithful. In their personal addresses to him, he is stiled lieutenant of the Most Holy, and dispenser of his favour and grace to the inhabitants of the earth.

According to the laws of Persia, the crown is hereditary in the male line, females being excluded from the enjoyment of it in immediate succession, though the descendants of daughters are admitted to reign, in default of issue from the male line: but the uncertain tenure of the Persian throne, and the frequent revolutions which happen in that country, have introduced the barbarous policy of putting out the eyes of all the males of the royal family in possible succession, whether of the male or female line; a measure pursued by the reigning prince, to add to the stability of his own seat, by rendering the choice of a successor difficult; those who labour under any personal defects, blindness in particular, being prohibited from mounting the throne; and, when none of the blood-royal can be found to fill it, it is not unnatural to conceive that jealousy will interpose to prevent a vacancy which every individual of consequence about the court is apt to think himself alone qualified to supply.

Nor are the immediate issue of the king himself always exempted from this horrid fate; if the eldest son is apprehended to be of a more active disposition than the younger branches, his superior genius occasions the sacrifice of his sight, and he is left to languish through life in the miserable enjoyment of the sensual pleasures of the haram: the Persians, contrary to the Turkish custom, permitting the wretched victim to live, when he is no longer in a capacity to disturb the dreams of ambition.

The manner in which these unfortunately-born infants were formerly deprived of their sight, was by holding an instrument of red-hot iron so near the eye as to scorch the exterior covering of that organ, and render it impervious to the rays of light; but, by the more modern improvements in cruelty, the very eye-balls themselves are scooped out of the sockets by the merciless instruments of the royal vengeance.

But if the first-born of the king escapes this dreadful fate, or whichever of his offspring is permitted to be considered as heir-apparent to the throne, he is confined to the haram from his birth, where he receives the slender education which the eunuchs, his only instructors, are capable of giving him; and as soon as he arrives at manhood, is supplied with concubines and necessary attendants, and spends his time in unmanly dissipation and amusements, till at the death or deposition of his father he is called to the throne, so totally ignorant of the affairs of state, that he becomes a mere instrument in the hands of a cabal, who have perhaps opened his way to the crown by the sacrifice of his predecessor, and mean to consign him to the same fate the moment he is discovered to possess wisdom or spirit enough to thwart the measures or oppose the wishes of these ministers. All the princes of the royal family are called mirza, a title which is constantly added to the name conferred on them at their births.

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The female offspring of the throne are usually married, at a proper age, to some men of high preferment in the church; they seldom permit them to become the wives of officers, civil or military, as is usually the case in Turkey, under an apprehension that such an alliance might inspire them with ideas of ambition inconsistent with the safety of the reigning prince. The children of these marriages are sometimes suffered to enjoy the blessed privilege of sight, when there are several sons of the reigning prince who stand between them and the throne: but, as hath been already observed, they are more commonly doomed to share in the wretchedness of those who have the misfortune to be royally born, or to have descended from a race of kings.

The royal haram of Persia is filled by females of three different ranks: the first are the female issue of the prince, who are generally confined here for life, or till proper husbands are provided for them; these princesses have a separate apartment allotted to them, and eunuchs and other attendants, who have no connection with the other inhabitants of the seraglio. The second set of ladies are those who have brought the shah children, and who are entitled to distinct and considerable privileges; and the third class are those young and beautiful girls who are destined to the royal pleasure, but have not been called to his arms: and over both these last classes the mother of the reigning prince generally assumes an uncontrolled authority; and, by intriguing with this powerful governess, the ladies of the haram are sometimes provided with husbands among the nobility, who are frequently desirous of procuring wives who may promote their interest at court, a motive which also induces the husband to treat a wife thus obtained with such uncommon indulgence, that the unnoticed damsels in the seraglio are happy to be disposed of in this way; a favour which is however seldom or ever extended to those who have proved with child from the royal embraces, though very often to those who have been enjoyed by him to satiety, but have not been prolific. On the death of the king, all those who have enjoyed the distinguished honour of becoming mothers, are shut up for life in a part of the haram remote from it's other inhabitants, and are never visited by the imperial successor.

But the inhabitants of the haram who are most numerous, are those beautiful girls who are collected among all ranks of people in the various provinces of the kingdom of Persia, where most parents are so ambitious of the honour, and covetous of the advantages, which may be derived from such a connection with royalty, that they readily sacrifice their daughters to the hopes of splendor and gain, both which in large proportions fall to the share of her relatives who has the good fortune to be peculiarly pleasing to the monarch. Besides these, Georgia and Circassia supply the Persian haram with girls who are either purchased or stolen from parents of inferior rank, but who frequently surpass in beauty the higher born daughters of the Persian grandees.

We shall not impose upon our readers the fabulous accounts of the intrigues and cabals of the haram, and the various arts employed by it's fair inhabitants to captivate the heart of this sovereign lord and master; of these intrigues, or of the employments of these sequestered females, we apprehend no authentic accounts can be obtained, and we do not hold ourselves at liberty to obtrude on the public the conceits of our own imagination, or the relations of others which appear to be no better founded.

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The haram is guarded by white and black eunuchs, the former of whom attend the gates and avenues, and the latter are admitted to carry letters and messages from the shah to the ladies, or to and from each other; but the more immediate attendants of these females are women slaves, great numbers of whom are employed in the haram, under the direction of certain matrons of approved discretion.

In these and other offices about the royal palaces, not less than three or four thousand eunuchs are usually employed, and a proportionable number are generally entertained in the houses of men of rank and fortune, and serve not only as guardians of female virtue, but as spies on the other domestics; offices for which they are said to be peculiarly qualified, by the ill nature, treachery, and cruelty of their dispositions; a depravity for which those are accountable, who for base purposes degrade human nature, and deprive their unhappy offspring of the rights of man. This detested operation is performed when the miserable victims are from seven to ten years of age; before and after that period it is so dangerous, that few who undergo it survive.

Of the Persian laws no certain accounts can be obtained, at least of the present state of them; those which are most to be depended on, relate to the administration of justice, previous to the usurpation of Nadir Shah; and probably the affairs of Persia are at this time so far settled, as to admit of a restoration of this part of the government, on which the safety of the state and the happiness of the people so very materially depends.

In speaking of the Turkish laws, we have already remarked, that wherever the doctrines of Mahomet prevail, the powers of governing the church, and the execution of the laws, reside in the same persons; but though the Persian ecclesiastics claim to themselves the sole powers of judgment, and leave the civil magistrate only the right of executing their decrees, yet these latter, far from submitting to this doctrine, have arrogated to themselves so large a portion of both of these powers, as to leave the churchmen a very small share in the administration of public justice, at least in the capital, though they are still left in possession of their ecclesiastical jurisdictions, as will be hereafter explained.

In times of war, and when the camp is the court of Persia, the judges both ecclesiastical and civil attend: and they have also a military judge who determines such disputes as concern that branch of government, the officers in that department generally refusing to submit to any other; nor will the governors of provinces, or others in high authority, commonly yield to any tribunal; they act in their governments as despotically as the prince on the throne, till they are called by him to a severe account, and punished for their misdoings by the bow-string; or, if they escape death, they seldom come off without the loss of their ears, having their nostrils slit, being beaten on the back till they are more than half dead, or bastinadoed on the soles of their feet till their nails drop off.

The principal code of laws in use among the Persians is the Koran; from hence all their rules and maxims are drawn; and, as they have few other books on religious subjects, and none on that of law, they are not puzzled with a multiplicity of contradictory authorities: indeed, when the prince, or those he has invested with authority, sit in judgment, books of any kind are but little regarded; their own opinions or inclinations, however capricious, being the only code they consult. And in all cases where Christians are concerned, this

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is a happy circumstance, as the law of the prophet Mahomet contains so many precepts of severity against the disciples of Christ, that unless the monarch possessed a dispensing power, or the priests and other judges were disposed to relax considerably from the rigid letter of the law, which indeed is the case at present, it would be impossible for the professors of the faith last-mentioned to exist, in a country where they are not only subject to be harrassed and plundered under the sanction of the law, but the followers of Mahomet are incited to persecute them as an act of religion.

The jurisdiction of the spiritual and temporal courts differs so widely, that there is but little danger of any disputes arising between them; and indeed those who preside in the former are so sensible that the judges in the latter would in any such difference be supported and protected by the crown, that they generally take care to steer clear of any misunderstanding. To the ecclesiastical courts are left the determination of suits concerning deeds, contracts, descents, successions to estates, marriages, divorces, and matters of the like kind. The civil magistrates are confined generally to the discussion of criminal matters, and judging those plain cases where proof is made from the mouths of witnesses, and where no writing comes in question: and their courts always proceed in a summary way, and finish the business in hand at one hearing; whereas the judges of the former, in conformity to the usage of their brethren of the long robe in Europe, conduct matters more slowly, and with due solemnity postpone the conclusion from day to day; which no doubt adds to their own dignity, though it is attended with some inconvenience and great additional expence to the unfortunate suitors. But it seems unluckily to be a maxim among the lawyers of most countries, that the interest of the client is the last object to be regarded; in preference to which, an adherence to the strict letter of the law, however absurdly or equivocally penned, or however oppressively it may operate in some instances, and the personal advantage of the ministers of the law, which depends in a great measure on this blind obedience to it, are in the first place to be considered.

The debtor is surrendered to the mercy of his creditor, who may treat him with any cruelty he pleases, short of killing or maiming; his whole estate and effects are also at the same time delivered to the creditors, and as his wives and children are considered as part of his property, they are all liable to be sold, and even the debtor himself, if all the rest falls short of satisfying the debt: but as the Mahometans are in general highly ambitious of being considered as charitable and benevolent, they seldom proceed with all the severity which the law admits, but content themselves with holding the debtor in captivity till they have obtained from him the best terms his situation will admit, and then release him, and restore to him his women and family.

Wherever living witnesses can be brought to prove a fact, they are always to be sworn and examined in open court: if no witnesses can be found, the defendant is allowed to purge himself and deny the fact on oath; and when an oath is to be administered either to witness or party, the Koran is ordered to be brought, and being produced in a clean napkin, the whole court rise, and the judge taking the book in both his hands, touches his lips and forehead with it, after which he opens it, and presenting it to the person intended to be sworn, he lays his hand upon it, touches it with his lips, and applies it to his forehead, declaring

declaring at the same time that he will speak the whole truth; Christians and Jews are sworn upon the books which respectively contain their faith, the former on the evangelists, and the latter on the books of their prophets; and the oath is always administered to persons of these persuasions by priests of their own religion: the Mahometans will not swear those of other religions on the Alcoran, because they conceive that the touch of an unbeliever would defile that sacred book; and they will not themselves administer an oath on either of the Testaments, because they dissent from the belief and doctrines contained in them.

By the Persian laws, no lapse of time is an obstacle to the recovery of property; a man may claim his right at any time of his life, or his descendants if he has omitted to do it; nor is any man precluded by his own deed, if he can shew that any fraud or imposition was used in obtaining it, or that the matter in question was transacted without a due and proper consideration.

The forms of proceeding in the civil courts are simple. The person who conceives himself aggrieved procures a petition to be drawn, representing a state of the case; this being presented to the judge, he reads it attentively; and if he is of opinion that the complaint is well founded, he orders the defendant to attend, by a note in the margin of the petition, and sends an officer with the petition and order to bring him immediately into his presence. At the time appointed for hearing the cause, which is always as soon as the party accused can be supposed to have sufficient time for preparing his defence, and collecting his witnesses, both parties are allowed to plead for themselves, unassisted by council: and as men are seldom moderate when interest is at stake, so they are frequently so unreasonably loud and abusive to each other, that the judge is not only obliged to interpose his authority, but sometimes to exercise it in the administration of a few stripes, before he can bring them within the bounds of decency; and when this discipline hath reduced them to better order, and the tale of each hath been heard, and the witnesses on each side are examined, and cross-examined by the opponent, the judge, without loss of time, delivers his opinion, which amounts to a definitive sentence.

But when the ladies are admitted to plead, as is generally the case, and always when they sue for divorces, they are set in a part of the court remote from the audience, and closely veiled, and having no apprehensions of being cudgelled into order, they urge their grievances, which are always of one particular nature, with such energy of sobs and groans, and with such vociferation of argument, that the judge is obliged to determine their causes with more than usual dispatch, to get rid of such troublesome and noisy suitors.

Here are no public courts erected for the administration of justice, but each judge has a hall or divan in his own house or garden, where he has no judicial assistant but a secretary, who is versed in the law, and who always keeps a register of the causes, and records the sentences, and sometimes is called upon by his principal to advise him in difficult cases.

The criminal courts are commonly composed of three persons, the president of the royal divan, the governor of the city, and the nazir or treasurer of the household. And as there are no public prisons for offenders, nor any officers to whose custody they can be committed, they are confined in the house of the judge, before whom they are first examined, till a court can be convened for their trial, which is generally on the day

of their apprehension, or at farthest on the following; and the prisoners are either immediately released, or executed, according to their merits; in the latter case, the servants of the judge, in whose house they have been tried, act as executioners, and receive a reward out of the public revenue for this duty, which is generally performed in any field or other open ground near the place of trial; to which the convict is no sooner conducted, than he is directed to kneel, and repeat the articles of his faith; which consist in believing, that there is but one God, that Mahomet is his prophet, and Ali his friend; and the moment this declaration is pronounced, the executioner, with two motions, one thrusting forward, and the other drawing back his sabre, effectually dispatches the criminal, by dividing his head from his body.

Murderers being convicted of this crime, are not punished by the judges; but they give notice of this event to the relations of the deceased, that they may proceed as they think fit; and, on this occasion, all the friends of the murdered person being convened together, the case is considered, and a determination is generally taken to demand his blood, which is seldom denied, unless the offender can find means to procure his escape by bribes to the servants, which is no uncommon case, or his pardon by the like application to the judges and the representatives of the deceased; and he is delivered by the judge to the relations, with an address expressing the power which the law has given them over the person of the murderer, and an exhortation to them to remember that God is merciful. The servants of the judges are then ordered to follow the directions of these avengers, and conduct him to whatever place they appoint; in his way to which he is followed by his persecutors, and loaded with curses, execrations, and blows; on his arrival at the fatal spot, he is surrendered by his conductors to these incensed attendants, who generally inflict on him the severest tortures they can invent, in which it is said even the women belonging to the deceased will sometimes join, and with their own hands execute vengeance on his devoted person.

Capital offences are sometimes punished by impaling, burying the offender in the earth to the head, and leaving him to perish in that miserable condition; cutting off his limbs at the joints, and suffering him to bleed to death, or throwing him off a precipice or some high building: and tortures are frequently used to extort confession, the most common of which are the bastinado on the soles of the feet.

For other crimes they have different degrees of punishment. House-breakers are sentenced to lose their right-hands, and lesser thieves and pickpockets are branded in the forehead with a red-hot iron; those who counterfeit the current coin of the kingdom, for the first offence forfeit their right-hands, and for the second the offender is tied by his feet to a camel, and his head hanging down to the ground, his belly is cut open, and his bowels drawn out and suffered to fall over his face, and in this condition he is dragged through the streets, an officer going before, and proclaiming aloud the nature of his offence; after a certain progress he is hung by the heels to a gibbet, and this sometimes even before he is dead.

Offences of still less magnitude, such as assaults, abuse of words, or the like, are punished with fines; and in failure of payment, a certain number of blows, proportioned to

to the nature and extent of the offence, are inflicted on the soles of the culprits feet; and the same punishment is usually extended to tradesmen who sell by deficient weights or measures; though these latter are in times of scarcity treated with much more severity, such offences being then generally expiated by the offender's death.

For treason and rebellion, there are no fixed or settled forms of punishment; offenders, or supposed offenders in this way, are at the mercy of the sovereign, whose cruelty and vindictive severity on these occasions, has been described by modern travellers in such scenes of horrid carnage and mutilation, as it would shock the ear of humanity to recapitulate: eyes scooped from the sockets, and pyramids of heads, are subjects too melancholy to afford entertainment to the reader; and if these relations are strictly founded on truth, we can only lament the fatal effects of ambition, and the depravity of human nature.

All the offices of state being immediately at the disposition of the crown, are bestowed on such as can recommend themselves to the royal favour, by gratifying the ambition, flattering the vanity, or ministering to the vices or caprices of the sovereign: and under these circumstances, it cannot be conceived that much regard will be paid either to the rank, qualifications, or virtues of the persons preferred; on the contrary, it frequently happens that the lowest and most profligate among the people are appointed to the government of provinces, whose conduct is generally so atrocious, and their rapacity so insufferable, that either the complaints of the people, or the temptation of the wealth they have accumulated, soon draws upon them the vengeance of the throne, and the forfeiture of their heads brings their treasures into the royal coffers, and makes way for the appointment of a successor, probably as unworthy as the former; when the choice of the shah falls accidentally on a contrary character, and the governor is content to rule with mildness, and gather riches in moderation, so that no murmurs reach the throne, nor any reports of wealth awake its avarice; he is frequently suffered to continue in the undisturbed possession of his office during life: and instances have occurred where it has been continued in his posterity even for generations.

The patents or commissions of the great officers of state, and the governors of provinces, are fairly written on long rolls of paper or vellum, in very large characters, embellished with gilding, and painted flowers and other ornaments: this appointment is generally inclosed in an embroidered purse, and accompanied, as has been before observed, with a rich vest to a civil officer, and with a sabre, the hilt of which is enriched with jewels, or curiously wrought, to a military man.

The first great minister of state is called athemet doulet, and his office answers to that of grand vizir in Turkey: he is actually invested with all the powers of the sovereignty, and on him the welfare of the state depends. If this office happens to fall on a man of abilities and integrity, who executes it with wisdom and justice, the tyranny of the shah is little felt; the minister stands between him and his people; and as from the nature of his education he can himself have little knowledge of public affairs, and the whole government is committed to this officer, few acts of cruelty or severity can be practised by the monarch, whilst he depends for information on a mild and prudent deputy, and acts under his direction.

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But as this office is in general either filled by some arbitrary and capricious nomination of the prince on the throne, without regard to merit or qualification, or is seized by the strongest hand among the generals or governors of provinces, so they are in either case most likely to have recourse to the meanest flattery, and the grossest abuses of the royal ear, in order to keep themselves in employment: and whilst, on the one hand, they deceive their sovereign with delusive accounts of the prosperity of his kingdom and the happiness of his subjects, they are obliged, on the other, to rouse his jealousy with fabricated tales of plots and treasons, which though they have no other existence than in the invention of the informers, produce murder, bloodshed, and the most horrid tragedies.

The next officer in rank is the nazir; or, as he is most commonly called, the nadir. He seems to act in the several capacities of steward, master, and treasurer of the household; and in some instances as secretary of state, for he receives ambassadors from foreign states, and conducts all business with them: he also issues all monies for the expences not only of the household, but of the state in general; yet all his receipts and payments are controuled and checked by other officers; and for making the latter, he is always authorized by warrants from the first minister, and the chancellor or divan begli, who is both a great officer of state and chief magistrate: in the latter capacity he presides over all the courts of justice, chusing in which he thinks fit to sit, and determines all causes in the absence of the sovereign, without appeal; in the former he may be considered as principal financier.

The ichigasi bashi is distinguished by a staff adorned with jewels, which he carries before the king on public occasions: his office is to regulate the household in certain departments; and he always stands by the prince in the divan, or when he gives audience to ambassadors, at which times he also acts as master of the ceremonies.

The place of high chamberlain is generally filled by some particular personal favourite, who is however always a white eunuch. His employment comprehends several others, as they are exercised in the courts of Europe; for he serves the king with bended knee at table, and is the carver and taster of his meat. He is also groom of the stole, and keeper of the royal wardrobe, having the care of the king's garments, and assisting him in dressing. When he is in attendance, he is charged with a box of japan-ware, ornamented with jewels, which contains handkerchiefs and perfumes for the royal use.

There is also a public secretary, through whose office all state acts pass, where they are registered and recorded; the secretary of each distinct province transmits to this officer all public acts which pass within the limits of each particular government, for the consideration of the first minister: and after they have received his approbation, they are registered and rendered authentic.

The master of the horse has the management and inspection of the stables and horses, and rich furniture belonging to the crown: he also appoints inferior officers in these departments, and regulates their conduct. When the king appears on horseback, the master of the horse assists him to mount, and attends at his left-hand.

The great huntsman presides in the care and direction of dogs and hawks; and he is also the provider and keeper of wild beasts for public combats and other spectacles.

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There are several ranks of military officers, besides a general or commander in chief, who is only created at the commencement of a war, and holds his office during the continuance of it: the kurchi basha commands the guards, and other troops which are immediately attendant on the royal person; and the kuller agafi is the general of that military body which is composed of the slaves belonging to the crown.

The governors of provinces are of two denominations, beglerbegs and khans; the former, the number of whom is generally limited to three or four, are invested with sovereign powers; such as those of life and death, disposition of property, and appointment to offices: they have frequently several subordinate governors within their jurisdiction, and are only accountable for their conduct to the throne itself, from whence they are in little danger of reprehension, whilst they maintain a good correspondence with the prime minister; indeed, in times of popular commotions, or upon any change of the ministry, they are sometimes sacrificed to appease the fury of the multitude, to divert the storm from an old minister, or to render a new one acceptable to the people.

The khans, or ordinary governors of provinces, have also very considerable civil and military authorities; they appoint officers to collect, and themselves receive and remit the royal revenues; they preside in the courts of law and justice, and command those troops which are raised and kept within the provinces for their internal defence.

In every province there is also an officer charged with the very important care of the rivers, springs, fountains, water-courses, and aqueducts; and with the distribution of this necessary article of life in equal proportions among the inhabitants: in countries where the extreme heat renders this fluid of such immense value, and where it is also so essential to the purposes of religion, this office may be considered as a high and consequential trust.

In every department of the state, from the throne to the meanest of its ministers, the inferior courts the favour of his superior by bribes and presents: by this mode of application, aided by the grossest flattery, and the meanest adulation, the first officer of the state maintains himself in his employment; and the same arts are exercised in a regular chain of descent to the lowest officer of the revenue. Nor is this mode of solicitation confined to this particular channel; it pervades the current of law and public justice, perverts right, and sets the keen edge of oppression: even foreigners are obliged to comply with the invariable custom of purchasing protection from the great; and merchants who would obtain permission to make sale of their goods in the Persian dominions, must dispose of a part of them in gifts to the beglerbeg or governor, who possesses the power of granting or refusing their requests.

The revenues of the Persian state arise from lands, certain regular exactions by way of taxes or tribute, from confiscated estates of disgraced governors and other public officers, and from free gifts and presents offered for the purpose of obtaining favour or pardon for some offence, or extorted by violence, tyranny, and oppression.

The whole cultivated land of Persia, which perhaps does not amount to a sixth part of the extent, seems to belong to the crown, since every private individual who holds land pays some annual acknowledgment into the royal coffers, and at the end of a certain period of time, which is at least once in a century, the possessors are obliged to make a

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larger payment, to secure a future right for another term; but this payment is generally fixed, and seldom or ever exceeds a year's value.

The demesne lands of the crown are divided into two parts; the revenue of the one is appropriated to the support of the civil list, the payment of the officers of state, the royal guards, and the expences of the household; that of the other part is applied to discharge the salaries of the governors of provinces, their inferior officers, the provincial troops, and such other exigencies as may arise beyond the current expences: after discharging these several claims on it, the overplus is remitted to the treasury of the state; which is also the case when the amount of those rents, which are devoted to the civil list, exceeds the expenditure.

The occupiers of the royal lands, as well as those of individuals, pay their rents in the produce, which is generally fixed at one-third part; so that the king, or other proprietor of land, receives the third part of the corn, the third fleece of wool, and the third of the increase of cattle: but these rents are sometimes compounded, and a certain sum of money taken in lieu of the whole.

But besides the rents or produce of the royal demesnes, the sovereign of Persia draws a vast revenue from the waste or uncultivated lands, which are always understood to belong exclusively to the crown. On these wastes immense quantities of cattle are bred and fed by shepherds and herdsmen, who have no fixed or settled habitation, but living wholly in tents, wander from province to province, and from place to place, in search of fresh pasture, and water for their flocks and herds: these unsettled peasants deliver to officers appointed in each district for that purpose, the seventh of the young of camels, oxen, buffaloes, asses, and goats, and the third horse or mule which is brought forth; and these officers account with the governors of provinces, who generally sell the beasts, and carry the produce to their accounts.

From the water also the shah of Persia derives a considerable income: we have already observed, that officers are appointed to make a regular distribution of it; and these officers are also authorized to collect certain sums from each individual, for the use of it. Those who do not conform to the Mahometan religion, and therefore do not require it for the purpose of religious ablution, pay for each house an annual sum, equal to nine or ten shillings of our money: the followers of Mahomet are more favoured, about twenty-pence sterling being required from those who employ the water in any trade or business, and have a larger quantity allotted to them; and about half the last-mentioned sum is paid by each private house-keeper, who only uses it for household occasions and religious ceremonies.

All mines of metals and minerals within the kingdom of Persia, and all precious stones which are found in these dominions, are the exclusive property of the sovereign; those, however, who chuse to work these mines, or to dig for precious stones, may agree with the crown to render a certain part, either in specie, or of the value.

Persons who are inclined either to build on the royal waste, or to cultivate any part of these lands, may, on paying a certain sum, and agreeing for an annual rent, have a grant for ninety-nine years; and this constitutes another branch of the revenue: besides which, the occupier of these lands contributes considerably to the presents which are frequently sent

sent from the provinces to the Persian court, and which consist of the produce of the country, such as silk, cattle, grain, and fruit; and these presents amount to such vast quantities of these commodities, and are so often repeated, that they extend very far in the maintenance of the king's household: the like offerings are also usually made at stated times to the governors of the provinces; and though they are both received under the specious denomination of free gifts, any neglect in complying with this established custom would produce such a reprehension as would be very little short of a formal demand of them.

The inland duties on goods brought into Persia, or carried from it, are low, being generally paid by the load; the burden of each camel, mule, ox, or ass, being rated at a certain sum, without regard to the nature of the merchandize which compose it: nor are the customs and port duties, the greatest part of which are collected at Gambroon, much more considerable.

But the private revenue of the king is much augmented by new-year's gifts, a custom which prevails universally in the east; and though they seem to have been originally intended as tokens of affection and regard, yet they are by use become a kind of tribute; at least, they may be considered as peace-offerings, to deprecate the wrath, or bespeak the favour of the monarch; and to answer these purposes are generally costly and magnificent, consisting of whatever is most desirable for luxury or use.

Another considerable part of the royal revenue is produced from the confiscation of the estates of real or supposed state offenders; and this is a source from whence the coffers of the prince are frequently replenished, as it seems an invariable maxim to let the royal wrath fall only on such as are worth stripping, and whose rapacity and injustice, as it hath afforded a just cause of complaint, is very properly the occasion of their punishment.

These are the ordinary channels through which the wealth of this country flows into the hands of its sovereign; but there is still a fund more fruitful than all these, and which exists in the absolute and unbounded power of the king and his immediate ministers, and is exercised in such acts of oppression, tyranny, and cruelty, as to spare no man whose fortunes are the objects of attention, however blameless his life or upright his conduct.

A very extraordinary instance of the exertion of this power in squeezing money out of individuals, is recorded by the traveller whose works we have frequently had occasion to mention; and is of so singular a nature, that we apprehend a relation of it will enable our readers to form a competent idea of this arbitrary and despotic government.

During the usurpation of Nadir Shah, his brother, who was governor of one of the provinces, had a lame mule, which he was determined to make the instrument of his avarice: to this end, he asked his groom what price the unserviceable beast would produce; the servant, who suspected the design of the governor by his question, determined to gratify him, and replied, "Two thousand crowns."—"A great deal more," says the crafty owner; "he ought at least to bring ten thousand." And the value being fixed at this sum, the groom, under authority of his master, demanded this price for him, of every citizen and villager in the district, who he knew or believed to be possessed of property. As the nature of this requisition was obvious, every individual to whom he applied, paid a sum of money proportioned to his abilities, to be excused from making the

the purchase, or suffering the bastinado in consequence of a refusal: by this means the ten thousand crowns were speedily raised; and to compleat the villainous extortion, the last person to whom he was offered was compelled to accept the miserable bargain for one hundred and twenty crowns, being somewhat more than the price of a sound mule. Under such exactions, it is not surprizing that the country is depopulated, the lands uncultivated, trade annihilated, and the remaining inhabitants equally wretched in circumstances and dispositions: when a people have brought themselves to submit to the iron hand of tyranny, they imbibe a certain portion of the same spirit; and though abjectly mean in submission to their superiors, hold the rod in severity over their dependants, and enjoy the only happiness of which they are capable, in extending to others the wretchedness of their own situation.

Those who are employed in the collection of the revenue, from the highest to the lowest, fleece without mercy or compunction those from whom they are authorized to demand it: the urgent necessity of the state is generally the plea for their oppression, and indeed a part of their extortions is actually returned to the public coffers; because their offices are generally obtained by assurances of adding to the royal revenue; but the far greater portion of these iniquitous exactions is divided between these oppressors and the favourites at court, on whom they depend for protection against the complaints which sooner or later are carried to the throne, from the wretched subjects of those unjust and fraudulent practices. And this participation generally screens the delinquent from punishment; for the great officers of state so effectually prevent all access to the sovereign, or pervert the truth by such misrepresentation, that the sufferers are for the most part sent away without redress, and exposed to the resentment of their incensed tax-gatherers: or if the causes of complaint are too atrocious to pass wholly unnoticed, the offender receives a hint from his friend in power, to be more circumspect in his future conduct; an intimation which serves only to remind him that his next offence must be expiated by a larger bribe, and he is put to the necessity of framing new plans of oppression, to execute this necessary purpose.

On some occasions, indeed, where the injury complained of is of a public nature, and the inhabitants of the whole province are involved in the consequences of it, a deputation of some hundreds of the sufferers is dispatched to petition the monarch: these surround the palace gates, and with bitter exclamations demand justice, tearing their cloaths, covering their heads with dust, and rending the air with their cries; till the king, alarmed at this unaccustomed application, demands the particulars of their grievances, which are communicated to him in the form of a petition, and being referred to the first minister, he generally affords the complainants some redress, unless the offender happens to be one of his own creatures; in which case, the sovereign is assured that the representations against him were without foundation, and the unfortunate deputies return to their constituents, not only without relief, but with a full assurance that the miseries they have hitherto groaned under will be aggravated to the utmost extent of malice and revenge.

But if the collectors of the royal revenue should so far forget their duty and their interest, as to attempt a fraud against the crown, and should stop or embezzle any part of those duties, tributes, or customs, which ought to pass into the public coffers; this species of
peculation

peculation never passes unpunished: no interest can then divert the storm, but the unfaithful officer loses his head without trial or examination; and the fortunes which he has amassed by this combination of fraud and folly, are confiscated and sold to make good the discovered deficiency, and atone for a much larger, which is in those cases always supposed to have escaped detection.

When any public officer in the provinces, or in particular a governor, is recalled to the capital, (for neither is at liberty to quit his appointment, without express permission) he must not presume to enter the palace, but waiting at the gate till his arrival can be announced to the king, he solicits leave to prostrate himself before the throne: if he obtains this favour, he is tolerably sure of being well received; but if his request is denied, the refusal is generally signified by the executioner, who at the same time demands his head.

As the empire of Persia has for many years past been involved in intestine wars, the metropolis has seldom been the seat of government, but the court has been kept for the most part in the camp; the Persian monarch, or rather usurper, for the time being, depending wholly on the military for his support on the throne, and finding it unsafe to leave his army even for an hour, lest some competitor might, like himself, start up among the officers, and aided by the charms of novelty, and the instability of popular affection, supplant him in his absence, and mount the throne, even in the short interval of an almost momentary vacancy.

The size of the camp must of necessity be proportioned to the number of troops, and the situation and nature of the ground; but it is always marked with a certain degree of regularity. In the center of the front is the ground allotted for the royal encampment, which consists of an avenue of considerable breadth, formed by two rows of tents; those on one side being employed as guard-rooms, and those on the other being appropriated to the business of the chancery and other civil concerns. At some distance beyond this avenue is a pavilion, where the shah usually receives foreign ambassadors, and gives audience to such of his own subjects as he admits to his presence: this pavilion is of an oblong form, and has three supports, on each of which is a gold ball by way of ornament; and to distinguish this tent from the others, the outside covering is of cotton cloth, and it is generally lined with silk, and the floor covered with carpets. The walls or sides of this tent are generally double, with such a space between the two as to admit of the attendants passing round it, when they have occasion to go to the apartments appropriated to waiting-rooms, for such persons as solicit admission to the royal presence, and which are situate at the back part of the pavilion of audience. The pavilion itself is generally left open in front, and in cold weather it is warmed with pans of charcoal; and before this opening, all such officers as have suits to prefer to the throne, or are brought before the prince as delinquents; the former attend to receive permission to make their applications, the latter to await their fates, those being under the guard of proper officers, who prevent their attempting to escape by holding them fast by the arms.

Still farther behind are the shah's eating and sleeping rooms, and other private apartments; these are occasionally lined with pannels of India lacquered-ware, for warmth and privacy:

privacy: into these apartments none but the immediate attendants and the most particular favourites are ever admitted.

Adjoining to these are the tents which compose the haram, and these are subdivided into many small rooms by curtains and other contrivances, so as to separate the ladies from each other, and prevent the monarch from being interrupted in his visits to any of them.

Almost all the extremities of the ground devoted to the king, is occupied by small tents filled with eunuchs and female slaves, and the whole is sometimes surrounded with a kind of net-work fence, without which and at every avenue guards are placed, who punish with great severity even accidental attempts to penetrate into the royal encampment.

On each side the shah's tents, and towards the front of the line of encampment, the tents of the ministers and great officers of state are usually pitched, that they may be ready to attend the royal call in case their advice or assistance should be wanted; among these the generalissimo, or military officer who commands immediately under the sovereign, is always honoured with the nearest spot on the left-hand.

The tents of those officers, and all the Persians of distinction, are also covered with cotton cloth, which is glazed with some particular kind of lacquer, through which the water does not penetrate; these tents are also in general of oblong forms, though they sometimes differ in this particular, and they are supported by two or three poles according to their size; the lining is either of cotton, woollen, or silk, according to the different seasons of the year; and the floor is sometimes covered with a carpet, and sometimes a floor-cloth of British manufactory. Round the sides of the tents are cushions, raised above the earth, which serve as seats and beds; and those who are disposed to elegancy, adorn their tents with paintings in the Indian manner, needle-work of flowers, figures of birds and animals, and other decorations of the like kind. These tents are in general divided into two parts by a curtain, and the back part devoted to the females; though sometimes the great men have distinct tents for their haram, which are surrounded by a high fence of cotton-cloth, to prevent the impertinence of curious intruders.

On the right of the royal square or division of the camp two imperial standards are raised, the one striped with blue, yellow, and red; the other with blue, white, and red: these are wholly unadorned either with painting, gilding, or embroidery, but they are of immense size; and in order to render it difficult for an enemy to carry them off, so heavy that twelve men can hardly move them.

As the grand Persian camp is seldom removed, or at least not suddenly, a regular market is established for the supply of the troops with provisions and other necessities; this market is composed of several rows or streets of tents, some of which are occupied by cooks, bakers, and other dealers in provisions, and others by tradesmen of many different kinds: those who vend flour or rice are generally agents for some of the principal officers, who having many more camels and servants than are necessary for common use, employ them in bringing these commodities to the camp, where they are disposed of at such prices as the officers think fit to impose, as they interpose their authority or interest to prevent the sale of these necessary articles by any other persons than their own particular instruments.

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When the camp is intended to be moved, one of the royal standards is previously taken down, and erected on the spot where the new camp is intended to be formed, being carried thither under a guard, and accompanied by another set of tents belonging to the shah and his great officers, which are pitched and ready for their reception before those in the former encampment are taken down; those being left standing till all the tents of the army are struck, and the shah sometimes remaining in them an hour or two after all the troops have marched; notwithstanding which, he generally rides so expeditiously as to join them before they reach the destined ground, though he is encumbered with fifty or sixty women, and as many eunuchs, who on these occasions always keep near his person: the monarch is preceded by a number of running footmen and other harbingers, who warn all other travellers to get out of the way, and enforce these commands with such exertions of authority, as frequently prove fatal to those who are either so unfortunate or imprudent as not to obey this summons on the first notice.

On these journeys the ladies are generally mounted on white horses, which they besetride like men, like whom they also wear great coats, but are distinguished from them by linen veils, which effectually cover their faces; the sick females, and the women slaves or attendants, are conveyed in such machines as we have already described in a former part of this work, hung on each side a camel, and covered with scarlet or crimson cloth; in which manner also the whole haram is conveyed from place to place when the shah himself does not accompany their removal. The wives and concubines of inferior persons are mounted on camels, horses, or mules, but are covered from head to foot with white veils.

The horse furniture of the shah is described to be of such immense value, as almost to exceed belief; travellers have mentioned four sets, one enriched with pearls, another with rubies, a third with emeralds, and the fourth with diamonds, all of them of an astonishing size, and many of them as large as pigeons eggs; but the lustre of these jewels is obscured by the barbarous taste in which they are set, the workmanship being so execrably clumsy, as to bury one half the stones in the surrounding metals; nor are they disposed in such order, or mixed with such art, as to exhibit their beauties to advantage.

Nor is this superb furniture confined to the sovereign only, all the officers of rank are proportionably expensive, their bridles, saddles, arms, and accoutrements, being all ornamented with plates, chains, and studs of gold or silver; a fashion which is encouraged and countenanced by the prince, perhaps from motives of policy, and to have as much of the riches of his subjects as possible immediately within his reach.

It is not easy to describe the military establishment of this country, a militia always remaining within the provinces we have already mentioned; the other troops are cavalry of two kinds, amounting together to about thirty thousand, the greater part of which are composed of foreigners and their descendants, and the remainder consist of renegadoes from Georgia, and slaves of different nations: the infantry, to the amount of about fifty thousand men, are recruited among the peasantry in the different provinces of the kingdom; but the numbers both of horse and foot are altogether uncertain, and depend on the exigencies of the state, either on account of foreign wars or intestine commotions; indeed, when various competitors contend for the throne, different armies are kept on foot, by the several parties, and

and as all the inhabitants, either from force or inclination, declare themselves abettors of the one cause or the other, so they generally take arms and follow the fortunes of their leader, and few are left disengaged from the service, but such as are disqualified for it by extreme youth, age, or infirmities.

But these armies are generally divided into many different detachments, it being unusual for them to fight pitched battles; unencumbered with baggage or heavy artillery, they make rapid marches, and attack their enemies with incredible fury, at a time when they are in perfect security, and suppose their opponents at a very remote distance. Nor do they neglect to harass their foes by intercepting their provisions, laying waste the country, and turning the courses of rivers, so that whole armies sometimes perish for want of necessary supplies of water: even to this day, the Persians are said to use the bow, and exercise this dangerous weapon with such dexterity, as to cover their flight from pursuit, and annoy their followers with fatal showers of arrows, whilst they are securing their retreat into some desert or mountainous country, to which they sometimes decoy their pursuers, and having gained the advantage of ground and situation, turn on them, and revenge the disgrace of their repulse.

The arms of the foot-soldiers are generally a musquet and sabre, but many of the former have only match-locks; and the barrels of most of them are so ill made as to burst if they are loaded too quickly; the horse are armed with bows and arrows, or pistols and long sabres, though some of the latter troops have a battle-axe instead of the bow; they are in general very ill disciplined, being only practised in discharging their arrows or balls at marks, in which they are extremely dexterous: when they shoot for a prize, they are very accurate in loading their firelocks, weighing their powder, and fitting the ball to the bore with the utmost exactness; but in action they load without this attention, and charging without any regular order, fire at random, either singly or in bodies, as accident directs.

The pay of the military is considerable, that of a private foot-soldier amounting to eight or nine crowns a month, with a certain small allowance of provision; but as they are chiefly in camp where the living is very expensive, are obliged to purchase their cloathing of the shah or his officers; and are over and above compelled, each of them, to maintain some orphan boy, the son of a foreigner or slave, who is to act as a servant during the master's life, and at his death to supply his place as a soldier; the whole of their emoluments would be insufficient for their support, if they were not now and then assisted by a little plunder, and living at free quarters when they are detached in small parties to pursue or harass an enemy.

To render the incursions of neighbouring enemies less probable, the Persians always lay waste the borders of those provinces which adjoin the country with which they are at war, leaving no subsistence for man or beast: the effects of the inhabitants of these borders are on such occasions either removed farther into the province, or buried in the earth, with such private marks as are undiscoverable by an enemy, but easily known by those who place them; they then encamp in distinct bodies near the extremities of the depopulated country; and if, notwithstanding these precautions, their foes should advance, and in spite of all their endeavours to impede their progress by frequent and unexpected attacks, should threaten to penetrate

penetrate into the still inhabited part, they practise the same methods of rendering it incommodious, destroying every production of the earth, and driving before them the inhabitants and their effects into the interior parts of the kingdom. Nor are these measures, so destructive to the invaders, attended with such fatal consequences to the peasants as might be apprehended; for being mostly shepherds and herdsmen, the place of their existence is indifferent to them, so as they can find pasture for their flocks and herds; and the few settled inhabitants who have accustomed themselves to cultivate the ground, are generally reimbursed for the suspension of their labour, and the loss of the fruits of it, by the spoils and remains of the retreating army, who no sooner depart than the routed villagers return to their former places of settlement, rebuild their houses, and in a very short time the face of the country reassumes its accustomed appearance.

The established religion of the Persians is that of Mahomet, but they differ in some points of faith from the Turks; to the other articles of the Mahometan creed, they add that, 'Ali is the friend of God:' this favourite of the Persians was, as has already been observed, the nephew and son-in-law of the prophet; and having explained some passages in the Koran differently from Omar, his doctrines were embraced by the Persians, who hold the Turks and other followers of Omar in great contempt and hatred.

They acknowledge that the law of Moses was the great guide to the service of God before the birth of Christ, who they also admit to have been a prophet from Heaven, but assert that his mission was superseded by that of Mahomet, and that the gospels now extant are spurious works; a book which had been written by Christ himself, and which contained a perfect account of the religion he taught, being taken to Heaven by the angel Gabriel, and exchanged for the Koran, which was delivered to Mahomet, to be by him promulgated as the only true code of divine laws and precepts. The Persians deny the crucifixion of Christ, and contend that as our blessed Saviour was carrying his cross to the place of execution, he was exchanged by the Almighty power for Judas, his betrayer; who being transformed to his likeness, suffered death in his stead, whilst he himself was translated to the regions of glory.

Their history of the creation seems to be borrowed from the book of Genesis, but is so blended with fable, metaphor, and allegory, as to have lost that beautiful simplicity which in the writings of Moses is so eminently conspicuous; but the Persians insist that the souls of all mankind were created long before the existence of the world, and have remained ready to animate such bodies as the Almighty should direct them to enter: and this opinion accounts for the prevalence of the doctrine of transmigration of souls.

Their accounts of the rebellion in Heaven are somewhat more rational than those of the Turks; they say, that on the first disobedience of the evil spirits, they were subdued by the good, and brought captives to Heaven, from whence they had fled, and where this offence was pardoned; but that when God had created man, they disobeyed a second time, and were then abandoned by the Almighty, and cast from Heaven into those regions which became a hell or place of torment, from their own reflections, and the despair of ever regaining their lost happiness. They describe the composition of angels, both good and evil, as a mixture of light and fire; and allowing in this way a distinction of soul and body, they argue that the

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latter, though it is aerial, may be so condensed as to become visible; a species of philosophy which seems much more reconcileable to faith than to reason.

Their attachment to the memory of Ali is carried so far, that some of the most enthusiastic among the Persians pretend that he did not die, but was translated from earth to heaven, where he remains, till by the Almighty dispensation he shall at a certain time return to this terrestrial globe, and extend his doctrines to every part of it.

As the Turks proclaim their hours of prayer from their steeples, so the Persian priests or inferior officers do the like from the tops of the mosques, sometimes only singly, but on the sabbath or other festivals, ten or a dozen voices unite in this publication; and keeping exact time in these vociferations, they are heard at an almost incredible distance.

The calls to prayer are nearly in the same forms of words as are used on like occasions in Turkey, only that they add to the name of Mahomet that of Ali, and exhort the hearers to perform that duty, which Mahomet and Ali, the most perfect of created beings, have commanded: and they generally close this exhortation with some passages from the Koran, and a severe curse against Omar.

The Persians entertain a belief that the happiness of departed souls may be increased by the prayers and supplications of the living, yet they do not admit of any mediation; nor do they ever apply to their prophet Mahomet, or to Ali his friend, for their intercessions with the Supreme Being, being of opinion that their solicitations would be so far from reaching them, that they are kept in profound ignorance of what passes on earth; only that God, on some particular occasions, communicates to them such intelligence of the proceedings in this world, as may afford them satisfaction, and confer on them additional happiness.

They are still more exact than most other Mahometans in their preparations for acts of devotion, taking great care to divest themselves of all exterior ornaments, and to lay aside every thing which might be supposed to inspire them with the smallest degree of pride, such as their purses, seals, rings, sabres, knives, and other weapons; they also on such occasions forbear to wear the fur or skin of any beast which is deemed unclean by the law of their prophet; and they not only wash before they pray, but purify themselves by combing the hair of their beards, and adjusting their dresses; and for these purposes they carry their combs and a small looking-glass in a little piece of carpeting, which also contains the beads with which they count their prayers, and a small quantity of clay, on a bit of which, about the size of a crown piece, they place their foreheads when they prostrate themselves to the earth.

They have a particular guard on themselves never to mention the name of God but upon sacred occasions; a regulation well worthy the imitation of Christians, many of whom are too apt to use it profanely, and most too lightly.

Besides the fasts, which the Persians observe as strictly as other Mahometans, they have also certain religious festivals, particularly one in remembrance of Abraham's intended sacrifice of his son Isaac; and another commemorating the martyrdom of Hossein and Hassein, two of their imams, or priests; the former is celebrated by killing a goat or sheep in some retired place, distant from the city, at day-break, and distributing the flesh among the poor; of the latter we shall speak hereafter.

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There is also in most great towns, and in camps, when they are considerable, an annual sacrifice of a camel, which at Ispahan is usually performed in the following manner.

A number of people having assembled at the gates of the royal palace on the first day of the month of Zilhah, the day dedicated to the commencement of this ceremony, one of the king's camels is brought out to them, which they immediately dress with ribbands and garlands of flowers; and the beast being preceded by a band of music, is led through the principal streets of the city, a great concourse of people following it, and joining in loud expressions of satisfaction: at every great man's door they stop, and receive a contribution in money, or are entertained with provisions and liquors; and if, for the gratification of the ladies curiosity, he is taken into the house, and shewn in the haram, his attendants are rewarded with an addition to the accustomed bounty; and this procession is repeated every day till the 10th of the month, when the sacrifice is to be made.

On this day the devoted camel is brought to a field near the city, which is appropriated to this use, and where the king sometimes appears in person, attended by his great officers and courtiers, all richly dressed and ornamented with their choicest jewels, and whatever may add to the splendor of the ceremony: here the poor beast is compelled to lie on his belly, in which posture he is secured by ropes, the king and his train standing on one side, and a number of priests on the other, whilst one of the latter first inflicts a wound on the camel's shoulder, and another severs his head from his body with a sabre, and presents it to the sovereign, the body being divided into as many parts as there are districts or wards in the city or town where the sacrifice is made; the several portions are carried off with great rejoicing by the inhabitants of the districts, and conveyed to the houses of the several persons, one in each ward, who are entitled to the privilege of receiving and distributing the sacred flesh; for which purpose feasts are made by the heads of these families, the provisions for which are furnished by the contributions of the other inhabitants, who in return receive small morsels of the holy camel, which was sacrificed the preceding year, and which is always preserved in salt till the new sacrifice takes place. Those who assist at the sacrifice partake of the feast, and are also gratified with little pieces of the precious viand, which they subdivide among their friends and acquaintance; such as can obtain a taste of it promising themselves numerous blessings, and unusual prosperity, in the succeeding year.

The festival celebrated in commemoration of the deaths or martyrdoms of Hossein and Hasein, also lasts ten days: the accounts the Persians give of these patriarchs are, that the former fighting with the caliph of Damascus, who contended for the empire, was defeated in battle, and obliged to fly into a desert near Babylon, where his pursuers overtook him, and he fell covered with wounds, and endeavouring to secure the retreat of his broken army. Hasein they describe as a brother of Hossein, who was slain in the same war.

During this festival, or fast, (for it is rather a season of solemnity than mirth) those who keep it with the strictness enjoined by the priests, neither bathe nor shave their beards; they cautiously avoid setting out on a journey, or engaging in any matter of consequence; no sound of musical instrument is heard in the streets, and elderly persons and devotees appear with their cloaths rent, their faces blacked, and with all the marks of horror in their

their countenances, crowds of people patrol the streets from sun-rise to sun-set, some half naked, some stained with blood, and some covered with armour, brandishing naked sabres, and exhibiting signs of distraction: others affect to be ready to drop with faintness, and with all the appearance of anguish and distress, repeat the names of Hossein and Hassein in frantic exclamation; and hang their tongues out of their mouths in token of that extremity of thirst which they say the former of these patriarchs experienced in the desert. If they meet an unbeliever in the street, they utter a curse against Omar, which the other must repeat, or he will hardly escape being ill-treated; altars are erected at the corners of the streets, and stages inclosed with rails, on which are exposed various arms and instruments of war; in the night the streets are illuminated, and preachers in different places recount the life and actions of Hossein from his birth to his death, at the mention of which they utter bitter lamentations, and fall into such paroxysms of grief, as if the tragedy they commemorate was then acting before their eyes. Towards the close of the festival, their discourses generally turn on the piety and resignation of Hossein; to exemplify which they relate, that legions of angels attended him, and offered to support and assist him; and that one of these beneficent spirits, in the figure of a hermit, brought him a cup of water, and solicited him to drink it; but that Hossein, though he was perishing with thirst, refused to taste it, declaring, as he knew he was devoted to die under these distresses, he should not attempt to counteract the Divine will; and to convince him that this determination arose from a sincere submission to the dispensations of Heaven, he touched the earth with his finger, and drew from it a stream of water, with which however he refused to quench the thirst of which he was then perishing. During this festival, the rich place vessels of water and ice at their doors, and persons to supply all that pass with these articles, that no one may endure thirst; large quantities of provisions are distributed to the poor, and all their necessities are relieved; and public tables are kept at the expence of the prince, for the entertainment of the preachers, and all others who bear any part in the public ceremonies, which consist, besides those already mentioned, in processions of chariots and other open machines, pageants expressive of some of the circumstances of Hossein's death, and biers on which the wounded bodies of him and his brother are represented; the whole calculated to keep afoot that animosity which has for several centuries prevailed between the followers of Ali and those of Omar, and which seems rather to be derived from religious bigotry, than from any views of policy, as some writers seem to imagine.

The superstition of the Persians we have already mentioned; they attribute all extraordinary accidents and circumstances to invisible agents, who they apprehend are permitted to govern all their actions, and direct their concerns; so that they have recourse to charms and incantations to avert the evils which they dread from the displeasure or malice of these aerial ministers, instead of exercising the reason with which they are endowed to avoid impending misfortunes, or render the weight of them less grievous; and this superstition may be in a great measure attributed to their religion, which teems with fantastic absurdities, and monstrous fables, the metaphorical or allegorical meaning of which is little understood even by the doctors, and still less by the multitude.

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For the maintenance of the religious of the Mahometan religion, and the repairing and beautifying the mosques, certain lands have been from time to time appropriated by the sovereigns of Persia, and the gifts and bequests of other pious persons, which together amount to a competent provision for these purposes; and these lands are held so sacred, that the produce of them is exempted from those taxes and tributes with which the property of lay persons is charged in contribution to the royal revenue.

But there are also many other religions tolerated in Persia, such as several sects of Christianity, and that of the Gaurs, or Gebers, who are worshippers of fire: of the tenets, practices, rites and ceremonies, of most of the former, we have already given copious accounts among the religions prevalent in Asian Turkey, under the denominations of Armenian, Georgian, and Greek Christians. One other sect appears in Persia, the professors of which stile themselves Christians of St. John, or Sabean Christians; of these a considerable number are said to inhabit the shores of the Persian Gulph. Their written code is a strange jumble of Christianity and Mahometanism, though they pretend to have lost the original book on which their strange faith is grounded. According to their present system, they deny the divinity of Christ, allowing him to have been an inspired prophet only; yet they reverence the cross even to adoration, though they seem in all other points to prefer St. John the Baptist to him whose sufferings could alone sanctify it.

Of the Gaurs or Gebers the following seems to be the best account which can be collected from the different travellers who have endeavoured to procure intelligence on this subject.

This religion originated in Persia, from whence great part of it's professors were driven into India on the introduction of the doctrines of Mahomet, and where they are still commonly called Persees. It is said to have been established by Zoroaster, who is reputed to have lived in the reign of Hytaspes, four or five centuries before Christ; though others maintain that two philosophers of the same name existed at very distant periods, the latter six hundred years after the former, and consequently after the promulgation of the Gospel of Christ; and that this second Zoroaster found the doctrines of his predecessor and namesake so obscured by errors and impurities, that he gave them a general review, purged the religion of it's dross, restored it to it's ancient purity, and added many material points by way of explanations or additions.

But it is of little importance whether the religious establishment of which we treat took place at an earlier or later period, or was the work of one philosopher or two, since it is certain that many of the doctrines had been received long before the existence of either of the Zoroasters, and at so early an æra as to go beyond any traces either written or traditional.

The doctrines of this religion seem to consist chiefly in three points; the existence of a Supreme Being, the nature of this Being, and the immortality of the souls of men.

As to the two first, they maintain that there is only one God, self-created and existing from and to all eternity; and they attribute to this Being, wisdom, justice, mercy, and power. They allow of two principles acting upon all creation, one to evil, and the other to good purposes; and by a natural combination of ideas, governed by reason only, they represent

represent the former by the description of darkness, and the latter by that of light; and in pursuing the same train of conception, they figure to themselves the Deity, who is the fountain of all goodness, in the form of the most pure and radiant light, that of fire. Hence they are called worshippers of fire; though the truth is, that their adorations are not paid to this element, but to the Divinity, of which they consider it as the most perfect representation, and the most active, pure, and incorruptible minister of Supreme Power.

They do not erect temples for the worship of God, but offer their prayers, praises, and adorations, either in the presence of the great luminary of light, or of some fire, either artificial, or such as will be described hereafter; assigning as a reason for this mode of performing their devotions, that the whole universe is the temple of the Almighty, and the heart of a righteous man his most favoured residence.

They confer on the good and evil principle certain distinguishing names, calling the former Oroozm, and the latter Herriman; yet they do not seem to personify these principles, but to describe their effects as the operations of gross body, and pure spirit; for they maintain that all good is derived immediately from God, but that evil is the effect of imagination and impatience, being only temporary, and tending to some ultimate good: and hence their opinion of the immortality of the soul, and future rewards and punishments, admits only of the eternal duration of the former; the latter they apprehend will be shortened or mitigated by the mercy of the Almighty, which, under the description of the fire of divine love, they suppose will tend by degrees to purify the souls of the wicked, till they are capable of enjoying an eternity of bliss. The place they assign for this purgation is a dreary cavern, infested with serpents and other noxious reptiles, rendered damp by pools and streams of water, black and thick as melted pitch, and intensely cold; and this place they describe as totally dark, so that fire is to constitute no part of their punishments, which are to consist of pain, horror, and anguish of mind.

But these doctrines of the founders, or rather restorers of this religion, have undergone an infinite variety of alterations; the simplicity and purity of it have been debased and corrupted by priestcraft and interested designs; the books which contained the supposed precepts of Zoroaster in their original purity, are no more to be found, and modern compositions are substituted, replete with sophistifications and interpolations, unmeaning and absurd ceremonies, prophane allegories, and fabulous narratives of supernatural events. The writings at present held sacred are called the Zendavastaw, and are reputed to have been compiled in the old Persic language by Erda Viraph, one of their magi, who pretended to have read the ancient books of Zoroaster, and to have retained their contents in his memory, from whence he asserted that those he published were faithfully extracted. However, these latter codes are generally held to be much less perfect than the former; and in particular to have appointed many new ceremonials which are now most religiously observed, though of little real importance; such as an injunction never to suffer their loins to be ungirded, or to approach the fire without a piece of linen before their mouths, lest the breath should contaminate that sacred element. These modern books are, however, filled with exhortations to holiness and purity of life; precepts which appear to be well observed

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by the professors of this religion, who are in general very inoffensive in their lives and manners, and their morals less corrupt than those of any other natives of the east.

The dress of the Gaur differs in some respects from the other Persians, for they wear hats somewhat resembling those of Europeans, and short close vests; and they neither cut their hair or shave their beards. They seek no other learning than the knowledge of their own faith; nor are many of them merchants, manufacturers, or mechanics, their principal employments being agriculture and gardening: and as they always intermarry among each other, and their numbers do not increase in any considerable degree, they are permitted to regulate themselves by their own laws and customs, without interruption from the Mahometan Persians, though some of the latter are diametrically opposite to the doctrines of Mahomet; for these people abstain from no common animal food, except the flesh of cows, bulls, or oxen; and indulge moderately in wine and other strong liquors. They allow only one wife; and are enemies to concubinage and divorces, except only in cases of barrenness; when, after nine years, the husband is at liberty to put away his wife, and marry another.

About ten miles from Baku, a city situated in the north of Persia, on the Caspian Sea, where there is a good harbour, and a considerable trade, is the everlasting fire, as it is called by the Gaur, who resort to the spot to pay their devotions, as often as convenience will permit. This fire issues from a cleft of a dry rock, about two yards in length, and one in breadth, which emits a constant flame, in colour and appearance similar to that of spirits burning in a lamp. This flame sometimes only just appears from the mouth of the aperture; but when the wind blows, rises to the height of seven or eight feet, but does not seem to affect the rock either by changing the colour, or consuming the substance of it. If a cane or tube of paper be thrust an inch or two in the ground, at any place within one or two hundred yards of this opening in the rock, a like flame will issue through it, and continue to burn without injuring the cane or paper, if the edges are covered with damp earth or clay, till it is blown out, or otherwise purposely extinguished; and those who inhabit this spot, not only supply their dwellings with light in this way, but dress their provisions over several of those little emissions of fire drawn from the ground within the compass of their pot or other vessel for boiling: and to corroborate the assurances which have been always given by the Gaur that these fires are purely natural, and wholly unassisted by art, a traveller of credit asserts, that if a small portion of the surface of the earth be removed any where within the distance which we have above described, and a quick coal of fire is applied to the place, that part of the ground will immediately take fire and burn till it is covered up with other earth; notwithstanding which, the particular spot will neither appear to be diminished in substance, or altered in quality; but both the flames from the aperture in the rock and tubes of wood or paper, and those which arise from thus firing the earth, have a very strong bituminous or sulphureous smell.

In the neighbourhood of this spot a number of pilgrims or devotees usually reside, under some religious vow, which they observe by holding either their heads or some of their limbs in one fixed form or posture, either for a certain space of time, or during their whole lives. These wretched objects are considered as persons of great sanctity, and their prayers
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are reputed to be efficacious as well on behalf of others as themselves; on which account they levy considerable contributions on such visitants of this sacred spot as are inclined to commute for their sins, rather than sacrifice their ease to the expiation of them. These devotees, however, affect an appearance of great abstemiousness, living wholly on vegetables, sleeping on the earth, and wearing no other cloaths than decency requires. They mark certain characters on their foreheads with ochre or saffron; and venerate a red cow to such a degree, that they almost pay it divine honours.

These Gaurs or Persees do not bury their dead, but expose the carcases to be devoured by the vultures and other birds of prey. For this purpose, they chuse a spot of ground near the city they inhabit, and inclose it with a high wall: in the centre is a deep pit, to which the ground slopes on every side; on these declivities they place the dead bodies, so that, as they putrify, the moisture may drain off into the reservoir beneath. It is impossible to conceive a sight more shocking than that of this open charnel-house, which is the constant resort of those carnivorous fowls that delight in human flesh, of which some kinds are said to be so fond, that they will sit in the wind's way, and enjoy the scent after they have been satiated with feeding on it.

Before we dismiss the subject of religion, we must not omit to mention a sect tolerated in Persia, whose faith seems to be neither that of the Mahometans, Christians, Jews, or Gaurs, but a kind of compound of the whole, as they conform occasionally to the rites and ceremonies of each, but have a system of religious doctrines peculiar to themselves. They affect to be capable of totally governing or quieting all their passions, and to submit so completely and entirely to the will of God, as to receive the reward of these sacrifices, by a total exemption from mental pain and anxiety, even in this life, and a kind of soul-refreshing inspiration, the pleasure of which they compare to cooling breezes passing over a heated human body. They recommend the moral virtues, which they represent as consisting in friendship, gratitude, liberality, truth, mildness, and equality of temper and disposition; and as they affect to be peculiarly exact in the exterior performance of all the social duties, they appear to be an harmless, inoffensive, and agreeable people.

Among the antiquities of this kingdom of Persia, those which have principally attracted the notice of travellers, and which claim our first attention, are the ruins of Persepolis, once a great, flourishing, and magnificent city, but which was sacrificed to the wild caprice of a courtesan by Alexander the Great, whose character as a conqueror is so sullied by acts of barbarian cruelty and wanton mischief, as to leave no other excuse than that of madness, with which, from a variety of circumstances, he appears to have been evidently tinctured.

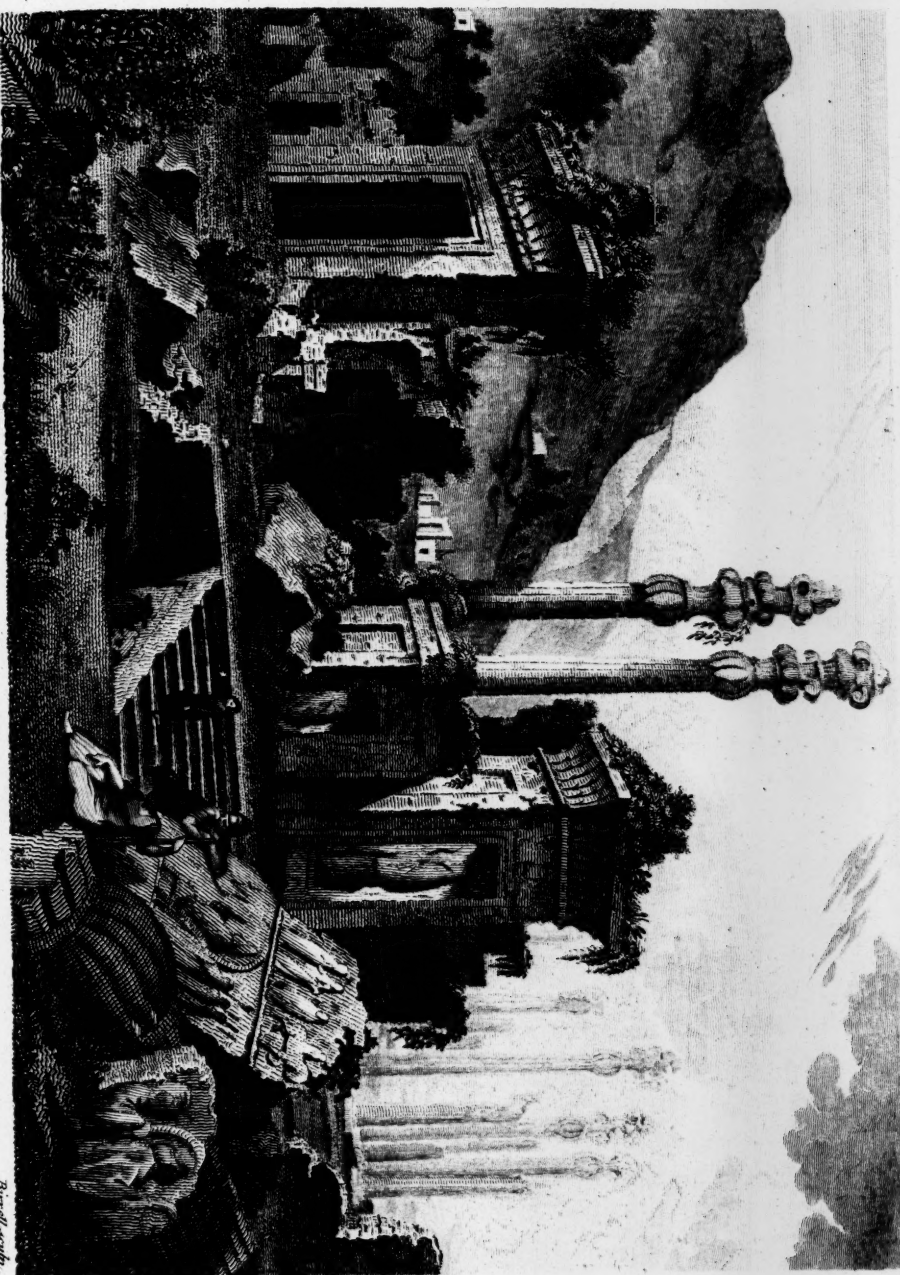
The remains of this city are situated in a long, but narrow plain; well watered, fertile, and populous, at about the distance of ten leagues from Schiras: they appear at present in the form of an amphitheatre, and are encompassed at some distance by a chain of hills of the same figure.

The building which is described as the palace of Darius, but was undoubtedly the residence of many other of the ancient kings of Persia, is now among the inhabitants known by the name of Chil-manor, or Chil-minar; words which import, *the house of forty pillars*,

Stoddard del.

RUINS OF PERSEPOLIS.

Burdett sculp.



pillars, lies at the foot, or rather the declivity of a mountain, and the walls on three of it's sides are yet standing; it appears to have extended near eighteen hundred feet in front from north to south, and one of the sides from east to west measures upwards of eleven hundred feet; the walls are composed of a kind of black marble, polished on the surface, and the stones or blocks of a size so immense, as to render it a matter of astonishment how a people little acquainted with the mechanic powers, could bring them to the spot and raise them to their places, some of which are at present twenty-four feet from the ground; and as a considerable part of these walls appears to have sunk into the ground, the building must originally have been much more elevated.

Between the middle and northern end of the front, a stair-case upwards of forty feet wide at the bottom, carries you by two winding flights of steps, one turning to the right and the other to the left, to a grand terrace or platform, which the stupendous wall already described seems calculated to support, and which extends the length of the front walls, and backwards till it joins the adjacent mountain; the steps of these stairs are about four inches high and fourteen broad, and are now only fifty-five in number towards the north, and fifty-three towards the south, though they were unquestionably once equal. At the foot of this double flight is another single one extending near twenty yards, and from the pavement on which the three land, is another single flight, twenty-five yards in width, corresponding with those below, and leading with a noble effect to the great entrance of the palace.

At the distance of about forty feet from the landing-place of the last flight of steps are two magnificent portals, and on pilasters or columns within are two figures in bas relief, each near fourteen feet in height, and twenty-two in length measuring from the fore-legs to the hind: these figures have suffered exceedingly, both the faces and the limbs being in a great measure defaced; the breasts and fore-feet appear to have projected very considerably from the columns, and in one face the stair-case, in the other the back of the building, or mountain. The height of one of the portals is thirty-nine feet, and that of the other only twenty-eight.

The two columns which stand between the portals, on bases five feet in height, rise fifty-four feet above them, and are fourteen in circumference, though the bases are principally covered with earth; the columns themselves are tolerably well preserved, with respect to the capitals and other ornaments; the remains of two others, which appear to have formerly stood between these and the portals, lie scattered about in broken pieces, some wholly on the surface, and others half buried.

To the southward of these portals, and at about the distance of fifty-two feet, is a water basin of curious construction, being scooped out of a single stone of such enormous bulk, as to admit of a cavity of twenty feet long, and seventeen feet six inches broad; it stands on a bed raised upwards of three feet from the surface of the floor, and is perfectly polished both within and without; and from this basin to the northern wall, which is near fifty yards in length, only part of the shaft of a column is distinguishable among the ruins and heaps of stones, which almost cover the ground: this column does not appear to have been fluted like those before described.

South of the portals above-mentioned, are two flights of steps still ascending, one eastward, the other westward; they are partly buried in the earth, but appear to have resembled those already noticed; towards the upper part, the wall is enriched with foliage, and ornamented with the figures of a lion and a bull in bas relief, larger than the life; the former is represented in the act of tearing the latter to pieces: about the middle of the wall are some smaller figures less distinct.

At the foot of this stair-case a wall extends fifteen yards towards the western front, the whole space being upwards of twenty-two yards; this is adorned by three rows of figures, with characters interspersed; among the former are those of a lion tearing an ass, which is represented with a single horn in the middle of his forehead; these figures are not quite three feet in length, and there are others still smaller and more defaced, on other parts of this wall.

The steps last-mentioned lead to an entrance into a large open court, paved with stones of considerable size; here are two rows of columns, each six in number, and placed at the distance of twenty-two feet and some inches from each other, but no one of them is entire; eight pedestals also appear, and the shattered remains of some others; seventy feet distant from these were once six other ranges of pillars, containing the same number in each range, and placed at the like distance from each other as those just described; seven of these latter remain entire, and the bases of all the others; and at about twenty-four yards from the last row of these columns are five more, left standing out of twelve, which composed two rows of six in each; these last are towards the west, fronting the stair-case, and the ground is strewn with fragments of those which are demolished, and of the sculpture which ornamented their capitals; between them are camels kneeling, in high relief; and on the top of one of the columns is another of these beasts in the same posture.

As you proceed towards the east, a variety of broken portals, passages, entrances, and ruins, present themselves; some of them, and in particular the inner part of the portals, ornamented in bas relief with different figures: these ruins are extended near three hundred feet from east to west, and almost four hundred from north to south, and are equally distant from the columns and the mountain, being about one hundred and eighty feet from each; the remains of seventy-six columns occupy the centre of these ruins, the entablatures of nineteen being still supported; the shaft of each column is composed of four stones, besides those which form the bases and capitals.

To the southward of these remains, and distant from them about forty yards, an edifice situate on a hill rises higher than all the rest. The wall which composes the front of this building is formed of one single row of stones, some of which are however eight feet deep, and extends from east to west thirty-eight yards, being perfectly plain and unornamented. In the middle of this front wall was once a stair-case with two flights of steps, the ruins of which remain, and the sides were adorned with several figures, which are now chiefly defaced. The other parts of the building appear to have been principally large and small portals, all which are now destroyed; one, which seems to have been the largest, measures five feet in width, and five feet two inches in depth; and two towards the north, appear to have had three windows or niches, which are now walled up; and beneath are figures of

one man and two women, visible from the knees upward, the legs and feet being buried in the earth. Under another of these gates is a man holding a lion by the mane; and all these figures are executed in bas relief: towards the south one of the portals has four windows still open, each eleven feet high with the cornice, and five feet six inches wide, and of the same depth as the grand portals on the first platform; this gate is ornamented with two human figures, one on each side, with tiaras on their heads, and each attended by two females, one of whom holds a kind of umbrella over the head of the male; within are three niches inscribed with old Persian characters, purporting that, 'Strength is derived from God alone.'

To the westward stand two uncovered gates; within one, two men are represented contending with a bull, which is only furnished with a single horn in the middle of its forehead, which one of the men grasps with his left-hand, whilst he stabs the beast with a dagger which he holds in his right; and within the other gate, one man appears fighting in nearly the same manner, with a beast resembling in body a deer, but having wings and a single horn. These several horned beasts are supposed to be emblematic of majesty and power, according to the eastern application of horns, which usually denote strength; hence Alexander the Great was called the horned, and said to have possessed himself of the horns of the sun, meaning the east and west. At the back of this edifice are the remains of another, thirty-eight feet more in extent than the former; this building has niches and windows cut out of single stones; and somewhat to the southward is a double flight of stairs divided by a wall, which has foliage and small figures on it in bas relief.

Still more to the southward are the entrances of certain subterranean passages, which are reported by the Persians to lead to repositories of immense treasures, though they cannot be persuaded to penetrate these recesses; some English travellers have, however, at different times, been more adventurous, and have actually traced these passages till they reached the light at a considerable distance, where they grew so narrow as to prevent their issuing through these openings, which were evidently designed for the conveyance of water, the whole having been originally an aqueduct, or some contrivance of the like kind.

Proceeding still to the southward, and near the mouths of these subterraneans, you approach the ruins of another edifice, extending one hundred and sixty feet from north to south, and one hundred and ninety from east to west; ten portals of this building are yet distinguishable, and divisions by interior walls, which have formerly apparently composed forty distinct apartments, seven windows of which are also still remaining. In the centre, the bases of thirty-six columns are discoverable, standing in six distinct rows, and the whole ground is covered with stones of vast magnitude, which have apparently contributed to form aqueducts to convey water underneath this edifice.

West of the building last-mentioned are the remains of another; and on the ruins of the wall, which does not at present rise above two feet from the ground, are the upper parts, the lower being buried in the earth, of several figures of men armed with lances, in bas relief; in the ground which this wall appears to have formerly inclosed, are a number of round and polished stones, which have been evidently the bases of columns; and to the eastward of this inclosure are the ruins of a stair-case, twenty yards in breadth, retaining many

many marks of it's former beauty and elegance; for though the ravages of time have destroyed many of the steps, yet the wall which divides the two flights of which it once consisted, still remains standing to the height of eight feet, ornamented with figures nearly of the size of life. On the front wall is also a bas relief of a lion contending with a bull, figures of the former beast interspersed with other figures nearly as large as the life, and various characters, which appear to have been explanatory of the story intended to be represented, are visible on the wings of the stair-case; between this stair-case and the edifice last described there appear to have been formerly a row of columns, probably leading from that building to the stair-case, and four portals, ornamented as those above-mentioned, with figures of men, and females holding umbrellas over their heads.

Northward of this edifice and stair-case are two other portals, of which the pilasters also remain; on one of which are exactly the same figures of the men and the women with the umbrella, with this difference only, that a small figure with expanded wings appears hovering in the air, immediately over the female heads; the portals themselves are also enriched with carvings in relief, and the ground is on all sides covered with fragments of these antiquities.

From these portals you pass to the last set of ruins which appear on the mountain; on the south-side of which are two portals, and under each a man seated in a kind of a chair, having a staff in his right-hand, and a vase in his left; behind this figure another appears holding in his right-hand some garment or cloth, and having an ornament on his head resembling the tail of a sea-horse, as that supposed animal is generally represented; beneath are three ranges of figures with uplifted hands, of a size much inferior to that of the man in the chair, which exceeds the life, but these are little more than three feet in height: above these figures are ornaments of foliage, in different rows, the lowest interspersed with small lions, and the highest with oxen of the like size; and above the whole is a small figure with wings, holding a glass with one hand and making a signal with the other. The portals are in breadth twelve feet and five inches, and in depth ten feet and four inches: the pilasters, judging from the highest, from twenty-five to thirty feet.

On two of those pilasters which are most to the northward, is the figure of a man seated with another behind his chair like those described on the last-mentioned portals, and still farther behind are the figures of two other men, who appear to hold in their hands some broken vessel; and before the sitting figure are two others, one of which applies his lips to his mouth, as in the act of saluting, and the other holds a small vessel; above these is a stone, on which are carved a variety of different ornaments, and beneath a band of warriors furnished with different arms, and disposed in five rows of figures, each about three feet in height; and on this spot almost all the ruins we have described may be seen at one view, except the first walls and stair-cases.

Of the several columns among the ruins, some have capitals, and others are without them, but most of them are fluted; and such as are perfect, except those whose size hath been already described, are from seventy to seventy-two feet in height, and eighteen feet and five inches in circumference; their bases round, and six feet five inches more in circumference than

than the columns themselves, which are ornamented with capitals of three different kinds, and the bases have mouldings, seventeen inches wide. On different parts of these ruins are other ornaments in bas relief, besides those already described; one in particular, either representing a triumph, a train of presents to some monarch, or a procession of some intended sacrifice; and consisting of a vast number of human figures, some leading camels, and others horses, and accompanied by an empty chariot.

The drapery of the human figures visible on the different parts of these stupendous remains of antiquity, differs totally from that of both the ancient Grecian and Roman sculpture; the habits of those who appear to be military are evidently those of the Persians and Medes.

Those parts of the several figures which are not hid by the drapery, appear heavy, stiff, and devoid of elegance; a servile similitude is conspicuous throughout the whole, and marks want of taste in the designs; yet the proportions are admirably preserved in all the figures, both great and small, so that the want of spirit and variety may probably be attributed, with greater justice, to want of time to finish them more correctly, than to any deficiency of abilities. The ornaments will be allowed by the most critical observer to be replete with beauty, as well as the chairs which serve as seats for some of the human figures; yet these latter are so much defaced, as to leave only the most solid parts for our admiration, the more fine and delicate ornaments having submitted to the devastations of the universal destroyer, Time.

The stones which composed the greater part of these buildings are blue; but others of various colours, yellow, red, deeper blue, white, black, and grey, are employed in the ornamental parts, and particularly within the portals, and in the windows and pavements; they are, however, all polished to a degree of transparency, and the surfaces are as perfect as that of a mirror.

A very imperfect idea can at present be formed of this structure, for the whole was evidently but one, in it's compleat state; the several rows of columns undoubtedly supported galleries of communication between the different apartments and divisions of it, to which the portals served as entrances, and the whole may enable the beholder to form some conception of the splendor and magnificence of the palaces of the ancient monarchs of the east, and of the powers of mechanism, taste, genius, and state of some of the polite arts, in periods so remote, that the revolutions which overthrew these mighty monuments of grandeur are scarce remembered in the page of history, and are more strongly denoted by these venerable remains, than by any written or traditionary accounts of them.

At a small distance from the same mountain, are two sepulchral monuments of ancient Persian monarchs; one lying to the northward, the other to the southward of the mountain: they are both nearly alike, and both hewn out of the rock; and they are in such preservation as to evince that they have been executed with great ingenuity. The front of each is enriched with a variety of figures and other ornaments; and that part is at least forty feet wide; the height is of nearly equal dimension, and the face of the rock extends near a hundred paces on each side; the entablature is supported by four columns at equal distances, one of them at each extremity, and the other two at regular divisions

divisions of the intermediate space: the capital of each of these columns is composed of the fore-parts of two oxen as far as the breast, the heads in different directions, and fore-legs turned off from the summit of each column. Between the two middle columns is the gate, at present nearly closed up, but which appears to have been enriched with a variety of ornaments; eighteen small lions, in bas relief, adorn the cornice and entablature, nine on each side, and a vase marks the center; above the lions are a number of armed men, ranged in two rows: these figures, which are as large as the life, and fourteen of which are on each side, elevate their hands as if to support the superstructure; and on one side is a pillar crowned with the head of some single-horned animal. Above is another cornice with a rich foliage: on the left there is a projection of the wall; and here are three rows of niches regularly placed over each other, each niche containing three figures, armed with lances, and three of the same kind on each side. Towards the right, the figures of two men are represented, each having his left-hand on his beard, and his right on his body; and at the side of these are three others, armed as those on the opposite side; and one more lower down, too much defaced to be accurately described. Above, elevated on three steps, stands a figure which seems to be of consequence, holding a bow in his left-hand, and pointing with his right to an altar, on which a sacrifice appears to be offering, as flames ascend from it: over the altar the moon is represented with some unintelligible characters.

At Noxi Rustan, two leagues from these sepulchres, are four others, apparently designed as monuments for princes or other persons of importance: this place is named after a Persian prince, who, according to certain legendary tales, was of the enormous height of forty cubits, and lived to be eleven hundred and thirteen years of age; a gigantic figure appears here, which, as the Persians assert, represents this prince.

In front of these tombs is a platform or pavement, from which their bases are elevated about eighteen feet; the tombs are seventy-two feet in height, and sixty in width, and the rock itself is near one hundred and fifty feet high; below each of the tombs is a distant table, on which are carved a great variety of figures and other ornaments, in bas relief; two of these had representations of combats on horseback, but only very faint traces of this sculpture remain: three other tables, filled in like manner with figures and ornaments, are between the tombs, on one of which is a man on horseback following two others, and a footman after him; the whole much defaced, and the last figure scarcely perceivable.

Between two of the tombs is a niche, which contains the representation of a man on horseback; his head surrounded by a crown, with a kind of helmet rising above it, and the hair falling loosely on his shoulders: this horseman is in a Roman dress, with a sword by his side, on which his left-hand is placed, his right being held out, and seemingly offered to another person standing before him; besides whom there is a third in a Roman dress also, but lifting up his hands in a kind of supplicating posture.

On one side of the third tomb, and among a number of other figures, half covered with earth, is that of the supposed prince Rustan; he is also represented on horseback attired as a Roman, and in all other respects like the figure in the niche above described: and, notwithstanding the enormous stature which the fabulous stories already mentioned have given him, both himself and his horse appear here of the ordinary sizes. A female figure stands before

before him with her hair flowing, and a crown on her head. From the drapery of this figure, part of which she holds up with her left-hand, it seems to represent the goddess Minerva; and a male warrior seems to attend her, with a tiara on his head, and his left-hand placed on the hilt of his sword. In a separate table are several other figures which seem to have represented horsemen in combat; but these are nearly effaced, though the whole sculpture is on the solid rock. The tomb now appropriated to this imaginary prince Noxi Rustan, was undoubtedly that of Darius Hytaspes, corresponding in all respects with the description given by historians of the sepulchral monument of that monarch.

On the western side of the mountain, and at the distance of about two hundred yards from it, are two tables in the rock, with ornaments in bas relief: on that towards the left are two figures of men on horseback, one of whom grasps a circle, which the other seems to have quitted reluctantly; and this is probably designed to represent Alexander the Great wresting the empire from Darius; though common report has raised a story of two kings or competitors for power, who having long struggled in vain for conquest, agreed to decide the contest, by trying in a personal exertion of strength, which could force this circle of gold from the other, each laying hold of it at the same time: and this tale, fabulous and improbable as it is, may serve as a lesson for the ambitious of modern, as it did for those of ancient times, whose contests are frequently about matters of so little value, and remain so long undecided, that the object is at last discovered to be of no importance to either party; and, after bloody campaigns and indecisive battles have exhausted the powers of both, they leave off where they began, or employ mediators to reconcile a quarrel, which had no other foundation than wanton caprice or ill-founded jealousy.

Near the city of Schamachi, at a place called Pyrmaras, are the tombs of two Persian saints, Tirababa, and Seid Ibrahim his disciple. That of the former contains several chambers, closets, and niches, where the pilgrims, who visit these tombs in great numbers since Shah Abas prohibited the pilgrimages to Mecca, take up their abodes and perform their devotions: this ordinance of Shah Abas was an effort of great policy to keep within his own dominions immense sums of money, which were continually carried into the dominions of the Turks, and which are now devoted to acts of religion at home; and his remonstrances have induced the Persians to believe these are altogether as efficacious as those which used to be performed in a foreign country, and among a people extremely obnoxious to them for such differences in faith as we have already pointed out.

The tomb of Seid Ibrahim is surrounded with a high wall, within which are two courts, each containing several arched rooms; in the first stands the tomb, surrounded by a grate of iron: it is not above two feet in height from the base, to which you ascend by two easy steps; it is covered with yellow damask, and many lamps are kept continually burning at the head, feet, and sides, besides others suspended from the roof.

On a certain day of every year, great numbers of Persians visit the tomb of Shah Sefi, one of their former monarchs: it is situate near the city of Ardebale, and according to the description of some travellers, is extremely magnificent, having various courts with different gates of rich materials and exquisite workmanship, all leading to a vaulted room of twenty-four feet square, which receives light from a number of lamps of silver and gold, of
uncommon

uncommon magnitude, and which on this occasion burn with extraordinary resplendency: from this vaulted apartment you ascend by three steps to another, which is divided from the former by a balustrade of silver; at the extremity of this second vault, raised about twelve inches from the ground, and inclosed with a rail of solid gold, is the tomb itself, which is nine feet in length, four in breadth, and three in height from the last-mentioned elevation; it is formed entirely of the most perfectly white marble, and covered with a pall of crimson velvet; and this vault is also enriched and enlightened by numerous lamps of the most precious metals. On the left is a vault in which the remains of some of the wives of former sovereigns of Persia have been deposited, and on the right a light gallery, ornamented with carving and gilding, and employed as a library, being filled with books in the various eastern languages, written in characters exquisitely fair, and the bindings curiously ornamented with plates of gold and silver wrought in different foliages, and representing birds and animals: this apartment also serves as a repository for a number of large and beautiful vessels in porcelain, which have long been laid up in this place, the materials of which they are composed not being of such a nature as to be a temptation to avarice to remove them, and the respect paid to the sacred mansions of the dead preventing their being injured, defaced, or destroyed.

Near this tomb is another of Seid Zeibriel, the father of the last-mentioned prince, who having been originally a peasant, this monument is only decorated in elegant simplicity with glass of various colours; the tomb is inclosed with iron grates, and the ceiling of the room or vault in which it stands is painted of a sky-colour, and enriched with gilding, and a tower of blue and green stones rises from the center of it; the floor is carpetted, and the tomb itself, which is of wood, and covered with green velvet, is about six feet long, nearly the same height, and about three broad: at night this apartment receives light from four lamps, two of each of the richer metals. Here is a college for the education of youth, and another small burial place, which contains monuments for different branches of Shah Sefi's family.

The English and other European nations have factories in different parts of the Persian dominions; of the former, those at Isfahan and Gombroon are the most considerable: from the first of those places the merchants were chiefly driven during the usurpation of Nadir Shah, and at the last-named the commerce was very greatly interrupted during the same period; the trade of the latter has, however, of late years been in some measure restored, though the accounts we have been able to obtain of it since the intestine troubles of this country, are somewhat obscure and rather imperfect.

Gombroon is situate in 27 degrees 41 minutes north latitude, in the province of Farsistan, on a bay about three leagues north of the Isle of Ormus; the Persian name of this city is Bender Abassi.

Towards the land Gombroon is surrounded by a wall, and defended by two small castles or forts, and on the side which faces the sea are several other fortresses, and a platform or battery mounted with cannon. The town contains about fifteen hundred houses, and about five times that number of inhabitants; one-third part of which are Gentoos or Indian Banians, some Jews, and the merchants and their servants who compose the English, Dutch, and

and French factories, or trading companies; the remainder of the inhabitants are native Persians. Here is a palace for the residence of the governor of the province, who generally fixes it here, though the capital of it is Neris, several days journey distant from Gombroon: this palace is built of stone, which is raised in the Isle of Ormus; the houses of the several European factories, which are in general constructed of bricks dried in the sun, are commodious and handsome, and are situated close to the sea-shore, for the convenience of bringing their merchandize, as soon as it is landed, into their factories, the ground-floors of which, according to the usual course of buildings for these purposes in the east, are employed as warehouses, and the apartments above are appropriated to domestic uses. The habitations of some of the Indian inhabitants are tolerable; but those of the Persians are mean and despicable, appearing much out of repair, and many of them no better than huts composed of the branches of trees, and thatched with their leaves.

The first settlement which the English East India Company obtained at Gombroon was in the year 1713; and having during the reign of Shah Abas rendered many services to that monarch, and enabled him by their assistance to expel the Portuguese from the Isle of Ormus, where they had fortified themselves, and struggled to maintain possession by force of arms; Shah Abas, in return for these services, settled one half the amount of the customs arising from the importations and exportations of goods by all nations who traded there, on the English East India Company: however, the same prince afterwards reduced it to a thousand tomans of Persian money, amounting to about 3300*l.* English; but even this has been for several years discontinued, or very indifferently paid. This city, which is from two miles to a league in circumference, stands on a small plain, from which the ground gradually rises on the land side, and towards the north to high mountains very near the city; on other parts, the country does not begin to be mountainous nearer than three or four leagues from it; and here the sides of these hills are clothed with trees, and springs of water rising towards the summits fall into the plain, the whole affording together a pleasing prospect, though the spot on which the city is built, and the remaining part of the level, is dry, sandy, and sterile.

Though a residence in this city is convenient to the purposes of trade, the inhabitants are subject to many disagreeable circumstances; the water with which it is supplied for common use is saltish and somewhat bitter, and is taken from wells or pits in the sands, which frequently fill in a night's time, and oblige the thirsty natives to seek fresh sources in the morning: however, even the middling ranks of people frequently fetch this necessary fluid from Mines, a village situated about three miles from Gombroon, where it is of a rather better quality, and the rich have it brought from Isleen, at the foot of the mountains, at which place it is perfectly pure and well tasted; and in the hot season, which comprehends the months of June, July, August, and some part of September, the merchants of the English factory generally retire hither.

Nor is the badness of the water the only inconvenience of Gombroon: the air is extremely unwholesome; and as the wind for the greatest part of the year shifts four times in the natural day, the inhabitants experience the vicissitudes of the several seasons in that very short space of time. From break of day till noon, it blows sharply from the east; by

three it gets round to the southward, and is almost insufferably hot; about sun-set it changes to the west, and continues to blow from that quarter till midnight, when a cold and nipping north wind rises and holds till day-break: and it may be easily conceived, that such an uncertain temperature of the air must be productive of many disorders; those which most commonly prevail here are putrid fevers, fluxes, and dysenteries.

The food of the natives consists, for the most part, of vegetables and milk; though they have some flesh of antelopes and different kinds of fowl; the European residents are supplied with great plenty of good provisions from the provinces within the mountains, and with fruits and vegetables in abundance from the Island of Quesmo or Kismish, about four leagues south of this city: fish in vast variety, and particularly excellent oysters, are caught daily, and exposed to sale in the markets of Gombroon at very cheap rates.

The exports from Gombroon are Persian carpets, unwrought silks, leather, cotton, goats-wool, wines, almonds, dried fruits of various kinds, assafoetida, galbanum, gum tragacanth, rhubarb, and a variety of other drugs; some of these commodities are brought thither with caravans, from Aleppo, Bagdat, Bassora, Isfahan, and Schiras; though the greater part of them are the productions of the province of Caramania: for these goods the European factors either pay in ready money, or give in exchange broad-cloth, and some few other articles of western manufacture, with which the ships from Europe generally arrive in the fall of the year, when the heats are less violent, and the season is most favourable for their lying in the road of Gombroon, which is for several months of the year perfectly secure, though there is no port or harbour.

The public trading companies or factories established at Gombroon, pay no duties on imports or exports, and private traders obtain passports or permits from the chiefs of these factories, for which they pay at the rate of about two *per cent.* but both public and private traders find it convenient to conciliate the regards of the principal Persian officer of this port with annual presents, according to the established customs of the east.

The Gulph of Persia, or as it is sometimes called, of Bassora, which is a branch of the Indian Sea, is inclosed between Persia and Arabia, and is rendered famous by receiving the Rivers Tygris and Euphrates, which uniting, fall into the Gulph by Bassora; and from it's pearl fishery, which was at one time so valuable as to produce annually, according to the account of an English traveller, little less than a million sterling, though we cannot but conceive that this calculation is somewhat exaggerated.

The fishers for pearl descend to the bottom of the water by means of weights so fastened to their feet as to be easily quitted, when it is necessary for them to regain the surface; baskets are also sunk in the same manner by weights, which the divers throw out and proceed to fill the basket with oysters as long as they can remain under water; when they find their situation begins to be disagreeable, they make signals, and are assisted by those above to rise, where they take refreshments, whilst other fishers go to the bottom, and help to compleat the cargo. When the baskets are loaded, by the alternate efforts of the several sets of divers, they are drawn up, and the shells opened, and of the pearls they are found to contain, those above ten grains are claimed for the sovereign, and those under that weight are the property of the adventurers.

Of the Caspian Sea, which is the great northern boundary of the kingdom of Persia, it may be proper to speak in this place, as we shall have no farther occasion to mention it, till we return towards the borders of Europe.

This vast lake, for it is wholly surrounded by land, extends from the 37th degree of north latitude, to 47 degrees 50 minutes east longitude, and is about 130 leagues in length from north to south, and 100 in breadth, at the widest part, from east to west; though this vast body of water hath no apparent communication with any other, and consequently no means of lessening it's contents, yet it receives into it's bosom above two hundred rivers and streams, some, and particularly the Volga, of great size, without any visible increase or diminution, and without being subject, as other oceans, to the influx and reflux of tides.

Various conjectures have been formed to account for this extraordinary phenomenon; some have conceived ideas of subterraneous communications with the Gulph of Persia, or the Black Sea, and have supported these opinions with observations of certain leaves of trees and plants, which are strangers to the borders of this lake, but grow in abundance on the banks of the several bodies of water last mentioned, being found in large quantities at certain seasons of the year, floating on the surface of the Caspian Sea; and of two whirlpools which are said to have been discovered by those who navigate this body of water, opposite the town of *Ælan* in Persia, which they infer are occasioned by some internal draught or suction, arising from some passage or vast cavity in the earth beneath, through which a part of the water received from the rivers must be discharged, and the lake itself kept within bounds.

But we do not apprehend that either of these conjectures are so well founded as to merit implicit confidence; on the contrary, we are inclined to believe that this uniformity in the quantity of the water, may be much more naturally and rationally accounted for from the ordinary laws of nature, under the government of which, a large quantity of this fluid is daily exhaled in these hot climates, and falling on the earth in the forms of dews, rain, snow, and hail, first refreshes the ground, and then passing to those springs which gather into streams and rivers, again visits the source from whence it has been originally drawn; and this opinion appears to be favoured by an observation which has been made by those who inhabit the banks of the Caspian on all sides, that for the last forty years it hath considerably gained on the land, and that during this space of time, the summers have been much shorter, and the heats less intense than in the former part of the century.

The waters of the Caspian Sea are salt, except where the rivers disembody themselves, and there they are proportionably fresher according to the quantity of river water discharged into it. Of the navigation of this, we shall have occasion to treat in our account of the empire of Russia.

C H A P. III.

A R A B I A.

THE peninsula which comprehends the several countries distinguished by the names of Arabia Petræa, or the Stony; Arabia Deserta, the Desert; and Arabia Felix, the Happy; extends from the 35th to the 60th degrees of east longitude, and from 12 degrees 30 minutes to 30 degrees of north latitude; containing in length little less than four hundred and forty leagues, and in breadth at the extreme width four hundred. It is bounded by the Persian Gulph and the Euphrates on the north-east; by the Indian ocean and sea of Ethiopia on the south; by the Red Sea principally, but partly by the Isthmus of Suez and Palestine, on the west; and by Syria and Mesopotamia on the north.

This country, once famous in arms, arts, sciences, and magnificence, honoured with the legation of Moses, and remarkable as the original seat of the doctrines of Mahomet, retains at this day scarce any traces of its ancient pre-eminence; the language, which for copious and expressive elegance has been preferred, as we have already observed, by Turks, Persians, and other inhabitants of the east, even to their own, for works of literature and historical records, is scarce known or taught in its purity in any part of Arabia; these sciences in which the Arabians so far excelled, that the nations of Europe have drawn from these sources the vast fund of mathematical and astronomical knowledge which have enlightened the western world, are now either totally lost in the land where they originated, or dwindled into blind conjecture, obscure and mysterious jargon, or superstitious prognostication; their feats of arms are confined to the depredations of robbers, or the ferocious attacks of savages, and splendid ruins only remain as monuments of their ancient grandeur.

The climate is various, but for the most part unwholesome and unpleasant; the tropic of Cancer passing immediately over that part of Arabia which is called the Happy, it is consequently intensely hot; the winds, which pass over tracts of sand, are penetrating and suffocating, and the sands themselves become formidable, being frequently raised by the wind in such clouds, as to overwhelm the unfortunate traveller, and even bury whole caravans by a single blast. In the sandy deserts it scarcely rains throughout the year; but the few vegetables which such a soil is capable of producing, depend for moisture on the copious dews which descend every night after sun-set; other parts of Arabia are refreshed with gentle rains, which are brought in by south-west winds early in the spring, and fall at intervals whilst the wind continues to blow from that quarter, which is generally till the month of August, when it gets back to the eastward, and remains in that point till the succeeding April.

That this country was peopled at a very early period, is evident from the frequent mention made of it in Holy Writ under the name of Arabah, which differs but little from that which it bears at present; but of its ancient government or religion, we have very little certain information; from the knowledge they possessed in astronomy, they were probably worshippers of the Supreme Being, represented by some of those celestial bodies with whose motions,

courses,

courses, and uses, they were not unacquainted. Before Mahomet, the Christian religion had made considerable progress in Arabia; but when the doctrines of that supposed prophet were promulgated, this country, which had the distinguished honour to give him birth, was the first to receive that faith, which soon spread itself over half the eastern world, to the extirpation of the true worship of God, the introduction of enthusiasm, bigotry, and superstition; and the destruction of those liberal sciences, which, tending to enlighten the mind of man, might threaten the detection of those fallacies, deceptions, and absurdities, which constitute by far the greater part of the tenets of the Mahometan religion.

The soil of the various provinces of Arabia is as different as the climate; that division of it which is denominated the Stony, and which is said to be the land in which the children of Israel wandered forty years, is described by its name, consisting of mountains and rocks, interspersed with unfruitful plains, and deserts covered with sands: here the thirsty ground is seldom refreshed with rain, and the few half-starved plants which root among the rocks, are preserved from perishing by the dews alone, which falling in nights of extreme cold, succeeding days in which the heat hath been equally intense, scarce serve to promote a slow and half-perfected vegetation; and whoever attends to this description of the wilderness, mentioned in Holy Writ, will find occasion to admire the wisdom and goodness of that Almighty Being, who provided for his chosen people, clouds to cover them by day from the inclemency of the burning sun, and fire to guide and cheer them through the cold, damp, and comfortless night.

Arabia the Desert is somewhat less rocky than the province last mentioned, but differs little from it in goodness of soil, consisting principally of pathless tracts of burning sand; it has, however, some spots of land covered with verdure at certain seasons of the year, and feeding numerous flocks and herds; but these are principally near the Euphrates, the only river of any consequence which waters this extensive country: there are a few others, such as the Nageiran, the Pran, and the Chaty; but these are so small as to be at all times inconsiderable, and in the summer they are generally dried up.

In these extensive deserts, the sky is generally serene and perfectly clear; and the winds which blow refreshingly in the day, are lulled to a calm in the night: and from the dews which fall so abundantly during that season, such exhalations arise, as to form a kind of mist, which in the early morning seems to precede the traveller at a certain distance; and through this medium, objects are so exceedingly magnified, that the smallest shrubs assume the appearance of forest trees, and a flight of birds that of a drove of camels; but the appearance of the sun soon dispels this atmosphere of vapours, and with it the fears of the deceived and affrighted traveller.

Of the eastern manner of travelling with caravans, we have already given some account; to which may be added, that as there are still fewer inns and villages in this country than in Turkey, those who undertake long journies take care to provide themselves with every necessary for which they may have occasion; the chief of these is water, which is carried in large goat-skins, and used as sparingly as possible, and replenished as often as opportunity offers. For their camels, the only beasts used in traversing these sandy deserts, they carry balls of bean or barley-flour, wetted with water, a very small number of which suffice one

of those hardy and moderate animals for twenty-four hours: for themselves they prepare flesh, either by drying it or potting it; which, with flour, biscuits, honey, oil, vinegar, olives, and the like, compose the slender fare of the travellers on this long and dangerous journey; the only utensils required are a pot and a few wooden plates; the dung of former droves of camels, which is soon sufficiently dried by the sun, serves as fuel; and even to this humble feast the hospitable custom of inviting the faithful is not omitted, one of the company offering aloud a welcome to partake, though the kind summons seldom meets the ears of other travellers in these wild and extended wastes.

Those who travel with caravans in Arabia seldom encumber themselves with tents, the constant serenity of the sky rendering such a precaution unnecessary: at night the camels are disposed in a circle, proportioned in size to that of the caravan, where they lay with their heads turned outwards; within them their furniture and lading is arranged in exact order, and the center is occupied by the human race, who laying carpets on the sand, take others to cover them, and make a pillow of such wearing apparel as they carry with them to change or vary their dresses. Should invaders approach, the faithful camels are instantly alarmed, and by their rising and trampling, awake the tired travellers, and put them on their guard to repel any hostile attempts.

The chief inconvenience which attends travellers in these journeys, arises from vast flights of locusts, and a kind of hornets; the former of which insects are disagreeable, and the latter offensive: they are sometimes troubled with vipers at their resting places, whose bites are attended with some danger; the spotted lizards which inhabit these deserts in great numbers, are wholly innoxious.

Arabia the Happy, though less rocky and sandy than either of the other divisions of this country, is yet sufficiently barren in most parts; some vallies, however, between the mountains and a few of the plains, which are so situated as to be well supplied with water, are pleasant and fruitful; and here corn, pulse, fruits, vegetables, and flowers, are produced in great abundance, excellence, and beauty, and reward the toil of the laborious husbandman, who is obliged either to bring a sufficient quantity of water in skins from distant springs, or, if he is happy enough to possess a deep well on his own domain, distributes the supply with an even and cautious hand, in little channels which are conducted through the gardens and fields in such a way as to dispose of every drop to advantage, in the refreshment of the parched earth and its drooping productions.

Besides the fruits common in the east, such as peaches, apricots, dates, and grapes, lemons and oranges arrive at great perfection; and this country also supplies Europe with great variety of drugs, such as myrrh, frankincense, balms, manna, aloes, and gum olibanum.

But the most valuable production of Arabia is coffee; which grows in great abundance on the lower parts of the mountains and in the skirts of the plains, and produces that sort of berry which is usually imported into Europe under the denomination of Turkey coffee.

The shrub which bears the berry so highly esteemed by the Turks and other Asiatics, seldom rises above the height of ten feet, and does not often exceed seven or eight; both the small branches and the leaves are placed in pairs opposite to each other; the latter, which are near four inches long and two wide in the broadest part, generally grow at considerable distances

distances from each other, sometimes an inch and half or two inches; they are pointed, and in figure and consistence somewhat resemble the leaves of the bay-tree, being perfectly smooth on the surface, though without being indented at the edges; the fruit depends from the branches by foot-stalks, and several bunches frequently hang close together: the bark of the tree is smooth, and of a greyish colour, and the wood white and solid. The coffee shrub requires a constant supply of water, and does not continue in vigour above three or four years. The natives dry the berries in the sun, before they can get off the husk, which is afterwards separated by small mills; and even of this husk the Arabs make a small coffee, which they prefer, in the hot season, to the liquor made with the berry itself.

In describing that part of Turkey which borders on Arabia, we have mentioned the several beasts, birds, and insects of the last-named country; the horses are well known, and celebrated for beauty in most parts of Europe, and are equally esteemed in the different courts of Asia: the most valuable part of an Arab's property are his horses and camels; the former enabling him to scour the deserts in search of plunder, and the latter to convey his ill-gotten goods, with his wives and children, from one part of them to another.

The native inhabitants of Arabia are of middling stature, small-limbed, and but seldom inclined to corpulency. Their hair and eyes are generally black, and their complexions dark, but their aspects are not unpleasing, and their looks penetrating; they are slow of speech, and in their conversation solemn, grave, and sententious; they use no action when they speak, and hear another without the least interruption till he makes a full pause.

Their dress differs in the various parts of this country: those Arabians who inhabit the borders generally conforming to that of their neighbours; the wandering tribes, who have no fixed habitations, wear in general shirts of blue cotton, and white sashes round their waists, which as in other eastern countries supply the place of pockets and belts for their arms, and a coat or vest of sheep-skin, dressed with the wool, by way of upper-garment; some of the more civilized, who dwell in the few towns and cities, instead of this garment of sheep-skin, have a large piece of thick cotton, or goats-wool cloth, several yards square, which is thrown over the shoulders occasionally like a Highlander's plaid, serving as wearing-apparel by day, and as a coverlid at night, if they have occasion to sleep in the open air, which they have little scruple to do on any journey of business or pleasure; but in the warm seasons they are obliged to abandon the greatest part of their cloathing, and to be content with barely as much as decency requires. Besides the garments already described, they wear a cap or turban on their heads, and slippers or short boots on their feet, the latter reaching to the middle of the leg; in cold or rainy weather, they have a coat of thick cloth, which is made large enough to cover their whole persons, and has a cap of the same materials to turn over the head.

In some parts of Arabia, they conceal the persons of their females with the most scrupulous care, never suffering them to go abroad without being covered from head to foot by one of the loose garments already mentioned, or by a coat and cap as the males; under these externals they have commonly a cotton shift and drawers, though in warm weather only,

only a piece of cloth round the waist; in other parts of this country, they are less cautious in the concealment of the fair-sex, suffering them to mix with company, and ride or walk unveiled. The better sort are said to be well made, and to have agreeable features; and though they want the transparent brightness of European complexions, this is in some measure compensated by the softness and smoothness of their skins: their ornaments are rather disgusting, for they wear rings of gold or other metal in their nostrils, as well as their ears, stain their lips blue, and the nails of their fingers red.

The food of the Arabians consists of the flesh of oxen and cows, sheep, deer, goats, and above all the rest, of camels, which affords to the Arab a repast superior to any other that can be offered him; this flesh is generally boiled, though they sometimes broil it on the coals; they also bake thin cakes of different kinds of flour, but dried dates more commonly supply the place of bread; their drink is pure water, for they very seldom break through the precepts of their prophet to drink wine or strong liquors, and are actually so abstemious in some parts of Arabia, as to refuse coffee, tea, and other beverages so generally taken in the east; but smoking tobacco seems to prevail universally, and they sometimes refresh themselves with very agreeable sherbet made of the juice of lemons or oranges, and sugar.

The Arabians may be divided into three classes: the Bedouins, or wanderers; those who inhabit the cities and towns; and villagers, or those who cultivate the ground. And each of these are divided into different tribes, and those tribes into distinct families: the tribes are governed by a chief, who is called Sheikel Kebir; and each family by a Sheik, whose office is hereditary, and in case of a failure in the lineal descent, the place is filled by the choice of the whole family, subject to the approbation of the chief.

But all these petty princes, each of whom is governor in ecclesiastical as well as civil matters, are subject to certain monarchs or sovereigns, who, under the title of Xerifs, appear to rule with absolute authority both in church and state; and the succession of these princes, of whom there are several, is also said to be hereditary.

These Xerifs, whose dominions lie on the borders of Turkey, are said to pay tribute to the monarch of that state; but this seems to be a mistake; on the contrary, they levy contributions on the caravans of Turks, as well as those of other nations, who attempt to pass through their respective countries; nor do they permit them even to proceed on the pilgrimages to Mecca, without purchasing their safety with money or merchandize.

The wandering Arabs, who have no settled habitation, are however rich in immense flocks of sheep and goats, herds of oxen and cows, and droves of camels and horses, with which they move from one part of the country to another as they can find pasture and water; and when they have exhausted the supplies afforded by one spot, they strike their tents, which are of simple construction, and ordinary appearance, being only covered with a kind of coarse hair-cloth; and packing up their moveables, they load their camels with them and their families, and remove to fresher pastures and unexhausted waters.

These are the Arabs whose attacks are dreaded by the traveller; who, under the pretence of acknowledgments for permission to traverse these inhospitable deserts, plunder the caravans of their most valuable effects, and if a compliance with their unjustifiable demands

meets

meets with the smallest resistance, exercise such acts of cruelty, as to justify the dread which is entertained by those who are to undertake these dreary journeys, of such lawless and insatiable plunderers.

But though they are thus prone to robbery and rapine, it does not appear that they are devoid of better principles: in their transactions with each other, they are scrupulously just, humane, benevolent, and generous; dividing even their spoils with disinterested impartiality, and freely communicating a share of the booties they obtain to those who are less successful.

Nor, if they once receive a traveller in their tents, or give him to eat or drink, do they ever offer the least injury to his person or property; it is therefore always advisable, when a caravan falls in with a body of these wanderers, to dispatch a messenger to implore the protection of the chief, with presents of moderate value; and if this application reaches the leader previous to any order for attack, it never fails of success; as such a submission, according to an invariable maxim of the Arabs, entitles the suppliants to security and assistance; and this doctrine they carry so far, as frequently to accompany their new dependants to the borders of the Desert, or till they are no longer in danger of meeting other bands of the like rapacious and formidable rovers. And as it is uncertain of which tribe the detachment will be composed with which the caravan is destined to encounter, it is always prudent to collect the attendants and necessary servants, from as many various districts as possible; for if the wanderers are accosted by one of their own tribe, the whole caravan may be assured of perfect security.

It may not be uninteresting to our readers to give the accounts of an English traveller, who had occasion to cross these deserts, of a considerable encampment of these unsettled Arabs, and the reception of the merchants who composed the caravan.

This camp was of no particular form, but the tents were arranged in length as the plain opened, as near as convenient to the stream by which it was watered; that of the chief being pitched as near as possible in the center of the encampment. The merchants who had previously dispatched some native Arabs, properly instructed and prepared, to secure a favourable reception, were no sooner alighted, than they were conducted by some of the principal attendants of the chief, into a tent pitched near his own, where he immediately visited the strangers, and assured them of safety and protection. In the evening a supper was provided for the travellers, consisting of pillaws and other Asiatic dishes of rice and flesh. On the following day one of the subordinate chiefs gave a grand entertainment to his prince, to which the merchants were also invited. This dinner consisted of two young camels, the flesh of which was dressed in various ways; some part of it with rice, and some without, and the bones were served in a soup which was boiled from them. The whole was conducted with much appearance of hospitality, and with as much decency, as the total want of knives, forks, and all other table utensils, would admit.

Though used to a life of constant activity, the Arabs seem to be rather of an indolent disposition; for when neither amusement or business calls them into action, they spend whole days in their tents, or under the shade of trees, which flourish by the streams where their

encampments are usually formed; smoking their tobacco, an amusement which admits of no other interruption than while they swallow their frugal meals; or in visiting their favourite horses, which seem to be preferred by them to their wives or children, who enjoy very little of their conversation.

But notwithstanding this apparent supineness, they are awake to the calls of pleasure as well as business: the latter we have already described; the former consists in hunting the wild boar, the lion, and other beasts of the forest; and in the pursuit of these diversions they spare no toil, nor shrink from any danger, following their game from rising to setting sun, over mountains, rocks, and wastes; and exhibiting equal proofs of courage and dexterity. The general huts of the Arabian chiefs differ but little from those of other Eastern princes, which we have already described; but the Arabs also amuse themselves with fowling, which they follow in a way sometimes practised in England, stalking after their game behind a moveable screen of reeds or painted canvas, and peeping through loop-holes, from which they present their guns, and fire on the unsuspecting birds.

The arms of the Arabs are a sabre and dagger, a half pike or lance, and a bow and quiver of arrows; but the latter have been lately exchanged among most of the tribes for fusées, notwithstanding which they do not wholly lay aside the bow, but use it occasionally, and still teach their youth to draw it with strength and dexterity. Pistols they seldom use, as the close fighting in which this kind of arms could be serviceable is generally avoided by the Arabs, who prefer skirmishing, advancing, retreating and returning to the charge, in doing which they can depend on the swiftness of their horses, and their own skill in the management of them, to closer combat or fixed battles.

The towns and cities of Arabia are few in number, and the inhabitants of these places bear no proportion to those who wander in the deserts or cultivate the earth in different parts of the provinces: they are, however, tolerably civilized; and though, as we have already observed, the arts, sciences, and every branch of literature, are at present at a very low ebb, yet this people seem in general to possess clear and apprehensive understandings, and to require only cultivation and industry, to produce fruits of learning, genius, and ingenuity.

Here are several ports on the Red Sea, of which Mocha, Judda, and Yambo, are the principal; the former is situate in forty-five degrees east longitude from London, under the dominion of one of the zerifs of Arabia, whose residence is however upwards of sixty leagues from this place.

The city of Mocha stands in a dry, sandy, and barren plain, unrefreshed with fresh-water, but close to the sea; on the beach of which are, however, some wells of brackish water, which serves for ordinary purposes, but not for those of the kitchen, being as unwholesome as it is unpleasant. The fresh-water is brought from Mofa, distant seven leagues from this city; and as it is conveyed by land, it becomes a very expensive article, in a country where, from the heat of the climate, a large consumption of it is actually necessary to the existence of the inhabitants.

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The markets of this city, which is tolerably built, and fortified in the eastern manner, are well supplied with all kinds of provisions. The animal food consists of the flesh of camels, oxen, antelopes, goats, sheep, lambs, and kids, together with partridges, Guinea hens, and some other kinds of fowls; the sea furnishes a great variety of fish, excellently tasted, and fresh every day; and the vallies among the mountains, a few leagues from the city, produce vegetables in great abundance, and peaches, apricots, grapes, quinces, and other fruits of admirable flavour. The same vallies also supply Mocha with flour of wheat and other grain, the production of which is favoured by the frequent showers which fall among the hills, and the springs which, bursting from their sides, water the lower parts of them, as well as the little spaces between the foot of one and the rise of another.

The English East India Company have a factory here, consisting of a chief and some few inferior officers: the exports consist of the several commodities already mentioned; and coffee in particular, which produces annually six times as much money as all their other trade. It has been computed, though we apprehend very erroneously, that forty thousand tons in a year are shipped from this and the other Arabian ports; a third part of this quantity may probably be much nearer the truth.

The English and other nations are compelled to pay in specie, of gold or silver, for all the coffee they purchase; but the Dutch have hitherto exchanged spices for it: an advantage in this trade, which we hope will in future be participated by the natives of Great Britain, as the payment of ready-money to so considerable an amount, for an article of mere luxury, is a heavy loss on the balance of the trade to the east.

The port of Jodda, or Judda, shares also in the trade of Arabia; European commodities are brought hither in ships belonging to British subjects at Bengal, who exchange them for the different productions of this country, coffee excepted, and the several articles with which it is supplied from the neighbouring states of Asia and Africa. Some of the manufactures of Bengal and Bombay find vent also in Arabia, such as silks, muslins, calicoes, and shawls; but the affairs of commerce are mostly in the hands of Armenians and Indians, the native Arabians either selling their goods to these people, or employing them as brokers.

The desert and mountain of Sinai, are so remarkable by a variety of events recorded in Holy Writ, that they demand particular attention. The former is above three leagues long and one broad, but it is divided by the mountain; on the eastern side of which stands the convent of St. Catherine, built, as it is asserted, by the Empress Helena, in remembrance of the appearance of God to Moses in the burning bush. This convent is at present inhabited by Greek monks, to the number of forty or fifty, and contains a square of three hundred feet, within walls near forty feet high; to this square, within which are dwelling-houses or apartments for a much greater number of monks and necessary attendants, as well as convenient offices of all kinds, there is only one entrance, by a door near thirty feet from the ground, and to and from which the monks and their servants and visitors sometimes ascend and descend by a ladder kept within, but are much more commonly let down and drawn up in a basket, or other machine prepared for that purpose.

The church and wall, which seem to be the most ancient buildings, are composed of a kind of coarse granite of a reddish colour; the offices and other erections are of unburnt bricks,

bricks, and on the top of the wall are eight small square towers, one at each corner, and one in the center of each of the side walls: within the square there is also a tower, in which are several rooms, where you are informed the empress above-mentioned resided when she visited this convent; it now serves for the occasional reception of a Grecian archbishop, in his progresses among his subordinate diocesans.

The church, which receives its name from the miracle of the transfiguration, is handsomely built and well ornamented; the columns which divide the nave from the aisles are of polished marble; and the floor, which was once dug up by the greedy Turks in pursuit of hidden treasure, hath been repaired and elegantly finished in a Mosaic pavement by the celebrated Athanasius, one of their archbishops, in the last century.

This church contains several chapels; one in particular, which is supposed to cover the very spot on which the bush grew which appeared to Moses on fire: and in this chapel no person is admitted to wear his shoes, in remembrance of the Divine command to the prophet last mentioned; 'Put off thy shoes from thy feet, for the place whereon thou standest is holy ground.' A white marble stone is laid over that part of the ground in which the sacred plant is supposed to have taken root; and here the monks and other Christians pay their particular adorations. Over the high altar of this church are the figures of the Emperor Justinian, and his Empress Theodora, in Mosaic work; and the shrine of St. Catherine, to whom the convent is dedicated; whose remains are deposited in a chest or coffin of white marble, ornamented with carvings of foliage, well executed in bas relief: a pretended hand of this saint, preserved from corruption, is shewn to the devotees, the fingers of which are encircled with rings, enriched with precious stones.

On the summit of the rock, the monks shew what they pretend to be an impression of the body of St. Catherine, who being bound to a wheel, had her head taken off at Alexandria, during the reign of the Emperor Maxentius; but, according to their accounts, this sentence was no sooner executed, than, in compliance with her earnest prayer that it might not be subject to the contumelious treatment of unbelievers, her body was conveyed by angels to the height of Mount Sinai, where it remained till this convent was erected, into which it was removed by the pious care of the monks.

The inhabitants of this convent lead abstemious lives, subsisting chiefly on bread, olives, oil, vinegar, vegetables, and fruit; neither indulging in flesh, butter, or eggs: they are principally supplied from Cairo, though they grind their corn and make their bread in the convent, for which purpose mills and bake-houses are provided. They have two wells of excellent water within their own walls: the well of Moses, the water of which is transparent and extremely cold; and the well of the Holy Bush, which is equally clear, but somewhat warmer.

This convent is governed by a bishop, elected from among the monks, and approved by the patriarch of Jerusalem; and besides the monks, there are presbyters, an inferior order of priesthood, and lay-brothers; and of those two classes, the numbers may amount to near a hundred: the presbyters, who as well as the monks are also sometimes called caloyers, attend strangers, and conduct them to the different parts of the convent, they also minister in some of the lower services of the church; the lay-brothers are either employed in attending the

the monks, and performing domestic offices, or in cultivating about four acres of the rock, which with indefatigable industry have been in a length of time covered with an artificial mould, composed of the dust and dirt of the convent, and dung and earth brought up by small quantities at a time, and are now become a beautiful garden, producing a variety of excellent vegetables, and fruits of many different sorts; among the latter, their pears are said to excel in size and flavour those of any other country of the east.

From the convent to the summit of the mountain, several flights of steps were formerly cut out of the rock, and chapels erected at the landing places, pointing out other memorable events mentioned in the Sacred Writings: such as the spot where the law of the two tables was communicated to Moses; that where the prophet hid himself from the face of the Almighty; and that where Aaron and Hur supported his hand, during the conflict between the Children of Israel and the Amalekites.

But the particular situation of the rock from whence the water gushed out upon the stroke of the prophet's rod, seems to be a matter of some doubt: the monks shew on Mount Sinai, a single stone of fifteen feet long, about twelve high, and ten broad, with an opening or mouth near the center of it, which seems too rude to have been the work of art, though it bears some resemblance to the mouth of a lion, and through this mouth they assert the water flowed; of the truth of which the Arabians seem so well convinced, that they ascribe medical virtues to the touch of this sacred aperture, and bring herbs and plants to receive it's influence, which they give to the camels and other beasts of burden, when they happen to fall sick.

Yet this opinion is contradicted by others, who maintain that the rock on which the miracle was wrought, has long since been detached from the mountain, and now lies in the plain of Rephidim, on the west side of it; and this block of granite, which is described to be about eighteen feet square, has a channel, which appears to have been worn by a current of water, and is now partly covered with moss, as are several holes of different depths and diameters, in various parts of this stone, and some of them appear to be actually incrufted by the passage of water through them; so that a respectable and reverend traveller seems to entertain no doubt, but the water which so miraculously flowed to quench the thirst of the parched Israelites, was drawn from this identical rock.

But a still more modern traveller, of equal credit, and who lately filled the highest offices of the church in a neighbouring kingdom, was shewn another rock in the road from the convent of Suez, bearing the same marks in all respects as that last described, and as strongly attested to be the stone which yielded this refreshing stream.

And to add to the difficulties which arise on this subject, the Venetians have long preserved in their church of St. Mark a like piece of marble, distinguished by the same appearances, which they affirm to have been brought from Mount Sinai, and to be the sacred stone from which, in obedience to the commands of the prophet, a plentiful supply of water was obtained, for the chosen people of God.

Perhaps, if those who examine into this matter on the spot, could divest themselves of that religious awe, and those impressions which naturally take place, on a spot so particularly celebrated for circumstances in which the immediate interference of Divine Power

was visible; it might be discovered, that those appearances in these several rocks, or pieces of marble, are by no means preternatural, but might be observed in a variety of other instances in this country, where the few springs which are found arise generally on the sides of mountains, and among rocks and precipices, and the water in it's course to the plain may naturally produce those appearances which have sanctified the several pieces of marble we have mentioned, and in the words of one of the travelled divines whose works we have quoted, '*filled the minds of beholders with religious surprize.*'

In that part of Mount Sinai which lies west of the plain of Rephidim, are many projecting precipices, which are composed of a hard marble, of a red colour, and somewhat resembling porphyry, only that many pieces of these rocks are veined with the representations of trees, plants, and herbs, which being cut into small pieces, and those chosen which are most perfect, are imported into Great Britain, under the name of Mocha stones; though some writers contend that these stones are actually pebbles, which are found on the shores of the Red Sea, and being cut and polished, exhibit those beautiful appearances we have just described.

The religion of Arabia hath been already fully described in our account of the life and doctrines of Mahomet, and of the faith and practice of the Mahometans in Asian Turkey, but the description of the two cities of Mecca and Medina, the one the birth-place, and the other the asylum of the prophet, together with the mosque or temple in the former, the great object of the Mahometan pilgrimages, and an account of the xerif or pontiff of Mecca, remain to be given in our present geographical history of Arabia.

The xerif of Mecca is nearly as much the successor and representative of the ancient caliphs of this country, as the pope of Rome is of the emperors; both being allowed to be the supreme heads of their respective religions or churches, and both having temporal as well as ecclesiastical sovereignty. The xerif of Mecca is said, however, to acknowledge the protection of the Turkish empire, and to be tributary to that power.

Like the pope, also, this ecclesiastical state owes it's existence to religious superstition, it's own strength being wholly unequal to it's support: but the authority of the xerif is much more extensive than that of the pope, as the doctrines of Mahomet have prevailed over a much larger portion of the world, than those of christianity; nor have any of the professors of the former religion ventured to apostatize from their spiritual ruler; add to this, that the office is hereditary; and the family who possess it, as well as those who may claim it in default of male descendants, are to prove their immediate descent from some branch of the family of Mahomet; and it will not appear surprizing that the professors of his religion, in all quarters where it has prevailed, should pay their homage to the successors and relations of the founder of their faith, the prophet in the observance of whose doctrines they expect temporal prosperity and eternal felicity.

The xerif, so lately as the year 1776, visited the port of Judda, where a British man of war then lay, and notwithstanding he is in general difficult of access to strangers, he ventured on board this ship; and having inspected every part of her with great curiosity, and much to his satisfaction, and received those marks of respect and civility which every commander in the English navy knows how to pay with propriety where they are due, he departed,

parted, expressing a high sense of the treatment he had received, and leaving liberal marks of his bounty for the crew. This xerif is represented to have been at that time a very young man, of a complexion so swarthy as to approach nearly to the blackness of a negro; but he is described as well made, lively, active, and intelligent. His military forces are said to consist of an inconsiderable body of infantry only, which is somewhat extraordinary in a country which furnishes such excellent horses to mount cavalry, and where those troops might be employed so much more advantageously than foot.

The revenues of the xerif are derived from lands, his own private property, let to farm to petty princes, who subdivide them among their dependants, at certain rents, payable in produce from an annual tribute on the growth of corn, fruits, and other productions of the earth, and on the increase of cattle; from the port duties and customs of Judda, Yambo, and part of Mocha; from the internal duties levied on caravans travelling through his dominions; and, above all the rest, from the vast concourse of pilgrims which annually visit the sacred temple from every quarter of the east, and who individually contribute, in a variety of ways, to the support of the power and dignity of the xerif, the great patron of Mahometanism, and the chosen guardian of this sacred spot.

The city of Mecca is situate in the latitude of 21 degrees 20 minutes north latitude, in a valley, surrounded at some distance by mountains of no very considerable height, but which have supplied the stones with which the city is built: it lies about a day's journey from the Red Sea, is wholly defenceless, and is by no means remarkable for elegance of building, nor is it well supplied with water, having very few springs, and those mostly dry in the hot seasons; and one small stream, the water of which is unpleasant to the taste, and unwholesome, occasioning boils and blotches on the skins of those who drink it for any considerable length of time; so that the inhabitants depend principally on rain-water, which they receive and preserve in cisterns prepared for that purpose.

The residence of the xerif is at a castle called Marbaa, at the foot of the mountains, about a league from the city, where he has the benefit of good water, as well for use as for the refreshment of his gardens.

On the summit of one of the mountains with which Mecca is surrounded, is a cave which is shewn as a place of devotion of the prophet, who, in his holy retirement hither, is believed by his followers to have received from Heaven, by the hands of the angel Gabriel, the law and those precepts which he afterwards promulgated, and which being collected, form the Koran, the sacred repository of the Mahometan faith, and the director of their practice.

But it is the Temple of Mecca, the object of so many thousand pilgrimages, which contributes to the riches, fame, and dignity, of this otherwise contemptible city: and hither, according to the institution of the prophet, annually resort an incredible number of devotees, collected from every quarter of the world where the religion of Mahomet hath been received; every follower of his doctrines being solicitous to perform an act of devotion, which, without being absolutely required to be repeated, atones for past sins, shields the performers of it from the commission of future offences, and ensures them a perpetuity of those voluptuous enjoyments, which they are taught to expect in those regions
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of blifs to which they are to gain undoubted admiffion, by the merit of this compliance with the injunctiions of their prophet. Sovereign princes atone for neglecting to perform this duty perfonally, by fplendid embaffies and rich prefents; and inflances have occurred, within a very few years, of amazing fums offered in this way to deprecate the wrath of Heaven, which was fupposed to be directed againft the family of a prince who had omitted to vifit the facred Temple of Mecca.

The temple is in the center of an area, furrounded with buildings which form a piazza or colonade on all fides of it; and thefe buildings are appropriated to the refidence of certain devotees of different Mahometan fefts, who fpend their lives in reading, praying, and other religious afts, and are fupported by the pious contributions of the numerous pilgrims, none of whom fail to make fome offering for this purpofe. The fquare within the piazza, which is of confiderable extent, is gravelled, except the paths leading from forty-two doors, which are the entrances to the fquare, to the door of the temple itfelf; and thefe paths or footways are paved with ftones of regular form and equal fize.

The facred building, which as we have already obferved, ftands in the center of this area, is a fquare, each fide of which may be about twenty-four yards in length and feven in height; the walls are compofed of large hewn ftones, and the whole is executed with the utmoft plainnefs and neatnefs; the door is plated with filver plates, wrought and ornamented, and the afcent to it is by a flight of low fteps, formed with the fame ftones as the wall; the roof is flat, and covered as the other terraces on the tops of the houfes in the eaft, with a mixture of fand and lime; over the whole is a canopy or covering of filk, embroidered with letters of gold, and ornamented with a fringe of the fame materials; this covering is a prefent from the Grand Signior, and is annually renewed by the caravan which proceeds from his dominions to Mecca with pilgrims, two camels being chofen to carry by turns this facred offering, which is received with much ceremony by the ecclefiaftics of that place, the xerif himfelf affifting in placing it, after the old covering has been removed, which he appropriates to his own benefit, cutting it into fmall pieces, which are purchafed at extravagant rates by the pilgrims, who wear them about their perfons as prefervatives againft dangers, and when they die, direct thefe facred relics to be fixed to the winding-fheet with which their bodies are wrapped for interment.

Even the camels who are the bearers of the new covering partake of a certain degree of refpect, not being fuffered to be employed in any other labour for a year after they have performed this facred office; an exemption from which, however, the poor beafts derive little advantage, being liable after that time to all the accuftomed feverities of burden and travel.

The rain which, penetrating the covering, is carried off from the roof by a long fpout, which is by fome reported to be of pure gold, is received by the pilgrims upon any part of their bodies with fingular fatisfaction: thofe who are fprinkled with this holy water promiffing themfelves a fuperior portion of happinefs; and if they can procure a draught of it, they efteem it the greateft bleffing they can receive from Heaven, as a certain earneft of it's future favour and peculiar protection. Nay, the very pigeons, which in amazing numbers inhabit the walls of the buildings which furround this temple, are fanctified; and happy is the

the devotee who can prevail on them to eat corn out of his hand, or pick up what he scatters for them on the ground.

This holy temple is only opened eight, or according to some writers, four days in the year, for the reception of male pilgrims, and the like number for females; the men being admitted to visit it one day, and the women the next; but the feast of the Bayram seems to be the favourite season for the resort of these enthusiasts to Mecca, this being the grand festival of the disciples of Mahomet.

Pilgrims are not permitted to stay long within these sacred walls, the great numbers who throng to enjoy this envied privilege rendering it necessary to limit their continuance in it; nor is there any thing remarkable within it to engage their attention, the roof being supported by pillars of wood and a few lamps of silver, suspended by bars of iron, supplying it with light; on the outside it is surrounded by a broad pavement, on which a number of pillars of brass support lamps which are lighted by night and illuminate the whole square.

The principal relics which attract the devotion of pilgrims, are a black stone which is deposited in the corner near the door of the temple, and which is reputed to have been brought from heaven by the angel Gabriel at the creation of the world, in a state of perfect whiteness, and to have undergone the change which has brought it to its present colour, on account of the sins of mankind, which are supposed to be marked on it, for an eternal memorial of their ingratitude to their great Creator and Benefactor: and another stone which receives the water from the spout above described, and which still continues white, being supposed to cover the spot in which Ismael lies interred.

But there are also other objects which engage the attention of the devout pilgrim: about twelve paces from the temple, on the east side of it, is the sepulchre of Abraham, who is believed to have founded this temple at the express command of the Almighty; some, however, contend that the patriarch was not interred in this place, but that the stone, which is supposed to be sepulchral, only marks the spot on which he stood to superintend the erection of the building; and in confirmation of this assertion, pretend to shew the prints of his footsteps, miraculously preserved, to perpetuate the institution of a place of worship under the direction of God himself; but which ever of these opinions is nearest the truth, from which they are both most probably very remote, the stone is inclosed within rails of iron, and covered with a canopy of silk, embroidered with gold.

To the left of this inclosure is the well called Zemzem, which is believed to be the fountain in the Wilderness where the angel of God found Hagar, when she fled from the cruelty of her envious mistress Sarah: to the unwholesome water of this well, the Mahometans ascribe, among other virtues, that of purifying them from corporeal pollution or corruption, and as they drink of no other whilst they remain at Mecca, they are at first affected with boils and eruptions on their skins, which are afterwards carried off by a violent purging; and this effect on their bodies they consider as typical of spiritual purification; and to communicate this blessing to those who have not yet undertaken the pilgrimage, they carry bottles of this hallowed water to their homes, and distribute it in small portions among their

their friends, who fix it and apply it externally for the mutual welfare of their souls and bodies.

The numbers who annually perform this pilgrimage are supposed to amount to forty thousand, collected from almost every part of Asia and Africa, where the Mahometan religion has prevailed; Persia, however, contributes to this concourse in a much smaller degree than any other country where this faith is universal, the monarchs of that empire having, as has been already observed, very wisely substituted a pilgrimage within their own dominions, to prevent the emigration of the inhabitants, and the expediture of so much wealth in a foreign nation.

Those who journey to Mecca, from the various parts of Asia, travel with caravans in the manner which has been before described; but the inhabitants of Africa who undertake this pilgrimage, generally embark at Suez, a port of the Red Sea, and situate at the northern extremity of the west gulph of that water, where vessels attend at certain stated seasons, and transport them to Rabbock, a small harbour within a few days journey of Mecca, where they are set on shore, and proceed to the holy city by land.

But from whatever country, or in whatever manner, these pilgrims perform their journey, they indiscriminately conform to certain ceremonies on their approach to Mecca, and during their continuance in that place; a strict attention to which seems to be an indispensable obligation on all ranks of people.

When they arrive within a day's journey of Mecca, they divest themselves of their ordinary apparel, which they resume no more till they have compleatly performed their pilgrimages; their cloathing now consists of two loose garments or cloths, one round their shoulders reaching to the waist, and the other from that part to the middle of the leg; their heads and feet are left bare, except that the bottoms of the latter are sometimes protected by sandals. And this austerity of dress is also to be accompanied with great purity of manners; to which end they totally suspend all engagements in their usual occupations, and even in the common concerns of life; and during this season of relaxation from worldly business, they are so careful not to deprive any being of existence, that it is said they permit vermin to prey on their bodies with impunity, being either too deeply immersed in religious contemplation to attend to their depredations, or being restrained from even disturbing them by the motives of tenderness and universal benevolence.

As the pilgrims approach Mecca, they are also met by certain ministers in the temple of the lower order, who make it their business to instruct pilgrims in the rules they are to observe whilst they are in the performance of this important duty; and these people also serve as guides and conductors to the several sacred spots they are to visit, the fountains where they are to purify, and the particular places where they are to perform certain acts of devotion, according to established custom.

On their arrival at Mecca, they are immediately led to one of the entrances into the square of the temple, which is particularly distinguished by the appellation of the Gate of Peace; here they leave their sandals, and entering bare-foot, they are instructed by their conductors in a certain form of prayer, which they utter with great appearance of devotion, and with many gesticulations, expressive of their joy at being admitted to a sight of the
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sacred building, round which they traverse seven times, and then follow their guides into the street, in imitation of whom they affect to be elevated almost to madness, sometimes running, at other times walking, and then standing still for several minutes at a time; and having in this manner made the circuit of the buildings which surround the square, they retire to their lodgings for the night.

On the succeeding morning they return again to the temple, and are admitted into the sacred building, where having dedicated themselves to God and his prophet in the terms prescribed to them by their conductors, they visit the other holy spots within the square, and drink of the waters of Zemzem; and having thus far completed the immediate ceremonies of the pilgrimage, they are at liberty to throw off the garb of mortification, and resume their accustomed apparel.

But as the pilgrims generally remain at Mecca a week or ten days, they persist during that whole time, in daily, and almost hourly visits to the square of the temple; and here they not only perform their ordinary devotions, but continue to walk round it repeatedly till their strength is exhausted, kissing the black stone already mentioned, and repeating particular prayers or portions of the Koran at stated periods. And when they can no longer endure the fatigue of farther perambulations, they sit down on the pavement or gravel, and contemplate with seeming rapture the mansion favoured by Heaven.

Nor have they yet attained all the ends of their pilgrimage; they are ambitious of the title of hadgee, or sanctified, which is to be obtained by the observance of other ceremonies. For this purpose they once more strip themselves of their cloathing, and assume the habit of mortification; and at a certain fixed season, they proceed to a hill, some leagues distant from Mecca, called *Gibel el Orphet*, or *the Mount of Knowledge*; and here they make formal confessions of their transgressions; and having bewailed their iniquities with sighs, tears, and all the striking appearances of penitence, they are at once saluted by the chief attending imaum, or priest, by the title of hadgees, which they retain during the remainder of their lives.

The accession of this honour is no sooner announced by the sound of trumpets and other instruments of music, than the whole cavalcade of pilgrims descend the hill, on their return towards Mecca; but they halt for the first night about a league from the Mount of Knowledge, and on the following morning each pilgrim collects a certain number of small stones, one third part of which are thrown at a pillar which is fixed at a place called Mina, being the termination of the second day's journey, and which is supposed to be the spot on which Abraham intended to offer up his son Isaac; and this casting of stones seems to be emblematical of casting away their sins: the other two third parts of the stones are employed in like manner at two other pillars erected to perpetuate some other events of their traditional history. And these burdens being disposed of, the whole company lay aside their habits of mortification, and betake themselves to mirth and feasting; being supplied with sheep by the neighbouring shepherds, of which every pilgrim who can afford it purchases one, and distributes the greatest part of it to those who are unable to provide for themselves.

Having

Having spent three days in festivity, they all return in procession to Mecca, where they are not suffered to remain long, their departure being required to make room for other pilgrims. At certain stated seasons, and always after the pilgrims have been conducted to the Mount of Knowledge, a fair is held for various commodities, and particularly the manufactures and produce of India, which are exposed to sale in great quantities; among other purchases, the pilgrims usually provide themselves at this fair with the winding-sheet in which they intend their bodies shall be wrapped for their interment; and this is composed of fine linen, and sanctified by being dipped in some of the holy water which descends from the roof of the temple.

On the day preceding the departure of the pilgrims from Mecca, all those who journey in one company assemble together, and take a solemn leave of the object of their pilgrimage; having as usual perambulated about the temple, revisited all the sacred spots and relics, and performed their several acts of devotion and adoration, they retire from the sacred scene backward, keeping their eyes fixed on the supposed dwelling-place of God and his prophet Mahomet, and continue to repeat portions of their Sacred Writings, till they reach the door by which they are to quit the square, when they affect to burst into extasies of grief, and having taken one agonizing look, they hasten into the street, and retire to prepare for their journey, which they begin at day-break on the succeeding morning.

We have already offered our opinion as to the motives by which Mahomet was influenced in the establishment of those pilgrimages, and in the repetitions of them during his life; nor will it be difficult to account for the pains taken by those who are interested in the profits of them, to encourage the credulous and devout to undertake a journey to Mecca, which is to procure them the forgiveness of all their transgressions, and temporal and eternal felicity; but we confess ourselves at a loss to discover on what grounds of reason or policy the sovereigns of remote nations, and in particular the emperor of the Turks, can countenance emigrations, which carry immense riches out of their respective territories, and occasion a considerable waste of inhabitants; many of those who undertake this pilgrimage, perishing by the way from want, fatigue, and the ordinary perils of long journies through inhospitable climates, where the influence of the burning winds alone frequently sweeps whole caravans, and others are overwhelmed and buried in clouds of shifting sands.

Perhaps it may be supposed that the law of Mahomet, which enjoins such strict and unresisting submission to the governing powers, will be most strongly enforced on those who have thus voluntarily devoted themselves to the service of God; and that those who have in this manner ratified their faith, and renewed their subscription to all the doctrines of the prophet, will be more likely to yield to that despotic sway, with which the tyrants of the east rule the unhappy people who are destined to bear the yoke of slavery, and groan under the hand of oppression.

But however the pilgrimage may dispose those who make it to be dutiful, obedient, and submissive subjects, it is not supposed to endow them with any extraordinary virtues as citizens; on the contrary, those of other religions, who live among the Mahometans, have many proverbial expressions, which mark an opinion by no means favourable to these peregrinations

peregrinations among them: it is commonly said that one pilgrimage to Mecca makes a man a sharper, a second a knave, and a third an avowed villain; and it is not improbable that this solemn renewal of their faith may increase their inveteracy against unbelievers, and dispose them to act injuriously towards those who refuse to receive the law of that prophet, in compliance with whose injunctions they perform this dangerous and fatiguing act of devotion.

About seventy leagues to the northward of Mecca, about twenty to the west of the Red Sea, and in 24 degrees 30 minutes north latitude, lies the city of Medina, celebrated for having been the asylum of Mahomet when he was expelled from his native city of Mecca, for being afterwards the favourite place of his abode, and by his own direction of his interment; though, as we have already remarked, all travellers and historians do not agree in this point, some contending that the body of the prophet was after various disputes deposited in the temple of Mecca.

The city of Medina is situate in a well watered plain, and is surrounded with a wall of brick; it contains about a thousand houses partly built of the same materials and partly of stone; but they are by no means remarkable for elegance, being so low as seldom to exceed one story.

But Medina contains several magnificent mosques, and particularly that in which is the tomb of the prophet, and which by way of pre-eminence is called, *Mos a Kibu*, or *the Most Holy*: this building, which is about thirty yards in length and twenty in breadth, being an oblong square, is supported by a number of columns, to which are fixed lamps in great abundance; immediately under a dome stands the tomb, which is of white marble, encompassed with rails or a balustrade of silver, and surrounded with curtains of damask fringed with gold; from the balustrade within hang many silver lamps, which are lighted every night, and those only whose duty it is to take care of these lamps are admitted within the rail.

It may not be improper to take notice of a vulgar idea, that the roof of this temple contains a load-stone of astonishing size, by the attraction of which the coffin, which incloses the body of the prophet, and which is supposed to be of iron or steel, is suspended in the air between the floor and covering of the mosque; but the description we have already given of the tomb completely refutes this absurd and groundless report.

There are but few other towns or cities of Arabia which deserve notice: Aden, which lies between the Gulph of Persia and the Red Sea, was once a place of some consequence; but its trade is now principally removed to Mocha, though it still contains five or six thousand inhabitants; it is defended by cannon, placed on the eminences of mountains, with which it is closely surrounded; and from the same mountains the city is supplied with water by an aqueduct, which conveys it to a reservoir just without the city; the houses are better built than those of Medina, containing two stories, with the convenience of terraces on the top, as in other parts of the east. Upwards of two centuries ago the Turks made themselves masters of Aden, and committed horrid acts of barbarity; but they were soon expelled by the Arabian prince of Yenen, whose conquest was attended with circumstances of equal cruelty.

Before we proceed to describe the celebrated ruins of Palmyra, it may not be improper to make some enquiry into the origin and history of this once magnificent city; but though for this purpose we shall consult both the sacred and profane historians, we are apprehensive our researches will do little more than enable us to form probable conjectures, the writings of either affording little information, the authenticity of which may be relied on.

In Holy Writ we are informed that Solomon, the second king of Israel, built *Tadmor in the Wilderness*, and by this name the city, or rather ruin of the city of Palmyra, is known at this day among the Arabians; and profane historians also assert, that Palmyra was built by Solomon, the son of David, on the spot where his father slew Goliath the giant, in honour of that achievement; and this coincidence of history is somewhat confirmed by the traditionary relations of the present inhabitants of this part of Arabia; who, among the remains of Palmyra, affect to point out parts of the buildings, as having been appropriated to different uses; such as the apartments allotted to his concubines, a tomb which they suppose was erected to perpetuate the memory of some particular favourite among the numerous females devoted to his pleasure, and several other destinations; which seem all to have been rather appointed by fertile inventions to amuse the credulous vulgar, than by the uxorious monarch to whom they give the credit of these erections; though they suppose such works of grandeur were not effected in a place so apparently destitute of materials, without some preternatural assistance.

But there can remain but little doubt that the ancient city of Tadmor was completely demolished by Nebuchadnezzar in his approach to the destruction of the capital of the Jewish empire; as no mention is made of it either by that accurate historian Xenophon, who so elaborately describes other parts of this desert in his celebrated account of the retreat of the younger Cyrus, nor in any records extant of the marches and conquests of Alexander the Great, though his route to the Euphrates lay across the same desert.

From the probable destruction of it by Nebuchadnezzar, we are totally in the dark, nor can the smallest traces be found by which the æra of its re-edification can be fixed, or to whom that work may be attributed; the Roman history continuing equally silent with respect to the fate or condition of this city, till one of their historians mentions an attempt of Mark Antony, to seize and plunder it, in the decline of that republic; at which time it appears, from the same historian, to have been a populous and flourishing city, the inhabitants of which were merchants, whose traffic was not confined to the produce of their own country, but extended to that of India, with which they had at that time communication; and as this historian offers as an apology for this outrage of the Romans, an assertion of their commander, that the Parthians had committed some breach of the neutrality which subsisted between them and the republic, it must be understood that Palmyra must have been then considered as a Parthian city, or that it was in confederacy and alliance with that country; and though towards the fall of the Roman greatness it appears from the inscriptions on certain coins to have been a province of that empire, yet it is probable that it rose in grandeur and riches after the attack of it by Mark Antony, and that the inhabitants, who, to avoid his fury, retreated with all their most valuable effects across the Euphrates, and defended the passage of that river against his army, returned and refettled

resettled at Palmyra, as soon as peace and order were restored; as it may be gathered from various inscriptions which have been found among these ruins, that in about half a century after the last-mentioned event, the inhabitants of Palmyra indulged in a variety of luxurious and expensive pleasures.

From the attack of Mark Antony, however, no notice is taken of this city till the reign of Gallienus, when we find the throne of Palmyra filled by Odenathus, at that time an active and successful ally of the Roman empire; and who in the war between that state and Persia, after the armies of the former had been disgraced in various battles, with the shattered remains of them only, attacked, and in his turn overthrew the victorious monarch of Persia, scattering his army, and pursuing the fugitives even to the capital of the kingdom.

But from what race Odenathus sprung, or by what means he became possessed of the throne he enjoyed, we are wholly uninformed; the best accounts of this prince being so obscure as to leave us totally in the dark as to his origin, and to give us very imperfect ideas of his life and actions: concerning his death historians have been somewhat more explicit, as they generally agree that, after having expelled the Goths out of Asia Minor, where under Balista their leader they had committed horrid enormities, and being for this and former acts of friendship and favour to the Roman empire, declared Augustus, and invested with an equal share of the imperial honours and powers, he was murdered by the treachery of his nephew or kinsman Mæonius; his son Herodes soon after meeting the same fate, and the murderer usurping the throne and government, which he did not long enjoy, receiving the reward of his villainies from the hands of the very persons he had employed in the actual commission of them.

But of Zenobia the queen of Odenathus, our accounts are somewhat more perfect, so that historians have even undertaken to describe her person, which in strict conformity to the accounts given of all heroines, is represented to have been uncommonly beautiful; her mind was of course the counterpart of her exterior excellence; she was strictly just, yet mild in disposition, liberal without profusion, open, candid, chaste; and what might add to the lustre of a female character in those remote ages, so brave, that her conduct in the field has been recorded with the highest eulogiums by Aurelian, a Roman emperor and historian.

To these qualifications are to be added, learning and descent; for she is said to have been perfectly acquainted with the Egyptian, Greek, and Latin languages, and to have been possessed of a fund of historical knowledge; and though we are wholly unacquainted with the family of Odenathus her husband, yet Zenobia boasted of having Ptolomy and Cleopatra in the list of her ancestors.

But however well we are informed of the character and conduct of Zenobia, we are left to guess at the motives which could induce her to renounce so splendid an alliance as that of Rome, and which promised so much in favour of her surviving offspring; yet certain it is, that soon after the deaths of Odenathus, his son, and the usurper Mæonius, the government having fallen upon Zenobia; both as the relict of the king and the natural guardian of his children, she appeared in arms against the Roman power; and having given battle to Heraclianus,

Heraclianus, who commanded the troops of that empire, he was totally overthrown, his army dispersed, and Syria, Mesopotamia, and part of Asia Minor, being subdued to her government, she turned her arms against Egypt; and having entrusted the conduct of an expedition into that country to Zabdas, a veteran officer, who had served under the banners of Odenathus, he executed his commission with such zeal and fidelity, that this whole province was also added to the conquests of his royal mistress; though not without some severe struggles on the part of the Roman troops, who were stationed in this country, and some checks received by Zabdas, whose army had been once nearly expelled from the newly acquired territories; till the chief, availing himself of the ignorance of Probus, the Roman prefect, who attempted after his successes to cut off the remains of his retreating foe, without being acquainted with the country, lay in ambush with his Palmyrenes, and as the Romans advanced, surrounded and destroyed the whole army; the leader himself, with that savage and enthusiastic spirit of honour, which was then held in high esteem, perishing by his own sword, to avoid adding his captivity to the triumphs of the conqueror.

Thus was a new and mighty empire raised in the east; but the foundation was too narrow to ensure its continuance: the Emperor Claudius, alarmed at the progress of Zenobia's arms, determined to oppose it with all the forces of the empire, which he was collecting for this purpose, when he was carried off by the plague, leaving to his successor Aurelian, the performance of a task so essential to the honour and interest of the empire.

And now the brilliancy of Zenobia's reign began to be over-clouded, and the tide of success which had flowed so rapidly seemed to abate. The Emperor Aurelian had no sooner settled the internal disorders of the empire, and driven back within their bounds those northern nations, whose irruptions had threatened destruction to the state, than he turned his whole attention to curb the power and restrain the extending conquests of the new eastern Empress, the fame of whose arms had struck terror into the surrounding provinces, and rendered the Roman Eagle contemptible in the eyes of all the nations of Africa and Asia.

Having for these purposes drawn together an army of sufficient force, and having crossed the Bosphorus, and possessed himself of Tyana, in the province of Cappadocia, he continued his route to Antioch, which he soon got into his hands, by those allowable arts of war which prevent the effusion of human blood; and having shortly after defeated the queen's armies in two different battles, the eastern provinces were in consequence of these actions brought back to their allegiance; and by a fatal, but not uncommon vicissitude of fortune, she who a few months before reigned sovereign mistress of the east, saw herself stripped not only of her new acquisitions, but of all her original territories, and confined within the walls of her capital.

Nor did the Roman conqueror permit her to rest in security even in this asylum; he invested the city of Palmyra, which was defended with all the alacrity and zeal which the beauty and oratory of their beloved sovereign could inspire; so that Aurelian finding the resistance so formidable as to threaten the destruction of great part of his army, offered the unfortunate queen such terms as prudence should have induced her to accept; but

but actuated by a spirit above controul, and an exalted sense of her own dignity, she rejected the conditions on which she might have obtained peace and safety; and preferring an attempt to engage the Persians in an alliance, and to obtain succours from them, to what her pride represented as a dishonourable submission, she endeavoured to reach the Persian dominions on a dromedary, and depended on the swiftness of the beast to carry her beyond the reach of pursuit; but her former good fortune had forsaken her, and she fell into the hands of the enemy as she was crossing the River Euphrates.

Palmyra was now surrendered to Aurelian, who committed no outrages on the inhabitants, but contented with the spoil which fell into his hands, he garrisoned the city with six hundred archers, and proceeded with the royal captive to Emessa, or Emesa.

Zenobia being now in the possession of her conqueror, seemed to be forsaken by that spirit which had hitherto distinguished and supported her; her disposition seemed to have changed with her fortunes, and the haughty princess who had declared her preference of death to disgrace, now condescended to court the favour of her subduer, by meanly discovering those whose advice had influenced her to reject the terms he had offered, who were sacrificed to the unmanly wrath of the vindictive Roman; nor could the merit of the celebrated Longinus, a writer of the first reputation, shield him from the vengeance of the enraged emperor; his life paid the forfeit of his offence, and he met his fate with the firmness of a man, and the dignity of a philosopher; whilst his betrayer was reserved to grace the triumph of Aurelian, and after having endured the shame of being exhibited in this public spectacle, she married a private citizen, and ended her days in a villa towards the banks of the Tyber, which, together with some adjoining lands, were bestowed on her by the emperor, in exchange for her kingdoms and throne.

Though the city of Palmyra was thus reduced to the mortifying necessity of receiving a Roman garrison, the yoke of subjection sat by no means easy on the necks of the degraded inhabitants; who, disgusted with the manners of their conquerors, and conscious of the state of freedom from which they had fallen; determined once more to take arms, and expel or destroy the invaders of their rights; and the resistance of the garrison having compelled the inhabitants to adopt the latter measure, they were obliged to put every Roman to the sword.

But as those who are urged to desperate efforts seldom act under the guidance of prudence, or attend to the suggestions of reason; the unfortunate Palmyrenes soon found that their attempt to regain their liberty had been ill-timed and premature: had they waited till the conqueror had been returned to Rome, and his armies disbanded, they might have strengthened their hands by inuring the whole body of the people to arms, or calling in some neighbouring state, jealous of the Roman power, to their assistance; and by the time a new army had been levied, and fresh preparations made, it might have been found a difficult task to have subdued a people prepared for the attack, and contending for the dearest privileges of human nature.

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with conquest, the unfortunate Palmyrenes once more fell into the hands of the emperor; who, far from repeating his former lenity, delivered up the city and the inhabitants to the rage of the merciless soldiers, who put the former to the sword without pity or distinction; and having plundered the latter, reduced it to a heap of ruins: though the celebrated Temple of the Sun was some time after restored in some measure to its splendor, out of the gold, silver, and jewels, which were found in the royal coffers at the original reduction of the city.

From this time Palmyra continued under the government of the Roman empire, and became a station for some of its troops, as it appears from some inscriptions still or not long since legible, that a particular legion garrisoned this city so late as four hundred years after the Christian æra; though some historians insinuate that it soon became of so little consequence, that even the garrison was withdrawn; which may account for our finding no mention of it in the Roman history later than the reign of Justinian, who is said to have supplied it with water, either by repairing the ancient aqueducts, or erecting new.

This city of Palmyra or Tadmor, is situate in a part of the Deserts of Arabia Petraea, usually distinguished by the name of the Palmyrene Desert, or that of Tadmor, in about 33 degrees north latitude, seventy leagues to the south-east of Aleppo. In describing these noble ruins, we shall principally depend on a learned and ingenious modern traveller of our own country, who with two others, his companions, inspected them on the spot, and made accurate drawings of these remains of antiquity, which have since been elegantly engraved and published, and are now to be found in the cabinets of the curious in almost every part of Europe.

The approach to the ruins of Palmyra is through a valley between two mountains, in which the remains of an aqueduct which formerly conveyed water to that magnificent city, and probably that which was rebuilt or repaired in the reign of Justinian, are still visible; and on each side of this valley are many square towers of a considerable height, which were supposed to have been intended for defence, but appear, upon inspection, to have been sepulchres of the ancient inhabitants of Palmyra. Immediately beyond these venerable monuments of former splendor, the valley grows wider on each side, and displays a stupendous proof of the vanity of human grandeur, in the still magnificent remains which lie scattered on every side, of structures which were once the admiration of the world; nor can any prospect be better calculated to impress the mind with a proper idea of the instability of all the works of man, than such a multitude of Corinthian columns, all of white marble, as rise on every quarter, with a few intervening walls, marking the spots where they once contributed to the symmetry, proportion, and order of edifices, the forms of which are no longer discoverable, but are blended in undistinguished ruin.

A wall which once composed a part of the Temple of the Sun, appears to the left of the interior extremity of the valley; and notwithstanding a great part of it has fallen down, it is still of considerable length. Twelve noble windows are still left in it at proper distances; and still farther to the left are two more in the other remaining fragment of the wall. Between each of these windows, a pilaster of the Corinthian order supports an entablature.

The

Richard del.

W. H. Smith & Co. pub.

Leeds: 1847.



The space left by the overthrow of part of this wall, extends the view to distant rows of columns; and over that part of it which is still standing, rise the ruins of the temple itself; at that end which was formerly ornamented by a portico, is a square ruinous tower, manifestly of modern construction, and probably erected by the Turks; and between these remains of ancient grandeur are inclosures of corn and olive trees, which the Arabs have separated from each other by mud walls, and which sometimes intersect magnificent ruins of buildings, which have been composed of much richer materials.

Immediately before the modern tower already mentioned, part of a very large column is still standing on it's base; and though the higher part, with the capital and entablature, are fallen, yet the beauty and dignity of the whole may be discovered from the broken pieces of these ornaments which lay scattered on the surrounding ground. This column is five feet and a half in diameter near the base.

Somewhat to the right of the Turkish tower, but at a considerable distance, are the ruins of another comparatively modern building, which appears to have been a Turkish mosque, by it's minaret; before it a noble column, of the same dimensions as that broken down, rises to a much greater height; and still more to the right is an arch of beautiful construction, with a postern on each side, richly ornamented, from whence a colonnade extends, which is four thousand feet in length, and is terminated by a superb mausoleum. Many of the columns which composed this portico are fallen, and open a view to other ruins, and in other parts the remains of other distant structures, bearing marks of ancient dignity, are seen through the intercolumniations. Still nearer, and in front of this astonishing colonnade, a small temple remains, rather more entire, and adorned with a noble portico; and more to the right is another temple, the peristyle of which forms a beautiful object through the columns. Pursuing the same course to the right, a range of columns appears which seem to have belonged to another portico; but before you reach these, some ruins present themselves of a building which seems to have been a Christian church; and still nearer, and more to the right, are four standing columns, still supporting superb entablatures, and are the only remains of some grand edifice. To the right of these, but more distant, are many columns supporting a considerable part of their entablature, and so disposed that they resemble the peristyle of a small temple which has been entirely destroyed; and nearer, but more to the right, is another mausoleum, which appears to have been executed with great elegance.

Where the buildings are entirely levelled, the plain is covered with an infinite number of scattered columns, some with, and some without their entablatures and other ornaments; and on all sides lie rich fragments of broken columns, capitals, and stones of a prodigious magnitude.

The distant prospect is terminated by a range of mountains, on one of which stands a castle, but of less ancient and magnificent construction than the ruins we have described; it is surrounded by a ditch, and being at present without a draw-bridge, it is inaccessible. Some vestiges of a fortification, evidently Turkish, are discoverable on another mountain at some small distance.

From any of the surrounding hills all these noble ruins appear at one view; and as we approach them, our admiration is still excited by the amazing size of the columns, and the
excellence

excellence of the workmanship with which the ornamental parts are finished, particularly those of the gate, and the beauty of the capitals and entablatures; perhaps, the dignity of the scene is heightened from the contrast which is formed by the miserable huts of the Arabs, thirty or forty of which are erected in the very court of the great temple.

The remains of walls with which these ruins were formerly surrounded, may be traced in some places, though they are for the most part entirely levelled. These seem to have taken in a compass of about three miles; but it is much more probable that these walls inclosed only the public buildings, and not the whole of this flourishing and populous city; in confirmation of which opinion, the Arabs point out a tract of land raised above the level of the desert, about ten miles in circumference, which they maintain to have been the extent of the ancient city, and that ruins are still discovered there by digging. Indeed, a circumference of three miles must have been apparently too narrow for Palmyra in its splendor and prosperity, as the present ruins evince that the greatest part of that space was filled by edifices which could not have been appropriated to private uses, and the astonishing magnificence of which incontestibly prove the grandeur, and afford probable conjectures as to the magnitude of this ancient city.

Two streams of hot and sulphureous water flow through these ruins; one of which rises in a grotto, about the height of a man, at a little distance to the west of the ruins. The whole grotto is a basin filled to the depth of two feet with the hot water; and this place is still appropriated to its ancient use, having been a bath of great antiquity, as appears from some inscriptions which were discovered on an altar dedicated to Jupiter, almost on this very spot, from whence also it may be gathered, that the waters of this spring were in high estimation during the flourishing state of Palmyra, and were at that time committed to the care of a certain number of the citizens, who were appointed by ballot to this important trust. The waters of both streams are nearly of the same quality, and are esteemed wholesome by the inhabitants, and salutary in certain disorders.

It is somewhat remarkable, that none of the inscriptions which have been discovered are of greater antiquity than the Christian æra, nor any subsequent to the destruction of this city by the Emperor Aurelian, except a single one in Latin, which mentions the erection of some public buildings by Dioclesian. On two of the mausoleums already mentioned, inscriptions are legible in the same language, that on one purporting that the building was erected by Jamblicus, as a sepulchral monument for himself and family, in 314, being about the third year from the birth of Christ; and the other, containing the like account of its erection for the same purpose, by Elabilas Menaius, in 414, or the hundred and third year from the same æra; and from the similarity of these mausoleums, in point of elegance and execution, to the remains of those buildings which are now in ruins, it may be inferred, that they are the works of nearly the same period of time, though as the workmanship of that which bears the latest date is most perfect, it may be conceived that it was executed whilst this city was in the zenith of her splendor.

Three or four miles within the desert, to the northward of the ruins of Palmyra, is a valley, which is supposed to be that of Salt, where David smote the Syrians. This valley still supplies Damascus and the neighbouring towns with great quantities of that commodity; with which the earth is so impregnated, that, on digging little more than a foot

foot deep, the water which lodges there raises and brings with it a pure white salt, which, after the moisture is exhaled by the sun, is gathered and taken away.

Before we conclude this chapter, it may not be improper to remark, that the present ruins of Palmyra are not merely the remains of that city in its most splendid state, but are composed of relics and fragments of buildings and ornaments, which were erected and executed at very distant periods of time; and these different ruins mark with almost unerring precision the declension of the arts from that æra in which, from the best accounts that can be collected, the Palmyrene state had been raised to the highest pitch of power, dignity, and grandeur, by the unequalled though temporary success of Zenobia, to the last moments of its existence, not only as a capital, but even as an habitable city; for it is probable, that it scarce ever recovered from the ruinous state to which it was reduced at the last capture of it by Aurelian, though it is apparent, from the construction of the Turkish castle on the hill, and many parts of the walls, and in particular from the alteration made in the different parts of the Temple of the Sun, which seem also to have been intended to make it defensible, that it was inhabited so late as the eleventh or twelfth century: and, indeed, an historian and traveller asserts, that in the twelfth century it contained, among the other inhabitants, at least two thousand Jews; from whence it may be concluded, that it was at that time a place of some consequence, though in all probability very inferior in every respect to the state and magnificence which it has been described to have attained in the earlier ages; nor can we place perfect confidence in the accounts of the traveller last quoted, who in many instances appears to have dealt much in the marvellous, and to have formed many of his opinions, and deduced many of his accounts, rather from speculation and conjecture, than from such authentic facts, and unquestionable evidence, as ought to guide the pen of the accurate and faithful historian.

C H A P. IV.

INDOSTAN.

THAT this country of immense extent derives the name of Indostan from the River Indus, is admitted without a doubt by writers of all denominations: it is at present known, however, by some others; such as Mogulstan, from the sovereign of this empire, who, being the descendant or successor of Tamerlane, a Mogulean Tartar, is commonly denominated the Great Mogul; Hindostan; and India Proper, to distinguish it from India without the Ganges.

This vast empire lies between the Rivers Indus and Ganges, which are received by the Indian Sea, the mouths of these rivers being little less than thirteen or fourteen hundred miles from each other. It extends from the 66th to the 92d degrees of east longitude from London, and from the 7th to the 40th degree of north latitude; is computed to be near two thousand and fifty miles in extreme length from south to north; and of different breadths, from fourteen hundred miles and upwards, in the broadest part, from west to east, and in the narrowest part of the peninsula to very little more than three hundred.

The empire of Indostan may be separated into five distinct divisions; the south-west coast, or that of Malabar, containing the provinces of Guzarat or Cambaya, Decan or Visapour, and part of Bijnagar, or according to its more modern appellation the Carnatic.

The south-east coast, or coast of Coromandel, containing the eastern side of the Carnatic, and the provinces of Orissa or Orixia, Golconda, Tanjore, and Madura.

In the middle division of the empire, may be included the provinces of Afme or Bando, Jengapore, Cassimere, Hendowns, Lahor or Jencab, Dehli, Agra, Gualcor, Narvor, Ratipore, Chitor, Berar, and Candish.

The north-west quarter towards the River Indus, contains the provinces of Surat, Multan, Tatta or Sinda, Bochor, Cabul, Hercan, and Jesselmere.

The north-east division, the province of Bengal at the mouth of the Ganges, and Patna, Necbal, Gor, Rotas, Jesual, and Nagracut, among the mountains of the name last-mentioned.

Indostan is bounded towards the west by Persia, and the Indian Sea; towards the south, by the same sea; towards the east, by part of Tibet, Acham, Ava, and the Bay of Bengal; and towards the north, by other parts of Tibet and Usbec Tartary.

But though these numerous provinces make up the empire of India, yet they are by no means to be considered as wholly under the dominion of the Great Mogul, or nominal emperor of this country; far from this being the case, great part of the vast peninsula of India never acknowledged any subjection to the reigning prince at Dehli, till the celebrated Aurengzebe extended his conquests this way; since which time the governors and viceroys,

who

who have from time to time been appointed by his successors, have stopped the revenues of the several provinces, and appropriated them to their own uses, erecting governments independent of the court of Dehli, and ruling them without the authority or interposition of the princes who have filled that throne; and indeed these petty sovereigns have been confirmed in their power, since the conquest and destruction of Indostan by Nadir Shah; and the influence of the emperor, far from extending to the remote provinces, is faintly supported in the interior parts of the empire; and even here his authority is so circumscribed by the powers of the English East India Company, that he appears to be only the shadow of those mighty princes, who extended their rule over that rich and flourishing peninsula of India, which his predecessors governed with unchecked and unlimited authority.

The Tropic of Cancer passing through the center of the Indian empire, and the southern part lying within the Torrid Zone, the air is extremely hot; yet in the months of June, July, August, September, and October, when this inconvenience is felt with the greatest severity, it is moderated by cooling and refreshing showers, though they are generally accompanied with terrifying storms of thunder and lightning, which however are seldom injurious.

The serenity of the sky in the dry season is scarce ever interrupted by clouds, storms or hurricanes, the wind seldom rising higher than such refreshing breezes as contribute to health and pleasure; nor does the lightning, which generally appears daily during this season, ever prove dangerous; so that the mornings before the sun has reached any considerable height, and the evenings after the setting of that powerful luminary, are delicious beyond description: the verdure of the fields, the luxurious growth of plants in a perpetual state of renovation, the flowers which perfume the air with a thousand sweets, and the perfectly clear, bright, and starry firmament, combining to feast the eye and regale every other sense. And that these advantages are more than a balance against the fervid heat of the sun at particular seasons, is evident from the longevity of the inhabitants of the greatest part of the empire, whose lives are frequently extended far beyond the ordinary space allotted to man, uninterrupted by sickness, and free from most of the diseases which rage in the western world; an exemption which may indeed be attributed in some measure to the innocence of their lives, and their temperance as to food and liquors, as well as to the temperature of the air and the excellence of the climate; and perhaps it may be more owing to excesses in these particulars, than to any defect in the climate, that those who arrive from Europe are generally at first attacked by fevers; which is the more probable, as these same persons, after they have been somewhat used to the manner of living necessary in this country, and have brought themselves to conform to it, generally enjoy as good a state of health as the natives; so that if Europeans escape from their first illnesses, those with which they may be visited in future are seldom dangerous.

Not but that in those provinces which are situated near the mouths of rivers, and which being annually overflowed, are damp and marshy, the vapours which ascend after the waters are dried up or retreated, render the air noxious, and occasion diseases peculiar to these

these particular spots; and this is unquestionably the case in Bombay, and in the province of Bengal; the English settlements in both which places are, from these causes, found to be extremely unhealthy.

But besides this general account of the air and climate of Indostan, it is necessary to mention those periodical winds called monsoons.

A chain of mountains which intersects the peninsula of India from north to south, not only divides the country, but occasions a total difference of climates and seasons, so that winter and summer reign alternately on the different sides of the mountains, though they are under precisely the same latitudes: hence the difference in the periodical winds; so that on the Malabar coast, a south-west wind begins blowing from the sea at the commencement of the rainy season, about the beginning of June, and sets on that shore till the month of October; till which time the sky is serene, and the weather calm on the coast of Coromandel; and on that coast the same rainy and tempestuous season takes place, and continues for a like space of time, the wind then blowing hard on this shore. And the shifting of the winds, or as they are more commonly called, the monsoons, on either coast, is generally accompanied by such heavy gales and sudden storms or squalls of wind, as render it necessary for the shipping to seek some convenient and secure harbour previous to this change.

An ingenious modern writer hath with more subtlety of argument than sound reason, endeavoured to account for the Manichean doctrine of the two principles of good and evil, by supposing it arose from observations of the inhabitants of some of the neighbouring islands; who, contemplating the equatorial region at the two equinoxes, might behold the seas on the right-hand and on the left of the chain of mountains, alternately agitated into storms, or hushed into tranquillity; and accepting this phenomenon in an allegorical sense, might from the apparent division or struggle between pleasure and pain, form ideas of two powers contending for superiority, and direct their worship to solicit the protection of one, and deprecate the wrath of the other.

Indostan is watered on the west by the River Indus, and on the east by the Ganges; both these rivers rising in the kingdom or principality of Tibet, and running courses of near a thousand leagues; the former flowing from north-east to south-west, discharges itself into the Indian Ocean, about the 24th degree of north latitude, by three mouths, each of which is, however, so choaked with sand, as not to be navigable by ships of any considerable burden; and the Ganges entering the same sea through the Bay of Bengal, by several mouths, in two of which are excellent harbours; and by these divisions, together with others in different parts of its course, many beautiful and fertile islands are formed, equally rich in produce, and numbers of inhabitants.

But of those two rivers the Ganges is most highly esteemed, the Indians being ready to personify this stream, and worship it as a protecting deity; and in such a degree of veneration do they hold this sacred river, that they think themselves favoured by Heaven, if they are permitted to expire on its banks; and he who accidentally meets his death by its waters, is not only supposed to have been himself purified from sin, but even his surviving family

family participate in the blessing, and are ever after treated with peculiar marks of respect and regard.

This river has been long celebrated by historians, some of whom mention the city of Palibrotha near it's source, and do not scruple to assert that it was built by the Grecian hero and demi-god Hercules; and others, of a much later date, speak of the same city as extremely opulent and populous, and a place of immense trade.

The other rivers of this country are comparatively insignificant, though some of them, such as the Hydaspes, now the Attoc, the Jemma, and the Ava, seem to have been once of greater importance: these and some others we shall have occasion to mention in describing different parts of the empire of Indostan.

The principal mountains are those which compose the chain already described; some of these are said to be rich in precious stones, of which we shall speak more particularly in our accounts of the different parts of this vast empire.

The soil of the various provinces differs according to their situation, though it is for the most part rich, and rendered extremely prolific by the rains, which, succeeding the dry season, when no traces of verdure or vegetation are discoverable, in a space of time incredibly short, changes this barren appearance to green fields and blooming plants; the land, though constantly sown, requiring no manure, nor any other culture than to be broken up by the plough or the spade, which as it consists in most places of a fat, light, and brittle mould, is effected with very little difficulty.

The grain which is principally cultivated is rice, which constitutes the far greater part of the food of the numerous inhabitants of the southern parts of the peninsula; they have also some wheat and barley in the northern provinces, but no oats, and a kind of pulse (to which they give the name of doma) resembling tares, but somewhat larger, which serve as food for their horses, either dry, or boiled, bruised, and mingled with coarse sugar; though this is only given when there is a scarcity of barley-meal, which being made up into balls with water, is more nourishing and strengthening. Their other legumens, such as pease and beans, are rather smaller than those of Europe, but perfectly well tasted.

They have but few garden flowers; but the colours of such as are cultivated, are strongly and beautifully variegated, though those which grow in the fields are much more fragrant; the rose and jessamine are indeed highly odoriferous; and the plants which bear these flowers, constitute no small part of the beauty of the gardens, as they continue to bloom through the greater part of the year: these are intermixed with forest and fruit trees, both of which are in perpetual verdure, and many of the latter producing blossoms and fruits in the several stages of maturity at the same time; and these are planted in winding walks, and refreshed with basins and cascades of water, affording a delightful and refreshing shade from the almost insufferable rays of the sun.

The fruits of this country are various and delicious; those of the southern parts of the empire are pine-apples, pomegranates, oranges, lemons, limes, bananoes or plantains, tamarinds, mirabolans, guavas, mangoes, cocoa-nuts, jaccas, and mulberries; to which may be added the areka-nut and betel; and in the northern provinces, pears, apples, and other European fruits.

Besides the pulse already mentioned, this country produces a variety of vegetables, some peculiar to these climates, and others known in Europe; such as potatoes, water and musk-melons, and pot-herbs of different kinds; and among other aromatics and drugs, ginger, long pepper, cardamoms, saffron, turmeric, and opium. In some of the provinces, and particularly in Bengal, are considerable plantations of sugar-canes.

Cotton and indigo are among the vegetable productions of Indostan; of the former they have two sorts, one from a shrub, and the other from a tree.

The shrub which bears cotton, is raised from seeds which are sown in the fields, and arrive at the height of a rose-tree; the blossoms, which are of a bright yellow, are succeeded by pods, which swelling to the size of a walnut, burst, and discover the cotton wool of a silky appearance and snow-white colour; among this wool the seeds are scattered without any regularity, some pods producing a greater number, and others less.

The tree which bears cotton is of considerable height and size, and the pod which contains the cotton, grows to the same bigness as those of the cotton shrubs; the produce of both shrub and tree are employed in making muslins, calicoes, ginghams, and other cloths of the like kind; but that which is gathered from the shrub, is esteemed the finest and most valuable.

The shrub from whence indigo is extracted is about the height of the rose-tree, though it has a round thick head resembling that of a gooseberry-bush; but this is without thorns. When the leaves of this shrub are properly expanded, and appear turgid and full of juice, they are stripped from the branches; and after having lain some time in heaps to sweat, they are thrown into vessels of proper depth, and covered with water, where they remain till they are perfectly softened; and having been frequently stirred to extract all the juices, the liquor is drawn off into shallower vessels, and being exposed to the sun, the moisture is exhaled, and a thin cake of indigo remains at the bottom of each vessel: of this commodity the province of Agra is said to produce the best sort, though a more considerable quantity, but of inferior goodness, is manufactured near Amadabat. But little indigo is now imported into Europe from the East Indies, the West having of late years supplied the markets with as much as is consumed of a very superior quality.

Many other articles used in dyeing, are also produced in the empire of Indostan, and in particular red-wood, which is of considerable value. Timber trees of many kinds are found on the mountainous parts, equally proper for the purposes of building houses and naval architecture; among these we must not omit to notice the banian tree, both as a natural curiosity and production of great value. These trees are of an enormous size, though the body is composed of a great number of different parts, the long and slender branches bending by their own weight to the ground, the tops of them take root, and growing by the side of the mother-stock, help to increase her bulk; and these plants again emitting shoots which undergo the same operation, the tree grows into a grove, containing an infinite number of bowers and shades, all together capable of affording shelter to many hundreds of people at once. When these banian trees arrive at this magnitude, they are held sacred by the Gentoos, who frequently make use of them as temples, performing beneath the umbrage, their worship, their penances, and various other acts of devotion.

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The tame or domestic beasts and animals of Indostan are oxen, horses, some camels, elephants, buffaloes, asses, sheep, goats, and hogs.

The oxen are in general used for draught and burden, for which purposes their feet are generally shod with iron; they are inferior to those of England in bulk of body, but have longer legs, and are of consequence rather more swift, so that they frequently travel from twenty to thirty miles with a tolerable burden.

Vast droves (or, as they are more commonly called, caravans) of these beasts, are in constant employment, being engaged in carrying corn, grain, and other produce of the lands, as well as salt and other commodities, from one part of the country to the other, and from distant parts of provinces to the capitals; and these caravans of oxen are the property, and under the management of a particular set of the natives, who are divided into four distinct tribes, each of which is governed by an officer, elected from among themselves, to whose regulations the whole tribe voluntarily submit, for their general benefit, as the caravans already described do to their chosen captain. The leader or governor of each of these tribes of common carriers is distinguished by wearing a row of pearls round his neck, and receives marks of great respect from those under his command; and these itinerant tribes, who are supposed to consist in the whole of near four hundred thousand men, are also distinguished from each other by peculiar marks; and are accompanied in their journeys by their wives, children, priests, and idols, living wholly in tents, which they pitch in such places as will supply them with water and pasture for their beasts, having no fixed or settled habitation: in the dry season, when the earth affords no verdure, these oxen are fed as the horses in other parts of the east, with balls of barley-meal, reduced to a consistence with water.

Some of these beasts are also used in drawing heavy waggons and other carriages of the like kind, being yoked in teams of four, five, and even six pair; but in coaches which are only calculated to contain two persons, seldom more than one pair are employed; the horns of these oxen are generally sawn off about the middle, to avoid the inconveniences which might arise from their throwing back their heads and pointed horns, when they are pestered with flies, which in these countries are extremely numerous.

They have but few horses, and those chiefly imported from Persia and Arabia, though they do not seem to maintain the same degree of excellence in these countries, for which they are celebrated in those of which they are natives.

Nor are camels so much used as in Persia, Arabia, and some other parts of Asian Turkey: these beasts are less fit for the paths, which in this rich and fertile soil are extremely slippery after the rainy season, than for those dry and fervid sands, over which they travel with ease; being provided by nature with feet calculated to resist the extreme heat of the sandy plains of the desert; and being capable of enduring the toil of repeated days journeys without the refreshment of water, an element so constantly essential to the existence of every other beast of burden.

The elephant is the largest of land animals, and is not less remarkable for its docility and understanding, than for its size. All our historians concur, that, next to man, the elephant

elephant is the most sagacious of all animals; and yet, from it's appearance only, we should not be led to conceive very highly of it's abilities. It has a long trunk, formed of multitudes of rings, pliant in all directions, and terminated with a single moveable hook, which answers the purpose of a hand to convey any thing into the mouth. The forehead of this animal is very high and rising; the ears long, broad, and pendulous; the eyes extremely small, the body round and full, the back rising in an arch; and the whole animal short in proportion to it's height. The legs are thick, clumsy, and shapeless; the hide of a dusky colour, with a few scattered hairs, and full of scratches and scars, which it acquires in it's passage through the thick woods and thorny places; the tail like that of a hog; the feet undivided; but the margins terminated by five round hoofs: in the upper jaw are two vast tusks, of six or seven feet long; and these are the teeth which furnish ivory.

This animal, we are told, is seen from seven to fifteen feet high: we have, however, certain accounts of their attaining to the height of twelve feet; and this is the extreme height of those which are found in India. The female is less than the male, and her udder is between her fore-legs.

The elephant is the strongest as well as the largest of all quadrupedes, and yet in a state of nature it is neither fierce nor formidable; when tamed, it is intelligent, tractable, and obedient to it's master's will; sensible of benefit, and capable of resenting injuries. In it's native deserts, the elephant is seldom seen alone, but appears to be a social friendly animal. It not only inhabits India, but some of it's greater islands, as well as Cochin-China, and some of the provinces of China. Elephants are also found in great plenty in the southern parts of Africa, from the River Senegal to the Cape; and from thence as high as Ethiopia on the other side: they swim well, and delight in marshy places, and love to wallow in the mire like hogs. They feed on the leaves and branches of trees; and if they get into an inclosure, they very speedily destroy all the labours of the husbandman.

Nothing can be more formidable than a drove of elephants: wherever they march, the forest seems to fall before them; and, in their passage, they bear down the branches upon which they feed. There is no repelling their invasions, since it would require a small army to attack the whole united drove; and an attempt to molest them, at that time, would certainly be fatal. They advance towards the offender, strike him with their tusks, seize him with their trunks, toss him in the air, and afterwards trample him to pieces under their feet. They are however mild and harmless, except they are offended, or during the rutting time, when they are seized with a kind of temporary madness.

In their wild state, they are chiefly found along the sides of rivers; they are also fond of refreshing themselves in the most shady forests and watering places. They cannot exist at a distance from the water, which they always disturb before they drink. After filling their trunks with it, they often divert themselves by spurting it out like fountains. When an elephant happens to light upon a spot of good pasture, he invites others, by a call, to share in the entertainment; but it requires a copious pasture to supply the necessities of a herd of them: their heavy feet sink deep wherever they go, and much more is destroyed than devoured. On this account they are obliged frequently to change their quarters. The Indians and negroes, who suffer by such visitants, endeavour to keep them away

away by making loud noises, and kindling large fires round their cultivated grounds; but notwithstanding these precautions, the elephants frequently break through their fences, destroy their whole harvest, and overturn their little habitations.

The eyes of the elephant, as already observed, are very small; but they exhibit a variety of expression, and discover the various sensations with which the animal is moved. The elephant is not less remarkable for the excellence of its hearing; it appears delighted with music, learns to beat time, to move in measure, and even to accompany the sound of the trumpet or other instruments with its voice. Its sense of smelling is also exquisite; but in the sense of touching, it exceeds all others of the brute creation, and perhaps even man himself. The organ of this sense is wholly the trunk: nor is the use of this instrument confined to touching only; it is equally serviceable in suction; it not only provides for the animal's necessities and comforts, but also serves for its ornament and defence.

In those parts of the world where this animal still retains its natural liberty, the inhabitants are happy in being able to protect themselves from its fury; but when once tamed, the elephant becomes the most courteous and obedient of all animals. It presently conceives an attachment for the person who attends it, caresses him, and even endeavours to anticipate his wishes. It quickly comprehends the signs made to it, and even the different sounds of the voice: all its actions seem to partake of its magnitude, being grave, majestic, and serious. It is readily taught to kneel down to receive its rider; and those whom it knows, it caresses with its trunk; and with the same instrument salutes those it is ordered to distinguish. It suffers itself to be harnessed, and appears delighted with the finery of its trappings. It draws either chariots, cannon, or shipping; or carries small towers, with numbers of people in them, with surprising strength and perseverance; and, notwithstanding its bulk, is extremely swift.

The elephant often sleeps standing; but that they are incapable of lying down, is a vulgar error. They are said to go one year with young, and to bring forth one at a time; they are thirty years before they arrive at their full growth, and live about one hundred and twenty or one hundred and thirty years. They are much more numerous in Africa than in Asia: in some parts there are such swarms, that the negroes are obliged to make their habitations under ground for fear of them. The usual method of taking them is in pitfalls, covered with branches of trees: sometimes they are hunted and killed with lances; a slight wound in the head behind the ear, destroys them in a moment. Their flesh is eaten by the natives, and the trunk is said to be a delicious morsel. Their teeth are frequently picked up in the woods; but it is uncertain whether they are shed, or are those of dead animals.

The African teeth which come from Mosambique, are ten feet long; and those of the Malabar coast seldom exceed three or four: the largest in Asia are those in Cochin-China, which are said even to exceed the elephants of Mosambique. The skin is very thick, and when dressed, is proof against a musket-ball. The bones were formerly used in medicine.

This animal has a very quick sense of glory. An elephant was directed to force a large vessel into the water, and the task proving superior to his strength, the master, in a sarcastic tone, ordered the keeper to take away that lazy beast, and bring another. The poor animal was so affected at the reflection, that it instantly repeated its efforts, fractured its skull, and died on the spot.

Many remarkable stories are related of the sagacity of this animal, and among them the following: At the Cape of Good Hope, where it is customary to kill these animals in the chase for the sake of the teeth, three brothers, who were Dutchmen, made a large fortune by that business, and determined to retire to Europe to enjoy the fruits of their labours; but before their return, they resolved to have a last chase by way of amusement. After finding their game, and beginning the attack in the usual manner, one of their horses threw its rider: the enraged animal instantly seized the unhappy man with its trunk, tossed him up into the air, and received him on one of its tusks; then turning towards the other two, seemingly with an aspect of revenge, held out to them the impaled wretch writhing on the bloody tooth.

And the following strange circumstance is repeated by so many authors, that its authenticity can hardly be doubted. A certain traveller relates, in his account of the East Indies, that an elephant, in his way to his watering-place, pushed his trunk into the window of a taylor's work-shop, when one of the men who were at work, ran his needle into it; which so highly affronted the animal, that having filled his trunk with water at the river, in his return by the shop he spouted it in at the window, and washed the whole set of taylor's from the place where they sat working.

From very early times, the Indians have employed the elephant in their wars. Porus opposed the passage of Alexander over the Hydaspes with eighty-five of these animals; and a modern naturalist very reasonably supposes, that it was some of the elephants taken by that monarch, and afterwards transported into Greece, which were employed by Pyrrhus against the Romans. Ivory has been used in ornamental works from the time of Solomon; it was one of the imports of his navy from Tharshish, the lading of which is described as consisting of gold and silver, ivory, apes, and peacocks.

An ingenious modern traveller, in his description of a battle fought a few years ago in this country, gives the following interesting account of the part these animals bore in the expedition which produced it.

In the Indian chief's division of the army, which marched in the van, were a number of huge elephants, with their castles mounted on their backs, for the use of his wives and of his officers; on one of the largest he rode himself. The elephants walk seemingly with a slow pace, but nevertheless they make great progress, taking very long steps. This circumstance of the length of their steps, accounts for that rolling motion of which persons mounted on their backs are sensible, and which they compare to the motion of a ship. These animals, for the most part, out-walked the infantry, and were generally advanced to a considerable distance before the rest of the army. Their enormous weight imprinted their footsteps so deeply in the wet and soft soil, that our soldiers were incommoded by them in a distressing manner; for the holes that were made by their feet, being presently filled up with water or mire, could not be readily distinguished from the surrounding surface: into these pits our men frequently plunged, to the entertainment indeed of their companions, but their own sad molestation. During the whole march, there was a never-ceasing volley of curses, poured forth on the poor elephants.

The castles that are fixed on the backs of elephants, by a kind of harness under their bellies like the girths of a saddle, resemble tents: each of them will contain eight or ten persons.

persons. In the time of battle, these tents are thrown open, by pulling aside the curtains, at four different places, whence the people within throw darts, shoot arrows, or musquetry. In the mean time, the creature that supports them rages with the fury of war, and is impatient to be in the midst of the enemy. If by chance the contending armies should close together, which seldom happens, the elephant, by means of a chain which he wields with his trunk, makes dreadful havock among his enemies with that weapon.

The food of the wild elephant consists of the branches and leaves of trees, particular kinds of roots, grass, shrubs, and the like; but being tamed, it will feed on the same provender as horses, camels, and other beasts of burden; it is particularly fond of fruits, and must be constantly supplied with large quantities of water.

The buffaloes, which are of various kinds, resemble those which have been already described in our accounts of Asian Turkey. The asses of Indostan are of a larger size than is common in Europe.

The sheep differ in the various provinces of this empire; both the flesh and wool of those in the southern parts are coarse and of little value; such as are found on the borders of Tartary and Persia are in all respects like those of the last-mentioned country, having large fleeces of fine wool, and affording excellent food: these sheep have also numbers of horns, in different positions.

The goats and kids of India, and particularly the latter, are tolerable food, but not in very high esteem for that purpose; the flesh of the hogs is however delicious, and those which run wild are preferred to the tame.

The woods, forests, and mountains, afford plenty of beasts of the chase, and smaller game; antelopes and deer are found in great abundance in almost every part of the empire, and the hares are of an extraordinary size, and their flesh of an agreeable flavour.

Of wild beasts here are also great numbers; the lions, which will be more properly described in another part of this work, are reserved as royal game; the tygers and leopards are, however, as large and fierce, in some parts of Indostan, as in any part of the world. They have also wolves, monkies of several sorts, and jackalls in amazing numbers; which last, notwithstanding the appellation of lions providers, are frequently found where that beast cannot be met with.

The tyger is probably the most beautiful, and the most mischievous of all quadrupedes. The skin of this beast is of a bright yellow colour, streaked with glossy black; he is distinguished from other beasts with variegated skins, by the regularity and direction of the stripes, which is from the back to the belly, contrary to those of the leopard, panther, and ounce, which are broken, interrupted, and divided into spots: in the tyger they are seldom broken, originating at the back-bone, and terminating in fainter shades, under the belly; sometimes, but seldom, a few distinct spots are discoverable.

The domestic cat seems to be of the tyger species, resembling it more than any other beast, but these last differ totally in one particular from the former useful animal; the spirit of the tyger is uncontrollable and untameable, being equally proof against solicitation, temptation, and the severity of chastisement; the eye is peculiarly fiery, and full of dazzling lustre, but it's countenance betrays the ferocity which marks all it's actions; the rapaciousness of the lion is said only to be excited by the calls of hunger, but that of
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the tyger is insatiable; he does not even wait to feed on the carcases which he has deprived of life, but continues his ravages through the whole herd or flock, seeming rather to be influenced by a malevolent spirit of destruction, than by any desire to gratify his appetite; nor can even other wild beasts resist his fury, he sacrifices all those of inferior strength without mercy, and even sometimes engages in successful combat with the lion.

It is impossible to describe the dread and terror which the inhabitants entertain of this cruel and remorseless animal; he frequently lurks in bushes and sedges on the banks of rivers, whence he rushes with incredible force and fury on those who navigate the streams; he sometimes infects inhabited places, and spreading destruction around him, threatens them with depopulation, preferring human prey to all others. He does not overtake his prey in pursuit, but lurking in ambush, he springs upon it from an incredible distance, with astonishing and irresistible strength: if in this sudden attack he misses the object of it, he retires immediately to his retreat, where he remains till another presents itself; if he happens to seize it, he instantly and easily carries it off, however great it's bulk, and having conveyed it to his den, feasts on it with more than savage fierceness, tearing out the intestines, and seeming peculiarly delighted with the blood.

The size of the tyger has been variously described, but the most authentic accounts seem to limit it's length to ten or eleven feet, from the nose to the insertion of the tail; and according to these accounts, the magnitude of this beast, aided by it's extraordinary strength, must be extremely tremendous. Those which have been kept in the Tower of London, and carried about the country as spectacles, have been of very inferior size.

An idea prevails among the natives of some parts of India, that a friendship subsists between the tyger and the rhinoceros, those creatures being often found near the same haunts; but the fact seems to be, that the latter beast being fond of wallowing in shallow waters and miry places, and the tyger, as we have already observed, having his haunts frequently on the banks of rivers, they meet by that means by accident, and not as friends.

And this seems the more probable, as travellers relate that frequent battles are fought between this beast and the elephant, in which he is sometimes victorious; and a particular combat is described between a tyger and elephants, as a public spectacle, at Siam, in which he first encountered a single elephant, whose head and part of his trunk were covered with armour, and this beast was suffered to buffet the tyger with his trunk, whilst the latter was bound with cords: he was afterwards set at liberty, and then in his turn attacked the elephant; and the battle was maintained with doubtful success, till two other elephants being let loose on the tyger, he was compelled to yield to numbers, after giving evident proofs of his strength and fierceness in his single engagement with the most powerful of all the beasts of the forest.

There are several species of tygers in the empire of Indostan, differing principally in size; the smallest is said not to be above two feet in height and the largest three feet and a half; but the strength and fierceness of these larger beasts is reported to bear no comparative proportion to it's size, the lesser tygers being accounted much more ferocious.

The tygers is said to produce four or five young at a litter; these both the male and female protect with uncommon care, being unusually ravenous, and prowling for prey with additional

additional assiduity. The method of taking the young, as usually and naturally described, is by mounting those who engage in this dangerous pursuit on swift horses, and who having watched the parent tygers out of their den, seize their young, and make off with the utmost speed their beasts can exert; till finding themselves pursued by the tygers, they drop one of the young, with which she immediately returns to her den, and during that time the plunderers have generally leisure to escape. Instances have been known of these beasts following their offspring even to villages and towns, where growing furious by being disappointed of finding their young, they have committed dreadful havoc among the unfortunate inhabitants.

The leopard of India is about the size of a large greyhound; its face lightly spotted, and the body, which is of a light brown or tawny, is marked in all parts with round and distinct black spots; the body is long, yet the tail exceeds it in length, and is of the colour of the ground of the skin, but somewhat more inclined to a reddish; the legs are also exceeding long, the chest narrow, and the whole beast seems formed for swiftness.

This animal being taken when it is young, is tamed and trained to the chase of antelopes, with which this country abounds; being chained and hoodwinked, it is put into a small covered waggon, and in that manner conveyed to the forest; when the hunters discover a herd of antelopes, the beast is taken out of the conveyance, and being disencumbered of its chains, and its eyes uncovered, the game is pointed out to it, which it does not openly pursue, but skulks and creeps on the edge of the forest, endeavouring to conceal itself till it gets within reach of its prey, on which it darts at once with surprising vigour; if the first four or five leaps or bounds do not bring it up to the antelopes, they generally escape, and the leopard returns to the hunters, and suffers them to replace the chains and blinds; if he seizes the game, he holds it till they advance, and then quits it to his masters, by whom he is generally rewarded with part of the intestines.

The jackall is about the size of the common fox of this country, and somewhat resembles that animal in its hinder parts, and particularly in its bushy tail, but its legs are rather shorter, and the colour of its whole skin inclines to a more yellow cast, that of the legs being brighter than the other part of its body; the head and fore-parts are more like the wolf, and the animal seems to be a mixture of fox, wolf, and dog.

This creature has acquired the title of lion's provider, not from any attachment to that beast, but from accidental circumstances; as these animals hunt in large companies of fifties, and even hundreds together, their cries, which are somewhat between barking and howling, and have been compared to the shrieks of human beings in distress, alarm all the inhabitants of the forest, and set every beast in motion, those which Providence has allotted for food to others preparing for flight, and those that seek them for their prey rousing to pursue; and thus the jackalls provide for the lion, but in common only with other beasts of rapine.

When these packs of jackalls start their game, they pursue it in full cry like hounds; and when they have run it down, those who are foremost seize it, and the rest betake themselves to fresh pursuits. They attack indiscriminately great beasts and small, destroying antelopes, deer, hares, and even domestic poultry; and when they are at a loss for ani-

mal prey, they ravage the gardens, and regale themselves on the roots, stems, and branches of the plants; nor do they spare even the sepulchres of the dead, which they ransack with avidity, skulking in the night to those sacred repositories, and retreating at the approach of day; indeed, their depredations are confined to those solemn hours, when the forests resound with their cries; in the day, they repose in their dens, and acquire fresh vigour for their nocturnal expeditions.

Among the different kinds of the ape and monkey tribe, that which is called the long-armed ape is the most singular; it's face is flat and swarthy, and surrounded with greyish hair; that which covers the top of the head and the other parts of the body is nearly black; it walks erect, and is destitute of a tail; it's greatest height seem to be under four feet; the eyes are large, but sunk in the head; it differs from all other animals of the same tribe in the length of it's arms, which reach the ground as the creature stands upright; the nails of the feet are sharp and pointed, but those of the hands flat: it is most frequently found on the coasts of Coromandel, and submitting easily to be tamed, becomes docile and gentle.

There is also another animal frequently taken in the empire of Indostan, which is called by the natives a shoe-goose. It does not exceed the European fox in size, but has the face of a cat, and ears as long as those of a hare; the back and sides are dark grey, which shades off towards the belly till it becomes perfectly white; this little creature is also tamed and taught to hunt, and being carried behind the hunter on horseback, with his eyes hood-winked like the hunting tyger, is uncovered and loosened when the game is in view; the smaller it seizes and destroys, but not having strength sufficient to pull down an antelope or a deer, it leaps on those larger beasts, and getting forwards to their heads, attacks their eyes, and having blinded them, they become an easy prey to their pursuers. Animals answering the description of the shoe-goose were found on Falkland's Islands by some modern circumnavigators, who gave them the name of wolf-fox; they are supposed by naturalists to have floated thither on some fragments of ice; and as these islands afford no other quadrupedes, the wolf-fox is reduced to the necessity of feeding on sea-fowls, to captivate which it has a great variety of stratagems.

The size of the rats in this country, and their desperate fierceness, render them extremely disagreeable; they are sometimes as large as a half-grown rabbit, and if they do not attack mankind, will at least make a furious resistance. There is, however, another animal of this kind, which is only offensive by spoiling whatever it feeds from, by it's breath: this is called the musk-rat, and is covered with a very soft white fur.

The domestic poultry of Indostan consist of nearly the same kinds as those of Europe; but though the flesh is tolerably well tasted, they are in general lean; the bones of some particular sorts of dunghill fowls are perfectly black. In the woods are peacocks, partridges, quails, turtle-doves, and several fowls of the parrot kind of different sizes. The birds of song are few in number; that whose notes are most admired, is inferior in size to a wren, but the plumage is exquisitely beautiful. The bats of this country are of an enormous size.

As in other warm countries, so in this, insects and reptiles are numerous and troublesome; the peace and comfort of an European is invaded, at his first landing, by infinite swarms

swarms of muskitoes or gnats, and amazing numbers of bugs, which harrafs him to death, occasioning swellings in every part of his body which is exposed to their envenomed stings; so that those who can afford it never sleep without an attendant to fan away the former, and brush off the latter, whose approach is indeed sometimes prevented by smearing the feet of the bed or couch with tar, to which the bugs have an unconquerable aversion.

Toads and frogs are numerous, and much larger than in Europe, but they are inoffensive; scorpions, centipedes, and many kinds of serpents, however, abound, whose bites and stings are equally troublesome and dangerous.

The scorpions differ in colour; those which infest the woods are said to be nearly black, and their stings mortal, but those which are found in alarming numbers in every habitation, are of a lightish colour, and their stings, though equally painful, somewhat less dangerous. The scorpion is the largest and most formidable of all insects, being sometimes equal in length and bigness to the little finger of a man; its shape has been by some compared to that of a lizard, and by others to a lobster, which latter it seems most to resemble; the head appears joined to the breast, and has two very small eyes, and two others equally minute are discoverable by close inspection on the fore-part of the body; on each side the head it has an arm or claw, composed of four joints, the last of which is extended in size, and is in most respects similar to the extremity of the large claw of a lobster; it has besides these eight other legs, four of a side, each of them divided into six joints, and the two last armed with sharp and crooked claws. The belly is divided into seven rings; and the tail consists of six joints, each appearing like a little globe, and rendering the whole so flexible that the insect can turn it over its back; the last joint is provided with that sting which renders it so much an object of dread. Notwithstanding they have so many legs, they are rather slow of motion; and as their sting is exposed, it is easily cut off. Oleous applications are the best remedies for their stings, and among them an oil expressed from the insect itself is said to be preferable.

The centipedes of the East Indies are said to be sometimes near six inches long, and as thick as a large quill; they are of a reddish or flesh colour, and are composed of many joints, at every one of which they have a leg on each side; the bodies are covered with hairs; and the head, which is round, appears to be without eyes, but is furnished with two small teeth; with these they bite, and the wounds inflicted by them are extremely painful, and in some cases dangerous: they are to be treated in the same manner as the parts injured by the scorpion.

Among the serpents, that which is called gerenda, is the most curious. The skin is beautifully spotted, and covered with scales of an ash colour, inclining to yellowish, and encircled with bands which have the appearance of ribbands: the head resembles that of a hound, and is of a pale lead colour; the eyes are lively and sparkling; and the teeth extremely slender, though rather long; its nostrils are remarkably wide; the larger scales on the belly are also of an ash or lead colour, but more inclining to yellow than the head; each of the scales has a bright red spot in the center of it.

Travellers have mentioned a kind of serpents, perhaps those last described, which are capable of being tamed, and become domestic in the habitations of the natives; and these reptiles

reptiles are said not to be insensible to the charms of music; on the contrary, it is asserted, that at the sound of a violin they raise their heads, and move their bodies in response to the notes; they are also sensible of caresses, and seem to receive them as incitements to redouble their efforts, which they attempt by writhing their beautiful bodies in various winding forms, their eyes seeming to sparkle with additional lustre.

The hooded serpent possesses a power of expanding the skin which covers the back part of its head, so as to increase the ordinary size of it to that of a human face, which in that state it somewhat resembles: the bite of this snake is said to be extremely dangerous.

The ocean which washes this vast promontory on both sides, is filled with an infinite variety of fishes, some of them resembling those found in the seas of Europe, and others differing as well in name as description.

The dolphin, or, as he is called by the Portuguese, the dorado, would neither be discoverable from the description of the ancients, or the delineations of the more modern painters; he is neither celebrated at present for any peculiar attachment to the human race, or remarked for that contorted and twisted form in which he is constantly represented; the sounds of the most harmonious instruments of music would now have no charms for the dolphin, nor would he offer his back to convey to land a drowning poet or historian.

But probably the form in which he is usually drawn might be suggested from his appearance, when, with other fishes of the same tribe, he tumbles and rolls in the sea; and his affection to the human race might be conceived from a plaintive kind of moan, which he is said to utter upon his being taken out of the water, and which has been supposed to have been a complaint of the baseness and ingratitude of mankind.

The dolphin seldom exceeds four feet in length, and is elegantly shaped, only that the head seems somewhat large in proportion to the body; the scales which cover his skin are exquisitely beautiful, the whole body of the fish having the appearance of gold, spread with a network of azure; but this splendor fades very soon after it is taken out of the water. The taste of its flesh is by no means equal to its beauty, though it is preferred to that of all other fishes of the same tribe. The method of taking it will be described when we speak of the bonito and albacore.

The shape and colour of the flying-fish nearly resembles those of a herring, only that the eyes are larger in proportion. It has two pair of fins like wings; the greater of which are placed a little behind the gills, and the lesser towards the tail, about the region of the vent. The wings before are preceded by a small fin of five rays, and the upper part of the wings is of a dirty olive colour, but on the edge they are beautifully painted with round blue spots. By the help of these fins or wings they rise out of the water and fly a considerable way, to avoid the pursuit of the dolphins, bonitoes, albacores, and other fishes that follow them for prey. Some voyagers assert that they will fly for two hundred paces together, falling again into the water when their fins grow dry; in their flight they go sometimes on one side, sometimes on the other, and are taken either by their enemies, these fishes, in the water; or, out of it, by sea-mews, cormorants, and other adversaries of the winged tribe. They are never taken by fishing for them, but frequently fly into the ships that sail between the tropics.

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By the different descriptions given by navigators, it may be supposed there are several sorts of flying fishes, besides that we have already mentioned; one is spotted, which is blueish on the back, but inclining to brown towards the tail, has large eyes, broad yellowish fins, and in shape resembles the smelt. The flesh of the flying fish has a most agreeable flavour, and is very wholesome; which probably may be the inducement to other fishes so frequently to pursue it. It is seldom taken in Europe; though an ingenious author affirms that he has seen it frequently at the fish markets at Rome, as well as in the islands of Sicily and Malta, where it is brought for sale. That the ancients were acquainted with this species, appears likely from the mention made by Pliny of the *hyrundo*, the flying power of which he also speaks of.

The bonito seems to have derived it's name from it's being agreeable to the taste of the Portuguese, the first Europeans that navigated the Indian Ocean, the word in their language signifying delicious, though it does not appear to be perfectly intitled to this honourable appellation; for notwithstanding it is a firm and not unpleasant fish, it is rather dry, and requires good sauce to make it worthy of the name.

The albacore is nearly of the same kind as the bonito, but arrives at a much greater size, some having been taken from sixty to ninety pounds weight, and even still larger. This name also was given to this fish by the Portuguese, on account of it's whiteness. It is rather more dry and insipid than the bonito. Both these fish, as well as the dolphin, are often caught by an imitation of the flying fish, which being moved backward and forward, represents the flight of this little fish, so as to bring it's greedy pursuers to the hook; they are also frequently struck with the fish-gig. It is remarkable, that both are at certain seasons tormented by a worm, whose pungent bites force them in agonies of pain to spring so high out of the water, that they frequently fall into boats which happen to be in the way of their leap.

Among the various inhabitants of the ocean, those of the shark kind are generally considered as the fiercest and most voracious; but in the great white shark, which is the largest of the species, strength, rapidity, and rapacity, join to render him compleatly mischievous: though inferior in size to the whale, he surpasses him in celerity and proportionable powers, in the formidable arrangement of his teeth, and his insatiable desire of prey. Writers have asserted, that the great white shark will grow to the weight of four thousand pounds, and that in the belly of one of them a human body has been found entire.

The head is large and flattish; the eyes are of proportionable bigness, and so prominent from the head, that he can turn them on every side, and discover his prey wherever it presents itself; and the snout long. The mouth is enormously wide, placed far beneath, and therefore these, as well as the rest of the shark kind, are said to be obliged to turn on their backs to seize their prey; an observation which, though anciently confined to this species of fish, is now found to be equally applicable to many others: the throat of the shark is so wide as to be capable of admitting a man to pass down with the greatest ease. But it's teeth are indeed tremendous; of these there are six rows, which are flat, triangular, exceedingly sharp at their edges, and finely indented. Seventy-two in number have been counted in each jaw, but many are of opinion that their number is uncertain;

and that these terrible instruments of destruction encrease in proportion to the age of the possessor. When the fish is in a state of repose, this dreadful apparatus lies flat in the mouth; but when it seizes its prey, it has a power of erecting them by the assistance of a set of muscles that join them to the jaw.

The other parts of this fish are almost equally terrible to behold. The fins of the breast are very large, and contribute to its amazing swiftness. Its whole aspect is marked with a character of fierceness and greediness. The extremity of the tail is of the form of a half-moon, but the upper part is longer than the lower. In this part he has vast strength, and can strike with amazing force; on which account the sailors cut it off with an axe, as soon as they have got it on board. The colour of the whole body and fins of this animal is a light grey; its skin is rough, hard, and prickly, and is that substance which is called shagreen, and which is used to cover instrument cases.

The formidable appearance of the shark is equalled by his courage and activity; no fish can swim faster, nor is any so perpetually in motion; he outstrips the swiftest-sailing ships, plays round them, and seems to gaze at the passengers, without exhibiting the smallest appearance of fear, or making any effort to retire; nor is he intimidated by the shouts of the crews, or even the firing of guns.

The depredations committed by this animal are frequent and horrible: in all hot climates he is the dread of the sailor, where he constantly attends the ships in expectation of what may fall over-board. A sailor was bathing in the Mediterranean near Antibes, in the year 1744, and swimming about fifty yards from the ship, he perceived a monstrous fish nearing him: struck with terror at his approach, the poor man cried out to his companions in the vessel to take him on board; immediately they threw him a rope, and were drawing him up the ship's side, when the shark darted after him, and bit off one of his legs. And a well known and universally respected gentleman, now abroad in the public service, had the misfortune to lose a limb in exactly the same way; though happily for his family and the public, his life was preserved, and the event has been perpetuated by a work of genius which will render the accident and the artist equally memorable. These escapes were deemed miraculous; for when a man has the misfortune to be pursued by any of these animals, he seems devoted to perish without redemption, so swiftly and suddenly do they dart on their prey.

If any farther proof is necessary of the rapacity of this fish, the following account will sufficiently confirm it. A master of a slaving ship, on the coast of Guinea, finding a rage of suicide prevail among the new-bought slaves, from a notion the unhappy creatures had entertained, that after death they should be restored again to their families, friends, and country; to convince them, at least, that they should not reanimate their bodies, he ordered a corpse of one of them to be tied by the heels to a rope, and lowered into the sea; and though it was drawn up again as fast as the united force of the crew could be exerted, yet in that short space the sharks had devoured every part but the feet, which were secured at the end of the cord.

So voracious is the shark, that nothing which has life is rejected by it; but human flesh appears to be its favourite food, and when once it has fed upon mankind, it continually haunts those places where it expects a return of its prey.

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It is however asserted, that this voracious fish will take the flesh of a negro in preference to that of a white man; and that when men of different colours are in the water together, it always makes choice of the former.

The usual method of taking a shark, is to bait a hook with a piece of beef or pork, which the sailors throw into the sea affixed to a strong cord, strengthened near the hook with an iron chain; as, without such a precaution, the shark finding himself hooked, would immediately bite the cord in two, and set himself at liberty. He approaches it, swims round it, examines it, and appears for a time to neglect it; but when the sailor makes a pretence, by drawing the rope as if intending to take the bait away, his hunger excites him, he darts at the bait, and swallowing it, buries the hook in his entrails. When he finds the hook lodged, he exercises his utmost efforts to continue in his natural element; but when his strength is exhausted, he suffers his head to be drawn above water; the sailors confine his tail by a noose, draw him on board, and dispatch him as soon as possible by severe blows on the head: yet even this is attended with difficulty and danger; terrible even in the agonies of death, he still struggles with his destroyers, and is the most tenacious of life of any animal in the world.

If we are to credit some ancient writers, the young of this fish are not produced from spawn; for one of them assures us, that he saw a female shark produce eleven living young ones at a time: and the same author asserts, that the female in this tribe is larger than the male.

That this fish was known many centuries ago is unquestionable; an historian of ancient date gives a long and very entertaining account of it's capture. The flesh, which is sometimes eaten, is exceedingly coarse and rank, and hardly digestible by any but negroes, who are remarkably fond of it. The liver affords a considerable quantity of oil; and the skin, as we have already observed, is polished into that substance which is known by the name of shagreen.

There are several other sorts of sharks, particularly one which is called the blue shark, from it's appearing in the water to be of that colour: another distinction of them is the bottle-nose, from the construction of this fish's head, which is more rounded at the extremity than the other kinds; none of which, however, equal the white shark in size or voraciousness.

These sharks are said to be accompanied, at all times, by a small but most beautiful fish, called the pilot-fish, which seldom exceeds sixteen or eighteen inches in length. The scales of this fish are a mixture of blue, and a golden brown, which gives them astonishing brilliancy in the water, though the effect is lost when they are taken out of that element. They do not attend the tyrant of the deep singly, but in shoals; and when a bait is thrown out for the shark, they play round it, and seem to invite that rapacious animal to the repast; and it is from this circumstance that the name of pilot-fish has been derived. It is somewhat extraordinary, that in the most ravenous moments of the shark, he never attacks these little companions, who whilst they are in waiting on him, are not to be taken with a hook, yet bite freely enough in the absence of the last-named fish, and are esteemed the most delicate of all food; though it is not impossible that this imagined excellency may arise from their being usually taken when no other fresh meat can be procured.

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But the shark has other companions, whose attendance is by no means productive of the same advantage as that of the pilot-fish; these are the sucking-fishes, which are not in common above ten or twelve inches in length, and frequently not so much: yet these little enemies of the shark are the occasion of great pain to him; for by means of a membranous substance with which their mouths are surrounded, they fasten themselves to the skin of the shark, either on the back or sides, to which they adhere so tenaciously that no force can remove them; though if they are thrust along the scales according to the grain, not of the shark but of the sucking fish, they may be taken off without much difficulty. There is no doubt but these animals infest the shark as vermin, extracting a subsistence from its blood or juices; and in the performance of this task, they may be supposed to be extremely troublesome, more especially as it is impossible for him to get rid of his guests, unless he can find rocks to rub against, which cannot often happen in those deep waters where he principally resides.

The sucking-fish possesses the same power of adhering to wood and other substances; and is probably the *remora* so frequently mentioned by the ancients, and of whose wonderful effects in retarding and even stopping the progress of ships in their course such a variety of accounts have been given in times when the inhabitants of the great waters and the arts of navigation were much less known than at present. This fish is of a thin watery substance and muddy taste, and is therefore never eaten.

These seas afford many other small fish unknown in Europe; one called the bald-pate, the head and neck of which are without scales; and the raven-fish, which takes its name from the form of its mouth, which is said to resemble the beak of that fowl: this last is a very small fish, not above six or seven inches in length, but, as well as the bald-pate, is said to be agreeably tasted.

The shell-fish on the Indian shores are in general as well flavoured as those of Europe; in particular oysters, which are of moderate size, and peculiar goodness. In some parts of the Asiatic seas, shell-fish are found of most enormous magnitude, which we shall have occasion to mention in another part of this work.

Of the river fish of this country we have very imperfect accounts; the Ganges, however, contains great numbers of crocodiles and alligators, which will be also described hereafter. The inhabitants of this vast, though at present disjointed empire, differ exceedingly, even in colour, in the different provinces; those of the northern parts being of an olive tawny colour, and those of the southern districts perfectly black; but they are in general well made, of moderate stature, their limbs well turned, and their features agreeably cast: the females, in particular, notwithstanding their dark and sooty complexions, possess charms to captivate even Europeans; a certain liveliness of carriage, softness of manners, and elegance of expression, supplying the want of the lilies and roses of the western world, and in some measure the deficiency or difference of education, which distinguishes the refined and polished beauties of Great Britain, and ensures them the unrivalled palm of excellence beyond those of any nation in any quarter of the globe.

The hair of the natives in all parts of India is long and black, and their eyes of the same colour; some of the blacks dye their teeth, and paint different parts of their bodies, and particularly their foreheads, with spots or strokes of yellow.

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The Indian dresses resemble in some degree those of the other Eastern nations which we have already described; with a degree of prudence superior to the Europeans, they seem to have considered the warmth of the climate, and to have consulted ease and convenience in the flowing looseness of their garments, as well as in the materials of which they are composed.

The exterior robe, among people of condition, is a vest of white silk or muslin, according to the season; this folds over before, and is provided with double sets of ribbands or strings, with which it is sometimes tied on one side and sometimes on the other, like the double-breasted waistcoats of this country: the upper-part of this garment being thus drawn close to the body, discovers the shape; but, from the waist, it falls in loose plaits or folds to the ancles. The sleeves are rather tight; but, being longer than the arms, sit full and in folds about the wrist. Under this they wear another vest of the same materials, but somewhat shorter; and this is tucked into the drawers, which reach to the feet. They wear no stockings; and their shoes are sharp-pointed, the toes turning up. Their hair is gathered up into a roll, and a small turban covers the head.

The dress of the females differs totally from that which we have just described: a long piece of silk or muslin, painted, wrought, or otherwise ornamented, according to the rank and fortune of the wearer, is so wound round the waist, that one part of it falls down to the knees, or rather below them, and the other, crossing the shoulders like a belt, conceals the body, breasts, and part of the back. They roll their hair like the men; but instead of covering it with a turban, those who are affluent adorn it with jewels and artificial flowers. They wear ear-rings and necklaces of precious stones, and some have a jewel pendant from their noses, and stretch the hole which is bored in the ear for the reception of the earring to an enormous size. Not only their wrists and ancles are ornamented with bracelets of gold, silver, or other metals, but they wear rings of the same materials on their fingers, and even their toes. Their shoes or slippers resemble those of the men; but they are not universally worn, and especially in the southern provinces, where they frequently go bare-foot.

But the dresses we have described are by no means those of the common people, who are in general more than half naked; and those Gentoos who are employed in menial offices, and particularly such as carry the palanquin, (a conveyance which will be described hereafter) have no other covering than a small piece of cloth, which is fastened to a slight sash before, and drawn up to it behind; but this sacrifice to decency is generally so scantily made, that it very indifferently performs its office. In the northern parts of the empire, those who can afford it, wear a kind of shirt open before, which hangs over the drawers; and for the rainy and tempestuous seasons they are provided with cloaks.

Such are the dresses of the native Indians; but those of the Moors, or such as profess the Mahometan religion, are in many respects different, and resemble, in some measure, those of the Asiatic Turks. They wear the large turban, composed of great quantities of muslin so neatly and artificially folded and twisted as to compose a handsome head-dress; and at the same time, by its different plaits and windings, to distinguish the rank, condition, tribe, and even profession of the wearer. Though we cannot agree in opinion

with those writers, who assert that this complicated ornament of the head is at once light and cool; or that, by obstructing the approach of the rays of the sun, and at the same time of the air also, it can contribute to prevent the head from being too hot; nothing can be more clear to our ideas, than that a large turban composed of a vast quantity of muslin, is heavier than a small one consisting of fewer yards of the same materials, and as it will excite a greater degree of perspiration, so the head will be proportionably hotter.

These Moors, like the Turks, confine great part of their finery to their weapons, which consist of a scymitar and dagger, and to the sash in which they are worn. The hilts or handles of the former are among the wealthy ornamented with curious work in the gold or silver of which they are formed, or enriched with precious stones: the dagger, which has a short, broad, and pointed blade, is stuck into the sash, which is commonly wrought with silks, or embroidery of gold or silver, and being fastened before, the two ends hang down, and are fringed with the same materials as compose the embroidery; the scymitar hangs before in a loose belt. Their shoes or slippers are also embroidered; though this part of their dress is useless in their visits, as on these occasions it is an indispensable custom to leave them at the doors.

The salam or salute among the natives of Indostan, when they meet each other, is by lifting both hands to the head when they mean to shew great respect, or the right only when they encounter their equals; but they never salute with the left-hand only, which would be considered as a mark of contempt. The form of expression on these occasions, is on the one part an invocation of God to bestow health, and a wish on the other that the blessing invoked may be returned. When they approach a sovereign prince, they bow their bodies to the ground, which they touch with their hands, then raise them to their breasts, and at length to their heads; and this ceremony is generally repeated thrice: though on some occasions they prostrate themselves to the earth. Some modern writers have censured as farcical and ridiculous the complimentary and hyperbolical stile in which these Easterns address their superiors, and the strain of over-acted energy with which they attempt to deliver their adulatory addresses: but those who make these remarks will do well to recollect, that these forms and ceremonies are of great antiquity, and were practised in the same extent long before even the common forms of civility were known to the western world; and if to the force of long continued custom we add the difference between the oriental languages and those of Europe, the phrases and allegories with which the former is replete will account for a considerable part of those extravagant strains, which the bigotry and partiality of ignorant and narrow-minded men have represented as such gross absurdities.

When an Indian makes a visit to another, the person who receives it does not rise to compliment his guest, but solicits him to be seated on the carpet, with which every room is spread; and if the visitor is a man of equal rank, he is desired to draw near the master of the house, but if he is his inferior, he must be content with a more distant situation. As soon as he is seated, betel and arek are presented to him, in chewing which it is a customary compliment for the person visited to accompany his guest; and the conversation, which is held in a low tone of voice, and in a very solemn and grave way, seldom lasts

above

above half an hour, by which time both parties are tired of each other, and the visitor withdraws.

The natives of Indostan have only two principal meals; one in the morning before the sun shines with meridian fervour, the other in the evening when its immediate influence is withdrawn: the intermediate time between the meals, at least the middle part of the day, is generally spent in sleep, the intense heat rendering those hours wholly unfit for motion.

Most of the natives, whether Mahometans or Gentoos, prefer rice to bread; of which latter very little is eaten in this country, except by Europeans. The rice is generally boiled or stewed till it is quite dry; and as this grain, so prepared, constitutes the principal part of the food of this healthy people, it is evidently wholesome: it is generally esteemed more light and cooling than the other species of corn.

The bramins never admit into their food any thing which has ever had animal life; and some casts of the Gentoos also abstain from flesh and fish: the Mahometans, and such other of the inhabitants as indulge in these articles, generally stew their meat ready cut in small pieces, with the rice, and make it savoury by the addition of various spices.

Pilaw is the favourite dish; this consists commonly of a fowl boiled whole, and served in a dish of rice, spiced and coloured with turmeric. On particular occasions they make an addition of ambergrease; which, however, is generally thought by Europeans to add much less to the flavour than to the expence of the dish.

Currees are of various kinds, and may either be composed partly of animal flesh, or wholly of vegetables; the latter is principally used by the bramins, and particular casts of the Gentoos: rice, however, is a principal ingredient in both sorts, spiced and relished as we have described; and to this is sometimes added the pulp or kernel of the cocoa-nut. They have a savoury powder, which is also called curree, and which is commonly eaten with their rice, at ordinary meals, by people of all ranks, and (as it is said to be some vegetable production) by those of all religions also.

They have many other dishes; in particular the kitcharee, which is a mixture of rice, and a pulse which they call dhol, stewed together: and this is esteemed a wholesome and agreeable sauce with salted fish, and other strong meats; for which purpose they sometimes make an addition to it of butter, and, if they wish to make it poignant, of pickles.

Like other nations of the east, the utensils of the table are but few in number; they use neither knife, fork, or spoon. They take up the rice in the right-hand, and pressing it together in large morsels, they thrust it into their mouths. The flesh meat, when it makes a part of their meals, is, as has been already observed, cut into pieces before it is dressed; and, as it is always much stewed, it is easily separated by the finger and thumb, with which also they convey it to their mouths. They use only their right-hand in feeding themselves, conceiving their left-hands to be defiled by being employed in cleansing themselves, and in other acts which they understand to be impure. They neither use table-cloth or napkins, but wash before and after meals.

The common drink, among those of all religions, is water; but they have other liquors, extracted from the trees of the country, such as palm-wine, and toddy: they also drink very plentifully of the milk of cocoa-nuts; a liquor which is extremely cooling and refreshing, and

and highly pleasing to the palate. Besides these beverages, which are merely calculated to quench thirst, they have others to exhilarate the spirits, of a different nature: these consist of several kinds of arrack, each sort valued according to the ingredients from which it is distilled; and these are toddy, sugar, and rice, used distinctly. The liquor produced from the last is held in the lowest esteem; but they are sometimes mixed, and in those cases the goodness of the liquor is determined by the proportions of each employed in the composition. This liquor, so highly esteemed and so expensive in Europe, is commonly sold in this country for less than a shilling a gallon.

Though the laws of Mahomet strictly prohibit the use of wine, yet the professors of his religion in this country pay but little regard to these injunctions: they seldom refrain from it when they can get at it; but this is not often, as the liquors imported from Europe bear a most extravagant price, and but little Persian wine finds its way out of that kingdom. Cordials and drams, however, they indulge in freely, and seek the strongest arrack they can procure for their debauches: but they are extremely cautious in thus transgressing against their religious establishment, and their excesses are always practised in private; yet though they seldom expose themselves in acts of intemperance, the effects of them are often severely felt, when those in power are addicted to the vices of inebriety.

The natives of Indostan, as well Moors as Gentoos, are, like their Asiatic neighbours, exceedingly addicted to smoking tobacco; and have the same contrivances for receiving the smoke, in a cool state, as we have already described in our accounts of the customs of the Asiatic Turks and Persians. The lower ranks of people, who cannot afford to indulge in the same elegancies, either use a cocoa-nut shell instead of a vessel of glass or silver, or smoke the leaf itself made into small rolls; and this latter method is more commonly used by the Gentoos than the Mahometans.

The manners of the native inhabitants of Indostan, of all religions, are nearly alike; and resemble so much those of the Turks, Persians, and other Asiatics, already described, that the difference is very little observable: even the rough and hardy Tartar, has, since the conquest of this country by that warlike people, degenerated into an effeminacy, to which the climate, and food peculiar to it, contribute in no small degree; and having assumed the voluptuous dispositions of the country they possessed, are now so blended with the original inhabitants, as not to be distinguished from them by any favourable difference of conduct or behaviour.

But the strongest characteristic of this people is dissimulation: with an affected gravity and decorum of conversation, to which they are accustomed from their very infancies, under the most severe injunctions from their parents and instructors, they controul their passions with the most cautious circumspection; restraining every ebullition of anger and resentment, and avoiding, as the grossest indecency, even a word that might betray displeasure or dissatisfaction; and such perfect masters are they of the arts of hypocrisy, which are not only encouraged, but even applauded, that they receive the highest injuries without exhibiting the appearance of wrath, though they are determined on revenge; and, pursuing the same line of conduct to its utmost extent, they actually care for those they mean to destroy, and smile on the victim they intend to sacrifice to their hate.

The

The diversions of the natives of Indostan are but few, and those are suited to the manners and dispositions of this indolent and luxurious people.

The dancing girls have been so frequently mentioned, and such different accounts have been given of them, that it is not an easy matter to distinguish such as are founded on truth, from the romantic descriptions which appear to have been dictated under that latitude of exaggeration which is proverbially claimed by most travellers: we shall however follow such of the more modern writers, who having attested their veracity by committing their names to the public, are unquestionably entitled to a greater degree of credit; and to the information derived from these sources, we shall add some particulars which we have procured from our own private friends and correspondents.

These female dancers, who in some parts of India are distinguished by the appellation of *Balladières*, are of two sorts; the first are consecrated to the performance of certain religious rites, about the *Gentoo* temples, or other places appropriated to the worship of this sect, or more probably to the amusement, or perhaps use, of the *bramins* who minister in these sacred places; and these are formed into little societies, each of which is governed by some discreet female, who has formerly figured in the same capacity, and is grown too old for the two-fold service.

The other dancers are mercenaries, who go from place to place, and engage themselves as performers at any festival or entertainment; these also place themselves under the care of some experienced matron, as well for the purposes of professional instruction, as for the regulation of their conduct, and private advice, which they often need in circumstances of great importance to them; it being no uncommon case for those princes and chiefs, whose harems are filled with beauties collected in every quarter of the east, to abandon these unfortunate captives, and become enamoured with one of the wandering females just described, and with the same capriciousness of taste, to lavish on her a fund of wealth; a disposition of which, under the suggestions of her sage adviser, she does not fail to make the utmost advantage.

The music, except they have the assistance of Europeans, is composed of small drums, called *tamtams*, large pipes, and a kind of cymbals, and is dreadfully loud, but by no means harmonious; and to render this band still less pleasing, they play but one single tune.

The *balladières* are dressed in the most gaudy manner that the luxuriant fancies of the east, fertile in conceptions of this kind, can possibly invent. Their long black hair either falls over their shoulders in loose and flowing ringlets, or is braided and turned up, adorned with precious stones, and ornamented with an infinite variety of artificial flowers. Their necklaces and bracelets are also enriched in the same way, and even the shocking effect of their nose-jewels is lessened, if not totally effaced, by the brilliancy of the materials which compose them, and which, after the prejudice has been somewhat removed by being accustomed to them, makes them seem rather an addition to the other ornaments.

Considering their breasts as the most characteristic marks of beauty, they preserve them with unequalled care; in order to prevent them from growing too large, or out of shape, they are inclosed in cases made of an exceeding light wood, which are joined and fastened together behind with buckles of diamonds or other precious stones. These cases are so

smooth and flexible, that they give way to the various attitudes of the body, without being flatted, and without offering the smallest injury to the delicacy of the skin. The outside of these cases is covered with a thin leaf or plate of gold, and studded with diamonds, and they are taken off and put on with singular facility and expedition. This covering of the breast does not conceal the palpitations, heavings, and various emotions calculated to excite desire; nor do these wanton libertines in petticoats attempt any concealment beyond that of actual nakedness. They trace black circles round their eyes with a hair-pencil dipped in the powder of antimony, which they imagine heightens the lustre of their complexions, and the impression of their countenances: besides their jewels, they hang bells to their ancles, which produce an effect agreeable enough to the spectators of this country, but not altogether pleasing to Europeans.

But the rich jewels and ornaments we have described are not common to the dancing girls of both classes; those only who are dedicated to the sanctified but luxurious bramins are loaded with this expensive finery. The strolling troops are equipped at a very inferior cost; and though they want the intrinsic richness of rubies, emeralds and diamonds, substitute artificial for real lustre, and their dress resembling in all other respects that of the more favoured rivals of their art, their appearance is equally pleasing to an unscrutinizing spectator.

These Indian performers do not hop, skip, and cut capers, like the dancers on European stages; they never lift their legs high, (indeed, they seldom take their feet off the floor) but they express, by mute action, all those raptures and extravagancies of love, which ought to be banished from public assemblies, to those deep recesses, where happy lovers, free from every restraint, indulge in all the freedoms of mutual and uninterrupted affection: nor is this pantomime confined wholly to mute action, wanton attitudes are accompanied by songs, sometimes expressive of courtship, sometimes of jealousy, and at others of solicitation, but much more commonly of the most loose and lascivious tendency; these they repeat to the same tune by which they measure their dances, till being wrought up to the highest pitch of desire, and overcome by the powers of imagination, and the strength of perfumes, which are unsparingly scattered in the room where they perform, their senses sink under the accumulated fascination, their voices die away, and they remain totally exhausted and motionless.

Strange as this mode of exhibiting in public may sound in European ears, it must not be condemned without making allowances for the difference of customs, manners, and natural dispositions, occasioned by the varying climates, religions, and employments. In Europe, the common topics of conversation are, the weather, politics, and public events; but in these eastern climes the enjoyments of love are the constant theme; moderate in all other respects, the natives of Indostan indulge in this passion to an excess altogether unbounded; they talk without ceasing of the beauties, the numbers, and the qualifications of their wives and concubines; and instead of the camp, the senate, or the cabinet, their ambition, as well as their joys, are directed alone to the haram.

Marriages are contracted while the parties are in a state of infancy, but they are not consummated till they are of proper age. The ceremony of marriage is thrice performed:

once

once at the first engagement; a second time when the husband is eight or nine years old, and the wife five or six; and the third and last time, when it is intended to be consummated. Before the second marriage, the young couple are admitted to a free intercourse with each other, and their childish diversions and amusements being taken together, with that freedom which a knowledge that they are destined for each other naturally inspires, they generally at that tender age conceive a mutual affection, which is seldom effaced or lessened, notwithstanding they are separated from the hour of the second marriage, and not permitted to see each other till the third ceremony; the bridegroom being in the mean time employed in receiving education, and the bride shut up in the women's apartment, to be instructed in such accomplishments as are suited to her rank in life, or that of her husband.

Nor are these early marriages devoid of advantages, in a climate where youth is of short duration, where matches postponed to those years of riper discretion, at which they are frequently contracted in Europe, would neither be productive of the joys or fruits of love; and where the natural dispositions of the inhabitants of both sexes would render a single life as uncomfortable as it is uncommon; unmarried women being seldom treated with much respect, and celibacy in men being generally thought to imply some natural and disgraceful incapability.

The third and last marriage is celebrated with a splendor and magnificence sometimes more than equal to their conditions: little expensive in the articles of cloaths, food or habitation, the natives of Indostan reserve all their extravagance for their marriages; they are not addicted to any expensive vices, their passions being held in subjection, or at least awed into gentleness by the habitude of hypocrisy, which has been already attributed to them; yet they are as greedy of gain, and as apparently avaricious, as if, like the Europeans, they collected wealth to dissipate it in debaucheries, or heaped up riches for the pleasure of contemplating the hoard.

But the purposes for which they endeavour to amass large sums of money, are widely different: plain as their appearance is, and simple their manners, in the ordinary occurrences of life; they are immoderately fond of splendor and magnificence in certain particulars: and on some occasions the apartments of the women are fitted up in all the taste and elegance to which their ideas can reach; their dresses and jewels are magnificent; and no expence is spared which can contribute to the gratification of sense or fancy, in these regions devoted to pleasure.

But it is at the celebration of their marriages that they are peculiarly profuse: on these occasions they seem to forget the strict rules of moderation and parsimony with which their lives are in general marked, and dedicate to a single hour of festivity the accumulations of years devoted to unremitting industry.

The following account of a wedding entertainment seems to be related, by a modern traveller, with less than usual of those embellishments which are apt to give even truth an air of fiction and romance, and we therefore present it to our readers in nearly his own language.

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The persee, at whose wedding I was a guest, had many weeks previous to the intended ceremony, sent invitations to his numerous friends and acquaintance to assemble at the time fixed, in a spacious apartment prepared for the purpose in a beautiful field. It was the dry season, when the air was mild and serene, and the whole vegetable world breathed a delightful fragrance. The place of entertainment was formed by bamboos connected together in a manner usual in that country, and covered with cloth. It was a medium between a house and a tent, being less solid than the former, and more substantial than the latter. Here the company assembled, after the heat of the day was over, to the number of several hundreds. After a rich repast, which was served with great regularity, the whole company set out to meet the bride, messengers having already arrived to announce her approach. The bridegroom was mounted on a camel richly caparisoned, himself adorned with a multitude of jewels, and highly perfumed. A number of slaves walked by the side of the camel, holding an umbrella over the head of their master, while others were employed in fanning his face. The company were, as usual, carried in palanquins. In the mean time the entertainment commenced with the performances of a band of music, consisting of pipers blowing very loudly with their mouths on the great pipe, and playing with their fingers on another; trumpeters, and a kind of drummers, beating on the tamtams. The music was dreadfully loud, but rather discordant, and consisted of only one tune. The cavalcade being arrived at a village, was met by the bride, attended by an infinite number of female acquaintance; her near male relations, and a crowd of servants. An European carriage had been borrowed for the lady; it was an open phaeton drawn by four beautiful Arabian horses, who moved in slow procession. Of the rest of the ladies, some rode on camels, and some in carriages drawn by spotted buffaloes, and bullocks, whose horns were tipped with silver, and their heads bound with ribbands adorned with flowers. The bride was a tall and comely young creature, her long black hair falling down over her shoulders, and then turned up in wreaths, and elegantly ornamented with embroidered ribbands and precious stones. On her first approaching her husband, he gave her the salam in a modest and respectful manner, the bride standing up in her carriage veiled only by an umbrella.

Both companies being joined, proceeded in joyful procession to the building from whence the bridegroom set out; which, spacious as it was, proved now insufficient to receive the increased numbers; and many of the guests were obliged to seat themselves on the grassy plain, lamps being hung among the shrubbery on poles of bamboo, which were fixed with little difficulty in the soft and deep soil. The room illuminated within as well as without, displayed on both sides various pictures of elephants and other animals; and portraits of men, many of which were pointed out as the representations of monarchs and heroes, ancient and modern.

Various kinds of refreshments having been at short intervals presented to the company, they were at length entertained with a ball, or rather an interlude, performed by a band of the dancing girls already mentioned, which lasted the whole night. On this occasion the ladies were placed by themselves on one side of the hall, and the gentlemen on the other. The women wore their veils, but they were not pulled so closely over their faces as to conceal

conceal their eyes and noses; and when they were drawn back, that they might enjoy the refreshment of being fanned, their necks and fine hair were also exposed to view: indeed, it is asserted that, on these occasions, the veil sits more loosely on the ladies than at other times. There was not the least communication between the men and the women, not even a whisper: the men conversed among themselves, and the women observed a profound silence, looking straight forward with inexpressible sweetness and modesty.

Thus far our author; who, however, gives no account of the actual marriage-ceremony, which is performed as follows.

The bride and bridegroom, after this public entertainment, being conducted to the house intended for their future habitation, or to that of the father of the latter, are placed on opposite sides of a table, over which they extend and join their hands; the officiating bramin or priest then spreads a piece of silk or cotton over both their heads, and they remain under that veil whilst a form of prayer and blessing suitable to the occasion is pronounced by the bramin. This performed, the covering is removed, and the priest concludes the ceremony by sprinkling a quantity of rice over the heads of the married couple, as emblematic of fruitfulness. The company are now suffered to depart, but not till a large quantity of sweet waters and perfumes, coloured with saffron, have been scattered among them; the marks and stains of which are afterwards shewn on their cloaths, as proofs of the wearer's having been of sufficient consequence to be invited to a considerable wedding.

Divorces are seldom heard of in this country; the Gentoos, a name given to distinguish those of the natives who do not follow the doctrines of Mahomet, being obedient and in general faithful wives; indeed, their attachment to their husbands is so remarkable, that instances are very rare where even a suspicion hath been entertained of their having violated the marriage vow; a circumstance the more extraordinary, as the laws by which they are governed do not only admit of a plurality of wives, but give very considerable indulgences also on the score of concubinage; and the affectation of novelty runs so high, that the poor married dames are in general deserted long before their charms begin to fade, and yield to some new attachment; an insult to which they submit with a patience of spirit which bears little resemblance to that assumed by the ladies of Europe on similar occasions; and perhaps the custom of purchasing the wife of her parents, which almost universally prevails in the east, not only among the Mahometans, but with those of other religions, may contribute to an abatement of that dignity and pride which exalts the females of those countries where they are not only generally equal, but in many cases infinitely superior to their husbands, in point of rank, fortune, and consequence.

But the custom of having many wives is not universal among all the Gentoos. The bramins and banyans, who will hereafter be more particularly mentioned, in general confine themselves to a single partner, unless she happens to prove unfruitful, a misfortune which not only subjects her to contempt, but gives her husband a legal pretext to abandon her, and console himself with some younger female, who has at least that chance of being more prolific.

The inhabitants of Indostan, of every religion, cast, and sect, are alike cautious in concealing their wives and concubines from public view; those of rank or condition dreading no dishonour so much as the exposure of this most valuable part of their property. Among the common people this caution is somewhat less strictly observed, and still less by the Gentoos than the Mahometans; the wives of the inferior tradesmen and labourers being frequently seen in the streets, bringing water from the wells and fountains, and performing other domestic offices of the like kind.

Before we dismiss the subject of the Indian marriages, and their married lives, it will be necessary to notice a circumstance which has been mentioned by most travellers and writers, but which, for the honour of the fair-sex, we should be happy to see contradicted.

According to the relations of this matter, which hitherto remain recorded as authentic, a custom prevails among the nobles, or as they are called in the language of Indostan, the naires, of having one wife in common to a number of men, or rather a number of wives, (for they are by no means content with a single female) appropriated in common to a certain set of husbands, the number of whom is unlimited by any legal restriction, but seldom exceeds six or seven, though it is sometimes extended even to double the number; and in other cases, according to the will of the lady, who is at liberty to use her own discretion in the matter, confined to two, or even a single engagement; but whatever latitude she may take in point of numbers, her choice is limited to her own particular tribe.

When, therefore, the daughter of a noble marries, the first husband provides her with a house and necessary furniture, and cohabits with her till her fancy strays to another paramour; his interest is then divided, and as the number of sharers in the lady's favours is increased, the mode of enjoying them is regulated by some agreement, restricting the duration of right in each individual to a certain number of days, so that each may possess the blessing in equal proportions; the charge of maintaining the fair being in the same manner shared by the several claimants. The husband in possession is to leave his scymitar at the door, in token of his immediate interest; in consequence of which intimation all the other husbands avoid the house; but if this assertion of his right is omitted, the next in turn may enter the habitation, and profit by the other's negligence. During the continuance of these visits, this communicative fair performs not only the duties of a wife, but those of a servant also, preparing the food for herself and her temporary spouse, providing him with clean apparel, and performing a variety of other servile and menial offices.

If the lady proves with child, she names the father, and fixes him with the charge of it's maintenance and education; the mother's care of it expiring when it is able to speak and walk. But as the parental right in these many-fathered bantlings must be at best very doubtfully placed, they are never suffered to inherit the estates of the reputed father, which descend to his sister's children or other relations of the female line.

The Gentoos women breed at a very early age; at twelve years old they are frequently mothers; nor is it a very uncommon case to find them pregnant at ten; but as they reach womanhood much sooner than the females of Europe, so they cease to breed, and the decay of their charms commences also at that period of life when a beauty of the western world is in the zenith of her power: the bloom of youth vanishes soon after twenty, and

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at thirty age begins to make it's detestable ravages; and the plump, fresh, and lively dame, degenerates into a flabby, haggard, dull, and unpleasing matron. But this is only to be understood of those women who inhabit the plains of the southern provinces; those who are either bred in the mountainous, or the more northern parts of the empire, preserve their beauties, and continue prolific, in some instances, as long as the women of Europe; and in all much longer than those who are natives of those parts of Indostan which are exposed to a greater degree of heat.

About eight or ten days after the child is born, it receives the name which it is intended to bear; and this ceremony is performed by calling together a number of youth of either or both sexes, sons and daughters to the friends and acquaintance of the parents; by these young people a large piece of silk or calico is extended, upon which the bramin or priest throws a quantity of rice, and upon that places the infant, who is shaken about with the rice for some minutes; the child is then named by the father's sister, or in case of her absence, by the father or mother; and if it lives till it is two or three months old, it is carried to a pagoda or temple, where a mixture of shavings of sanders wood, and some aromatic spices, is put upon it's head, which compleats the dedication of it to the Power which they believe to be supreme.

Women after delivery are excluded from society for ten days; the touch of them during that time would defile, and for forty days they are forbid to engage in any domestic concerns, and are particularly excluded from having any concern with the preparation of food.

The children are happily exempted from those strictures and ligatures, on their limbs and bodies, which European infants are condemned by the force of custom to endure; in consequence of the freedom they enjoy, these little natives of the east find the use of their feet much sooner than those of Europe; and it is a sight curious, though not uncommon, to see these little pigmies, who are rather inferior in size to European children, running about naked before they are six months old, and not only speaking, but conversing and making compliments, at an age when the infants with us are '*mewling and puking*' on the mother's lap, or in a cradle. In the few first weeks the Indian mothers also use cradles, not such as rock on the floor, but baskets slung to the beams of the house, the motions of which are like those of a hammock.

The bodies of the dead are in this country disposed of variously: the Persees expose them to be devoured by birds of prey, in the manner described in a former part of this work; the Gentoos either bury their dead, or burn them with sweet-scented wood, and the latter method is both more common and more honourable.

In the former case, a hole is prepared in the earth nearly in the form of a well; on one side a niche with a seat is hollowed out, and on this seat the corpse, in the richest cloaths that belonged to it, (and if a female, with her jewels and other ornaments) is placed in a fitting posture, and a plate of rice with a vessel of water are set on the same seat: the pit is now filled up with earth, but not till one of the nearest relations of the deceased hath descended into the grave, and stripped the body of the valuables; for, however necessary they may suppose the provision of food will be, they do not seem to apprehend the finery will be of any use to the departed, in the state they are supposed to be entering.

When

When the body is to be burnt, it is carefully washed, and dressed as for burial; and in the evening of the same day on which the person died, or at farthest on that of the succeeding, it is placed on a bier, and carried by the nearest relations and friends to the spot intended for the performance of the ceremony, which is generally near some water, either river or pool, or on the sea-shore if the death happens near the coast. The funeral-pile, which if the deceased was a person of fortune or consequence contains a great quantity of aromatic wood, is also prepared by his relations, who attend on the melancholy occasion in their worst and tattered garments; which is the mourning chiefly used in the east, and is meant to signify that the wearer is so overwhelmed with grief for the loss he has sustained, that he is unable to pay attention to the ordinary cares of life.

By these relations and friends also the body is placed on the pile; and the priest or bramin who officiates having pronounced a form of prayers, which, however, seem to be occasional, and composed for each particular purpose, the nearest relation sets fire to the pile, which consisting of very dry and combustible materials, consumes the body much more expeditiously than could be conceived, and the fragrant of the wood prevents the smell from being offensive, though this inconvenience is sometimes felt when it becomes necessary to perform this ceremony during the rainy season.

When the corpse and the whole pile are completely reduced to ashes, they are carefully collected by a bramin, and carried to the sea, or nearest river, or other considerable body of water, which the bramin enters as far as is consistent with his safety, and scatters the ashes upon the surface; but these remains of some of the most wealthy, and whose surviving friends are superstitious enough to suppose that any disposition of the body after death can contribute to the future happiness of their departed friend, are deposited in an urn, which is closed up with religious care, and dispatched by a bramin to the Ganges, where it is committed to the bosom of that stream, to which, as we have already observed, they attribute an extraordinary degree of holy efficacy in every act of purification; for it is without doubt under the idea of purifying, that they are so earnestly solicitous to place their last remains in a situation where they may receive the utmost benefit of a ceremony, from the constant performance of which during their lives they will not permit themselves to be diverted by any temptation, however alluring, or by any exigency, however emergent.

But a ceremony in which the dead and the living are equally concerned, in which all the feelings of humanity are excited, and by which every principle of the mild religion of Christ is awakened to pity, remains yet to be mentioned; nor can we treat of this subject without being tremblingly alive to all the sensations of horror which must naturally arise on the representation of a human sacrifice offered up at the shrine of ignorance and idolatrous bigotry.

Our readers will readily conceive, we mean the cruel and unnatural practice which even yet prevails in some parts of the empire of Indostan, of permitting wives to devote themselves to destruction upon the deaths of their husbands; under an idea, that a voluntary surrender of life on such an occasion, will insure them a participation of those joys, to which they are taught to believe their departed husbands will be unquestionably admitted;

mitted; a religious prejudice which, though conceived in the grossest error, and founded on opinions equally fallacious and absurd, is too strongly rooted in the minds of these deluded enthusiasts, and too much encouraged by the teachers of the doctrines they have learnt in their earliest youth, to be dispossessed by the dread of suffering, or overturned by the soundest arguments of reason, enforced by all the powers of persuasion.

Modern writers have taken much pains to obviate two very commonly received notions respecting this fatal ceremony; neither of which, according to their judgments, have their foundations in truth or probability.

The first is, an apprehension that this custom originated in an endeavour to prevent a horrid practice, which had prevailed in a most alarming degree among the Gentoo women, of poisoning their husbands on every slight occasion of jealousy, or on any suspicion being conceived that he had been sated with the charms of his present wife, and was in search or pursuit of another: the other, that if a wife declines the performance of this last severe act of duty, and neglects to give this token of her attachment to her departed husband, she is degraded from her rank in the community, and lives only to infamy and contempt.

With due deference to those who have endeavoured to argue away the causes of this custom, and the effects produced by a neglect of it, we beg leave to offer their own accounts of this matter, which appear to be extracted from the most authentic relations, as a full and compleat refutation of those opinions, and as containing the best proof that can be obtained in such cases, of the probability of the first controverted position, and the truth of the second.

It is contended, that this horrible sacrifice could not be instituted as a punishment of the Gentoo wives for the murder of their husbands, because they now offer themselves voluntarily, and none but such as present themselves in this way can be admitted to share in the glory which attends this act of heroism.

Now we beg leave to remark, that supposing the traditionary account to be true, nothing can be more probable, than that women who had any sense of honour, would feel themselves stimulated to avoid every shadow of suspicion, by not only offering, but even urging a compliance with an institution, which would give an unequivocal proof of their purity; and thus a law, which was originally compulsive, would of course become unnecessary, and the submission which was at first enforced by violence, would naturally be made from voluntary choice, and the remembrance of the legal injunction be lost in the willing solicitude of the enthusiastic devotees to reputation: and this argument, we apprehend, confirms the strong probability that the traditional accounts of the manner in which this practice originated, are founded in truth.

With respect to the second assertion, that the wife who prefers life to glory is not degraded, nor the subject of infamy and disgrace; the following facts, supported by the authorities which these writers have admitted as unquestionable, will, we conceive, contradict that idea in the clearest and most demonstrative manner.

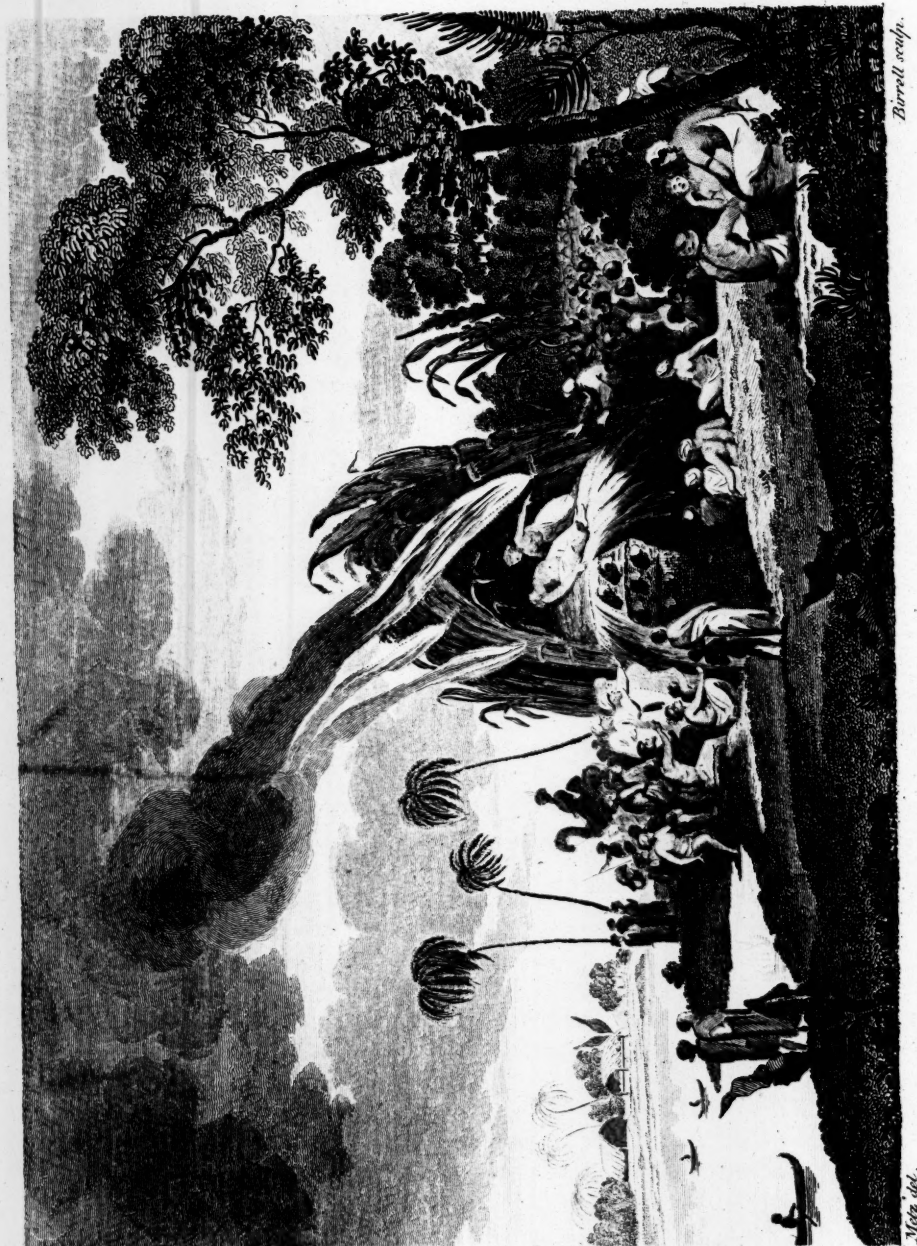
The Gentoo laws admitting a plurality of wives, (an indulgence of which, however, all the professors of this religion do not avail themselves) the wife who was first taken to his arms has the original claim to this distinguished honour; but if, after twenty-four hours

consideration, she chuses to abandon it, the next in succession becomes entitled to the choice, and in case of her refusal, all the others, in the same regular order, the right of priority being always allowed as an unquestionable preference; and the consequence which follows a disinclination to this sanctified murder is, that the uncomplying widow lies under the imputation of being deficient in honour, purity, and a due regard to the welfare, prosperity, and happiness of her family as they are instructed by the bramins, from the first moment they are capable of listening to argument, that this sacrifice is equally necessary to their own glory, and to the dignity of their offspring: and certain it is, that the daughters of the matron who thus makes a voluntary surrender of her existence, are considered as much more honourable and respectable than those whose parents have declined the meritorious act, and are not only preferred in marriage by the most distinguished characters of their own tribe or cast, but frequently find husbands among those casts which are superior to their own, and into which they can only gain admission in consequence of the mother's steady and heroic virtue.

Hence it appears, that though no legal punishment is allotted to those whose constancy is unequal to the task of carrying them through this dreadful conflict between the dictates of false honour and the feelings of human nature; yet they are marked out as the subjects of contempt, their children are deprived of various advantages, the stamp of implied impurity is fixed on them, and they incur materially, if not specifically, all the disadvantages which attend infamy and disgrace.

But from whatever cause, or under what influence soever those unfortunate females act, it is undoubtedly true, that this reputed duty is discharged with a degree of dignity and fortitude equally wonderful and pitiable, and that not only by those who, having lived with their husbands till love has acquired the additional force of friendship, might be rationally supposed to prefer even death to separation, but by young and blooming beauties, in whom a spirit, which leaves in distant inferiority the most celebrated heroines of ancient history, has not only prevailed over the natural abhorrence with which every human being approaches to dissolution, but has supported them in a determined perseverance against the united and persuasive efforts of relations, friends, and even children; and who have passed through the awful scene of preparation, and the fiery trial itself, with such firm and unshaken constancy, such undaunted resolution, and such apparent satisfaction, as to leave doubts in the Christian spectators whether it would not be more cruel to interrupt than to assist in the melancholy catastrophe.

Not but that instances sometimes occur, where the unhappy victim is deserted by her fortitude at the dreadful moment of impending fate; and discovers, when it is too late, that she has been buoyed up by a false resolution, founded rather on vanity than principle. To describe the horrors of such a scene under these circumstances, is as much beyond the reach of our pen, as it is beyond the power of the pitying and uninfatuated spectators to rescue the repenting fair from the last act of this detested tragedy; for no sooner is the smallest reluctance perceived by the attending bramins, and those bigotted enthusiasts, whose imaginations are heated into a belief that the measure is acceptable to the Supreme Object of their worship, than they unite in forcing the wretched widow to ascend the
pile



A GENTOO, burning HERSELF on her husbands FUNERAL PILE.

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pile prepared to put an end to her existence, where she is held down with long poles and other instruments till the flames reach her, her cries being in the mean time drowned by the sounds of the loudest music that can be procured, and the acclamations of the surrounding savage and unpitying multitude.

But as a minute account of a ceremony which has so much engaged the attention of Europeans will be expected, we shall extract it from the works of a gentleman, whose personal sufferings in a part of this empire, and the ingenious productions of his pen, have made him known and respected in the literary and political world, and who describes with equal elegance and accuracy this affecting act of mistaken zeal, from a solemn performance of it, at which he was himself present, at Cossimbuzar, a factory belonging to the English East India Company.

At five of the clock on the morning of the 4th of February, 1742-3, died Rhaam-Chund, Pundit, of the Mahahrattor tribe, aged twenty-eight years: his widow (for he had but one wife) aged between seventeen and eighteen, as soon as he expired, disdaining to wait the term allowed her for reflection, immediately declared to the bramins, and witnesses present, her resolution to burn; as the family was of no small consideration, all the merchants of Cossimbuzar, and her relations, left no arguments unessayed to dissuade her from it. The lady of the English chief, with the tenderest humanity, sent her several messages to the same purpose; the infant state of her children (two girls and a boy, the eldest not four years of age) and the terrors and pain of the death she sought, were painted to her in the most lively colouring; she was deaf to all: she gratefully thanked the lady; and sent her word, she had now nothing to live for, but recommended her children to her protection. When the torments of burning were urged *in terrorem* to her, she with a resolved and calm countenance put her finger into the fire, and held it there a considerable time; she then with one hand put fire in the palm of the other, sprinkled incense on it, and fumigated the bramins. The consideration of her children left destitute of a parent, was again urged to her: she replied, He that made them would take care of them. She was at last given to understand, she should not be permitted to burn: this, for a short space, seemed to give her deep affliction; but soon recollecting herself, she told them death was in her power, and that if she was not allowed to burn according to the principles of her cast, she would starve herself. Her friends, finding her thus peremptory and resolved, were obliged at last to assent.

The body of the deceased was carried down to the water-side early the following morning; the widow followed about ten o'clock, accompanied by three very principal bramins, her children, parents, and relations, and a numerous concourse of people. The order of leave for her burning did not arrive from Hosseyn Khan, Fouzdaar of Morshadabad, until after one; and it was then brought by one of the soubah's own officers, who had orders to see that she burnt voluntarily. The time they waited for the order was employed in praying with the bramins, and washing in the Ganges; as soon as it arrived, she retired and stayed for the space of half an hour in the midst of her female relations, amongst whom was her mother; she then divested herself of her bracelets and other ornaments, and tied them in a cloth, which hung like an apron before her, and was conducted by her female relations to one corner of the pile: on the pile was an arched arbour, formed of dry sticks,

sticks, boughs, and leaves, open only at one end to admit her entrance; in this the body of the deceased was deposited, his head at the end opposite to the opening. At the corner of the pile to which she had been conducted, the bramins had made a small fire, round which she and the three bramins sat for some minutes; one of them gave into her hand a leaf of the bale tree (the wood commonly consecrated to form part of the funeral-pile) with sundry things on it, which she threw into the fire; one of the others gave her a second leaf, which she held over the flame, whilst he dropped three times some ghee on it, which melted and fell into the fire, (these two operations were preparatory symbols of her approaching dissolution by fire;) and whilst they were performing this, the third bramin read to her some portions of the Aughtorrah Bhade, (a religious code of laws and precepts) and asked her some questions, to which she answered with a steady and serene countenance; but the noise was so great, that the spectators could not understand what she said, although some of them stood within a yard of her. These over, she was led with great solemnity three times round the pile, the bramins reading before her; when she came the third time to the small fire, she stopped, took her rings off her toes and fingers, and put them to her other ornaments: here she took a solemn majestic leave of her children, parents, and relations; after which, one of the bramins dipped a large wick of cotton in some ghee, gave it ready lighted into her hand, and led her to the open side of the arbour, where all the bramins fell at her feet; after she had blessed them, they retired weeping. By two steps she ascended the pile, and entered the arbour; on her entrance she made a profound reverence at the feet of the deceased, and advanced and seated herself by his head; she looked in silent meditation on his face for the space of a minute, then set fire to the arbour in three places. Observing that she had set fire to the leeward, and that the flames blew from her, and instantly seeing her error, she rose and set fire to windward, and resumed her station. An English officer with his cane separated the grass and leaves on the windward side, by which means the spectators had a more distinct view of her as she sat: with what a degree of dignity and undaunted countenance she set fire to the pile the last time, and assumed her seat, can only be conceived, for words cannot convey a just idea of her. The pile being of combustible matters, the supporters of the roof were presently consumed, and it tumbled upon her.

Nor is this sacrifice only performed in the first phrenzy of grief, or from the unweighed impulses of vanity; instances have occurred, in which Gentoo women, whose husbands have died in foreign countries, and under governments which would not admit of the perpetration of this horrid act of self cruelty, have left their habitations and families, and retired into those parts of the empire of Indostan, where the practice of it has been tolerated, and there have submitted to this worst of deaths, to ensure to their families the honours and advantages which attend it, and which have been already described, and to themselves the accomplishment of a promise contained in their sacred writings, and which is frequently inculcated by the bramins, that the woman who burns with the corpse of her husband, shall enter with him into the enjoyment of everlasting bliss.

Others have carried the determination of offering themselves up at the shrines of departed husbands even still farther; and having survived till their children have attained those ages in which they are supposed capable of providing for themselves, and regulating their own conduct,

conduct, have even then solemnly demanded permission to devote themselves to the same death, under a declaration, that having performed the maternal duties, the conjugal ones claimed this sacrifice, from which no arguments have been persuasive enough to deter them, but at many years distance from the deaths of their husbands they have mounted the pile not only voluntarily and cheerfully, but have expressed the most enthusiastic satisfaction on finding themselves at liberty to follow the dictates of inclination, in this desperate attempt to rejoin their departed lords.

But it must not be understood that this is a general custom, or that it is even frequently practised; among the lower ranks it is wholly unknown, and it is but rarely that those in more exalted stations are induced by love, vanity, or superstition, to claim the fatal privilege; it has happily lost ground by degrees from the Mogul conquest of Indostan, and the modern instances are only frequent enough to give us reason to lament that it is not yet totally abolished.

Such are the wretched consequences of ignorance, enthusiasm, and bigotry; the extreme of all which could alone insinuate, that such sacrifices can be acceptable to that Being who, having in his hands the issues of life and death, and having of his bounty bestowed the former, and appointed the hour of the latter, cannot, without offence, perceive his power usurped by the unhallowed doctrines of designing priests, and deluded wretches forced into his Divine Presence, on pretences equally inconsistent with Infinite Mercy, and inconsonant to Supreme Wisdom.

But whilst we lament over the gross absurdities which mark the religious conduct of those who have never enjoyed the light of the gospel, nor have been blessed with opportunities of profiting by those precepts which have enjoined an implicit submission to the Divine decrees, and taught us, that, '*the Everlasting hath fix'd his canon 'gainst self-murder;*' we cannot avoid turning our eyes towards the bigots of the Christian faith; who, with equal cruelty, sacrifice youth, beauty, and virtue, to a cloister; cut off from the fair face of day the most amiable of God's creatures; rob mankind of the blessings intended for them by Heaven; and with unrelenting and remorseless barbarity, condemn to a punishment much worse than death, spotless youth, and unoffending innocence. When we tremble with horror at the Gentoo woman, infatuated by the arts of priestcraft, and setting fire to the pile which is to consume her; let us compare this sacrifice with that of the blooming fair, who, acting under the same influence, seals her everlasting fate by pronouncing vows of austerity and seclusion from the world; and, upon a fair and candid examination, we shall be ready to allow, that if we have been more affected with regret at the one ceremony than at the other, it has only been occasioned by the natural antipathy against death, which forms a part of the human constitution, and not by any real difference in the fates of the unfortunate and deluded actors in either of these tragedies of woe!

Among a people naturally indolent and effeminate, and in a climate where the excessive heats are a better excuse for inactivity than can be offered in more northern climes, it may easily be conceived that few exercises are known or practised which are inconsistent with that prevalent spirit of indulgence which not only reigns universally among the natives,

tives, but even seizes Europeans on their arrival in this land of enervate relaxation, and involves them in the general and unmanly propensity to idleness and insipidity.

Dancing we have already observed to be confined to mercenaries, in this country; no youths and lasses join in sprightly motions, inspiring and receiving delight, but this pleasing and invigorating exercise is a labour performed for hire, to please the vitiated eyes, and gratify the luxurious and depraved tastes, of spectators whose very passions are at so low an ebb, that they require to be raised by wanton representations, and the powers of indecent actions.

To the sports of the field they are still less disposed; the game they could pursue would be the wild and ferocious beasts of the forest, and these afford but little temptation to incur the dangers which must be encountered, and the fatigue which must necessarily be endured, in a climate where the intense heat will scarcely admit the common and necessary motions which are required in the performance of the ordinary business of life.

Instead, then, of the athletic exercises and diversions which employ the unimportant hours of an European, and fill up his recesses from labour or study, the Indian chief retires to his haram, and with his wives or concubines indulges himself in those voluptuous enjoyments to which climate, habit, and constitution, impel him, nor entertains a wish to engage in more active scenes of pleasure.

But we must not omit to mention one considerable article of eastern exercise and amusement, and this is the process of the bagnio, a luxury not confined to the Mahometan, but of which the Gentoö frequently partakes, and which has been already very particularly described in our accounts of Asian Turkey; nor can it be doubted but, in warm countries, frequent washings are necessary to decent cleanliness; and that the exercise of chafing, rubbing, twisting, and stretching the bodies and joints, must contribute to health, by supplying the place of other exercise, and exciting a brisker circulation of the blood, which is apt to grow languid, and creep through the veins with too slow a pace to perform all the offices necessary to the preservation of life, in a state of unimpaired and unslackened vigour.

And skilled in this business as the attendants of these places of public resort are in the countries where we have already noticed this practice, those of this country are said to excel them considerably in the dextrous management of the human body, which they carry to such an extreme, as to produce sensations so exquisitely pleasing, that they lull the spirits to a state of insensibility, or elevate them to a pitch of soft delirium. Nor is this operation of champing, as it is commonly called, only practised after bathing; those who do not go through that part of the ceremony, very often enjoy this, and are kneaded, moulded, and tumbled about, for the purposes of immediate pleasure, and consequential invigoration.

The modes of conveyance from place to place, about a town and its environs, are nearly the same as those which are calculated for making journeys from one part of the empire to another. Palanquins and hackrees supply both occasions for those who are able to afford the expence attending the use of these machines: the lower classes, in general, travel on foot, horses being extravagantly dear; and, as they are imported from Arabia and Persia, are



Walker Sculp.

SCENE IN THE EAST INDIES.

Hillier del.

are chiefly in the hands of the Mahometan natives; and camels being less calculated for the soft and miry roads of Indostan, than for the burning sands of the Arabian deserts. Elephants are but of little use in making journies; they are in general dedicated to the purposes of war, in which they are appropriated to the reigning princes of the country, and their families and principal officers: however, in the province of Bengal, chaises are much in use, even among the Gentoos, and they have also horses for the saddle.

The palanquin is constructed in the form of a bedstead, with low feet; it is furnished with a mattress, bolsters, and pillows, and covered by a canopy spread over hoops of bamboo, which are trained to this figure as they grow, and are more or less costly as they are perfect in it: the canopy is either of fine cotton, or silk, embroidered or plain; and, according to the rank of the owner, ornamented or not, with tassels or fringes of gold or silver, and the feet and wood-work adorned with carvings of beasts and other embellishments, or perfectly plain, according to the convenience or inclination of those who are to occupy them. The like difference also prevails in the poles, by which these machines are to be carried on the shoulders of four or six chairmen, or (as they are more commonly called in this country) coolies; the extremities of some of these poles being covered with different metals, worked into various forms and figures, and others being quite plain: those of persons of high rank are distinguished by tygers heads at the extremities; but this is a badge of consequence, which inferior persons dare not assume, though it is commonly taken by the chiefs of the English settlements, who at least vie with sovereign princes in apparent dignity.

Under this canopy, either supported in a sitting posture by cushions and bolsters, or reclining at length, the chief of Indostan indulges his native indolence; and whilst the wretched slaves, who support this unworthy burden, totter under it's weight, he either amuses himself in exchanging compliments with such of his acquaintance as he happens to meet, or dropping his curtains, sinks into slumbers, unmindful of those who groan under the intolerable and disgraceful load.

Nor have the European settlers in these climes of general enervation neglected to refine on the luxuries of the natives; to render the modes of indulgence more consistent with their own ideas of ease and convenience, instead of beds, they have, in many instances, substituted platforms, on which arm-chairs are placed, and on those, like monarchs on their thrones, they sit in conscious superiority under canopies of state, and '*look disdain on little folks below*;' and others have almost reduced the palanquin to the figure of an English sedan, from which it only differs in the bamboo hoops for the canopy. In different parts of Indostan they have various contrivances for preventing the palanquin from being penetrated by the rain in the wet seasons; in some provinces this is effected by a temporary thatch, composed of the leaves of some tree of light and expansive foliage, which is lined with silk or calico, and may be removed and replaced at pleasure; and in others, but less effectually, by a covering of oiled or painted cloth or canvas.

When the ladies of the Mahometan inhabitants go to the baths, or on visits in palanquins, they are effectually concealed from view by a netting of silk of different colours, which is spread over the canopy, drops at the sides, and covers every part of the machine; so that they can enjoy the benefits of the air and observation without having their own delicacy

licacy wounded, or the jealousy of their lords excited by the impertinent intrusion of vulgar eyes. Where the Mahometans reign absolute masters by right of conquest, they frequently limit the use of palanquins among the Gentoos to the days on which marriages are celebrated, on which occasions they are permitted to enjoy this, among other vestiges of their ancient freedom.

They have also other vehicles of conveyance, but these are of an inferior order; among them are andolas, the covering or canopy of which being flat and not arched, those who occupy them are constrained to lie at length, the height not permitting them to use a sitting posture: the doolies are still more mean and inconvenient than the andolas, and are only used by the very lower sorts of people, in cases of sickness or accident.

The hackrees are in the nature of hackney-coaches; and, like them, are let to the public for hire. They are drawn by oxen, some of which, and particularly those of the smaller sizes, are nearly as fleet as ordinary horses; and these beasts, under proper care, are as sleek and smooth as the best ordered coach-horses, and being frequently milk-white in the provinces of Surat, Guzerat, and Cambaye, where they are principally used, and where they are of considerable size, have their horns coloured of a shining black, which contrasting the snowy whiteness of their skins, has a very pleasing effect. Some of these beasts have bells hung about their necks like the team-horses in England; but as these are by no means harmonious, they are dreadfully disagreeable to an European traveller. The vehicle itself is a kind of a covered cart, having a canopy and back, but open at the other three sides; they are also provided with a mattrafs and bolsters, and are calculated to contain two passengers sitting cross-legged, according to the eastern fashion; but such of these machines as are intended for the conveyance of females are furnished with curtains or blinds, fitted to the sides usually open; and as these obstructions to curiosity are composed of large leaves of the palm or brab-tree, loosely sewed together, or of a kind of hollow cloth, woven of the fibres of the cocoa-nut, they are effectually secluded from the view, though they are not deprived of the benefit of air, so essentially necessary in this warm climate. The drivers of these hackrees are seated on the shafts, and are equipped with long sticks instead of whips, either pointed, or furnished with a sharp iron, by way of goad.

The roads are as nature has formed them, in a soil light, loose, and in some places sandy; and the accommodations for travellers differ very widely from those which are to be met with in Europe, and particularly in Great Britain. At certain stated distances, which seldom exceed three or four leagues, caravanferas, or, as they are called here, choulteries, are provided, for the most part, as in other eastern countries, from the benevolence of the humane and charitable among the affluent inhabitants; but these places furnish no provisions or other conveniences, except water; that situation being generally chosen for the erection of these receptacles of the weary, which afford plenty of this indispensibly necessary fluid. The traveller must either carry with him food, and utensils for dressing it, or they may in general be purchased at some adjacent village on very moderate terms; but, at any rate, a cook must be found among his attendants, who must prepare his food in one room, whilst he refreshes himself with sleep on his own mattrafs or carpets in the other; these buildings seldom containing more than two apartments, and those wholly unfurnished. The usual method

method is to dispatch the persons best qualified to perform this office, to precede the traveller, and gather together the several articles for his meal, as well as fuel to dress it, which must generally be picked up by the road-side; and as most of their dishes are composed of stewed or boiled meats, a small quantity of fire-wood answers the purposes of this occasional kitchen.

The common method of making even long journies, by persons of rank or fortune, is in the palanquin. On these occasions it is usual to hire an additional number of coolies, besides those retained in the traveller's ordinary service, four of these being employed at a time, and relieved at the distance of three or four miles during the whole journey; and in this way they will push on at the rate of four or five miles an hour, more or less, according to the frequency of the changes, and the numbers of persons employed in this business. It is also customary to have another set of men, armed with firelocks, and other weapons, to precede and accompany the palanquin, to protect it from the attacks of brute or human savages; the latter, however, are generally much more dreaded than the former; and to avoid their depredations, long journies are frequently performed in caravans, more especially when goods or merchandize are to be transported: and in these cases the beasts of burden, which are either camels, asses, or oxen, according to the different provinces from which the journey commences, are placed in the midst, and the proprietors, the drivers and their attendants, form a guard on all sides, to defend their property from robbers, and prevent the separation or lagging of any of the loaded beasts.

But these caravans are totally stopped by the rainy seasons, during which the roads are so deep, that it is impossible for beasts of burden to make their way through them; violent torrents also frequently descend impetuously from the mountains, and impede the progress of those who travel in palanquins. The lower sort of people, however, who make their journies on foot, do not suffer interruption from such accidents; they are expert swimmers, and not only convey themselves over streams and rivers with ease and safety, but two of them will undertake to carry over any third person who happens to be unacquainted with this useful art; a task which they perform with little fatigue to themselves, and without the smallest risque or danger to the person so transported.

The manner of conveying letters, messages, and other intelligence, is similar to that used in Persia, and other parts of Asia; messengers must be employed on purpose, who travel long journies with astonishing expedition, and are extremely moderate in their demands of rewards for those services; but it does not appear that couriers are entertained in the houses of the chiefs of this country, as in Persia, or that any particular tribe or set of families are devoted to this employment.

The languages of Indostan are various, but may be all included under three general heads: the vulgar or common language, the court or polite language, and the learned or classical language.

The first is composed of an original language, called the Sanscrit, intermixed with a number of words, and even phrases, from the Persian and Arabic; this is universally spoken throughout the empire of Indostan, and is the current language of the country; but different dialects and accents prevail in the various provinces, and that in some instances to

so great a degree, as to render it difficult for the inhabitants of one district to converse with those of even the next adjoining; a circumstance which will by no means appear to be extraordinary, when we reflect that not only dialects, but even languages, so totally change within a few miles in many parts of Europe, that it is no uncommon case, both in the low countries and on the confines of Italy, for persons of three or four nations to meet at the same market, each speaking in his own tongue, and perfectly unintelligible to each other: some, however, of the provinces of Indostan pronounce this common language in much greater purity than others, and the province of Agra is said to excel in this particular.

The language of the polite circle is the Persian; which indeed prevails in most of the courts of the East, as the French does in those of Europe: no person is qualified to hold an office of consequence who is not perfectly acquainted with it, as the advantage of using it is not merely confined to a compliance with fashion and custom, but enables the great to hold conversations with each other without restraint, before those with whom it might be neither prudent nor safe to entrust secrets of state. Histories of the wisest nations of the world have furnished us with accounts of the precautions taken on this head, to which have been attributed, and perhaps with great justice, the dignity, splendor, and consequence they have acquired. To a total disregard of this salutary seal upon the deliberations which concern the state, may most probably with equal truth be ascribed the declension of great and powerful empires, whose fates have apparently been determined by reports spreading about the world of divided opinions, and disunited councils, which have invited envious neighbours or natural enemies to avail themselves of the weakness unavoidably produced by such internal divisions, to humble the pride, diminish the grandeur, and lessen the possessions of states which, whilst they were at unity among themselves, had braved their attacks, and despised their menaces.

The learned, or if we may be allowed the term, the classical language of Indostan, is Arabic: here, as well as in Persia, their records and a few books are preserved in this language. Among the latter, they are said to have some portions of the Pentateuch, and other parts of the Old Testament; and if this be true, it might probably lead to some discoveries of great importance, as the acquisition of these writings can only be accounted for by supposing them to have accompanied some of the ten tribes of Israel, who after their captivity might have been so scattered, as that a part of them might settle in the empire of Indostan; a conjecture which seems to be strengthened by reports, which however remain unauthenticated, that some of the more remote internal parts of it are still inhabited by a race apparently derived from the once favoured people of Heaven, of whose laws, customs, religion, and even language, evident traces are said still to remain. We cannot but lament that no enquiry under proper authority has ever yet been set on foot, to investigate the truth of these often repeated rumours, and to open so rich a mine of materials, as might probably remove many historical and chronological doubts, and extend the knowledge of events to those dark ages which are at present enveloped in clouds of impenetrable obscurity!

The natives of Indostan (we must be understood to speak of the Mahometan natives) have also some other writings in Arabic, all in manuscript, the art of printing having never yet reached them; but these seem to have been borrowed from their neighbours:

those

those of most value are the works of Avicenna the physician, which seem to have been communicated to almost every part of the East where the Arabic language is known; and some books of Aristotle: they have also some religious writings, and some modern books of jurisprudence, which will be noticed in their proper places; and a history of their own country, which does not bear the marks of great antiquity, and is a poetic jargon of doubtful facts, fabulous tales, and fantastic religious ideas, jumbled together without form or system, and evidently interpolated by the bramins, who have from time to time recorded in this way acts of heroes who never existed, and histories of adventures which never happened.

Among the languages of Indostan, it is unnecessary to enumerate those of Europe, almost every one of which have now found their way into this extensive country; and many of them have been acquired by the natives themselves, who, if they were not oppressed by an indolence, the physical causes of which we have endeavoured to explain, have abilities which might enable them to rescue their country from the reproach of ignorance, and place them on a level with some of the more enlightened but less enervated nations of Europe: nor need we remark, that on some parts of the coast a mixed language, compounded of the native tongue and Portuguese, prevails in a very considerable degree, and is become the language of commerce, and the *lingua Franca* of these parts of the empire.

Those who write the common language of the country, carry their lines from the left-hand to the right, but generally in a slanting direction; if they write on the leaves of the palm or cocoa-tree, they use a style or pointed instrument of iron, to mark or engrave the characters: but some of the provinces are furnished with a very smooth and shining paper; this they inscribe with a reed, the calamus of the ancients, and which is not much larger than an ordinary pen; and they have ink of several colours for different purposes. When they address a great man, the paper is richly ornamented, and sometimes the whole surface of it is covered with gilding, and on this the letters are traced either in black, or some more brilliant colour. They have no notion of turning over or filling more sides than one of their paper, but proportion the size of the paper to the quantity of matter it is to contain; if one sheet does not appear to be capacious enough, they tack another to it in length, and so continue to add till the work is compleat. If they send letters of importance to distant provinces with orders or directions of state, they are rolled up and thrust into the hollow of a bamboo, which being closed at the ends, effectually secures the manuscript from injury, and conceals its contents. The seals, or (as they are more commonly called) chops, used on these occasions, are of gold, silver, or stone, and generally bear either the impressions of their initials, or their whole names or titles at length: those distinctions of families and honours, which are marked by coats armorial, are wholly unknown to the native inhabitants of Indostan.

Both the Gentoos and Mahometans mark their seasons by the sun's entry into different signs; the commencement of the year, with the former, is the first of March, and with the latter the tenth, the astronomers of the different religions differing so much in fixing the time when the sun enters Aries: and this mode of commencing their annual calculations seems the more extraordinary, as their year consists of thirteen moons, and it might be naturally expected to begin with the first new appearance of that planet, after some stated period.

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The day is divided into four equal parts, and the night into a like number, but each of these portions is again subdivided into eight lesser parts, and instead of hours and minutes, the grand divisions are called *pahrs*, and the shorter spaces *gurrees*: nor have they any other method (except by the clocks and watches imported from Europe) of measuring the successions of time, but by water vessels so constructed as to suffer a certain quantity of water to run out in a given period, a mode of reckoning which appears from various accounts to be of great antiquity. In those interior parts of the empire where they have no intercourse with Europeans, an officer is still appointed to conduct this business, and to proclaim the revolutions of the *pahrs* and *gurrees*, by certain regular strokes of a hammer, on a vessel of copper or other metal, provided for that purpose: and, indeed, where the appearance and absence of the sun divides the natural day into two equal parts, the divisions and calculations of time are neither attended with much difficulty, nor can be easily mistaken.

The learned among the Indians, who are generally the religious, both among the Gentoos and Mahometans, have preserved some tables, the productions of their more scientific predecessors, from which they are enabled to calculate eclipses, though with no very great degree of precision, as they are unacquainted with the principles on which these tables have been formed. They consider eclipses as denoting some very extraordinary celestial event, and suppose that on the particular days when these signs appear, the Supreme Being is more than usually attentive to the wants of mankind, and particularly disposed to grant a favourable reception to their petitions; on this account they dedicate them to acts of devotion and purification, and redouble their usual washings to procure the pardon of Heaven for their offences, which they suppose will be granted to this uncommon exertion of piety.

They have names for the twelve signs of the zodiac, the significations of which very nearly correspond with those in use among the Europeans; yet they are utterly ignorant of the planetary system, concerning which they have the most absurd and heterodox ideas: they place the moon at a greater distance from the earth than the sun, and conceive that the last mentioned luminary ascends and descends literally, retiring at night behind those high lands which bound their prospects.

But, in common with other inhabitants of the East, they are devoted to that species of pretended astrology which undertakes to pry into futurity, and foretell events which are yet in the impenetrable womb of time; and this ridiculous superstition is perhaps more prevalent in this country than in any other even in Asia, pervading all ranks, orders, and conditions of men: so that the prince suspends his march, or his journey, till his safety and success are ensured by the predictions of these dealers in destiny; nor will the peasant set his plough into the earth, or his sickle into his corn, until the lucky hour is marked out, in which the work may commence with a certainty of a favourable sky, and a kindly season; and to render it more easy to consult the stars on all occasions, the bramins have invented a kind of almanack, or calendar, in which the fortunate days are distinguished from the unfortunate, with great care and precision; a code of knowledge in which their disciples have the most implicit faith, and obey its directions in all their concerns with the most rigid and superstitious observance.

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Of anatomy and phyfic the natives of Indoftan are almoft totally ignorant, yet they apply a variety of plants and herbs with great fuccefs in the few diforders which they are able to defcribe by certain invariable fymptoms. Among thefe is the mordechín, a difeafe with which the inhabitants of the Malabar coaft are frequently attacked, and which feems to be one of thofe fevers which are frequent in all warm climates, and is known by various names in the different parts of the world where it prevails; it is the yellow, black, and bilious fever of the Weft Indies; and the Bengal, marfh fever, and mordechín, of the Eaft Indies; for though the appearances often difagree, yet fome one circumftance in general occurs to point out that they are of the fame clafs. For this fever, the Indian phyficians, who are unacquainted with the finapifms and warm cataplafms of European practice, prefcribe the actual cautery to be applied to the foles of the feet; a remedy which, however violent, fometimes produces happy effects.

Fluxes, and particularly thofe which are accompanied with difcharges of blood, are diforders to which the inhabitants of the flat parts of Indoftan are peculiarly liable; and for the cure of them no drugs are compounded, no potions are adminiftered, no operations are performed; abftinence is depended on for the cure, but not abftinence from proper nourifhment, the patient is only required to refrain from animal food and fices, and confine himfelf to a diet of rice boiled dry, and a drink of water, in which a very fmall quantity of caffia or cinnamon hath been infufed: and this regimen, they affirm, is in moft cafes efficacious; the former part of it abforbing the acrimonious humours which prey on the intefines, and the corrofive quality of which brings on pains and confequent inflammation, and the latter correcting and gently warming the ftomach and bowels, expelling wind, and fupporting the ftrengh of the patient, that he may be enabled to combat the difeafe, which they do not pretend to conquer at once, but reduce it by this flow, though, as they affirm, certain procefs.

But it is not all diforders that they affect to cure by regimen; they ufe charms for the removal of many, indeed moft complaints, but they do not omit to add to their incantations fuch medicines as their fkill fuggelts; for however they may chufe to deceive the vulgar, they are not themfelves fo ignorant or abfurd as to expect obftinate difeafes to yield to myftic words, or papers folded in particular forms, and hung about the neck, the common methods in which thefe miraculous efforts are exhibited.

For the bites of venomous reptiles, thefe charms are infallibly propofed, but then they add to them the powers of mufic, and prevent the patient from fleeping by compelling him to join in the dance, or fome other violent exercife. The fíake-ftone is alfo applied on thefe occafions, though perhaps to as little purpofe as the charm; for it is a compofition of the afhes made by burning the roots of certain vegetables, and a particular earth, which is pretended to be found only on one fingle fpot in the empire; thefe materials are formed into an artificial ftone of a flattifh figure, with a fmall protuberance in the middle, and of the colour which fuch a compofition of earth and afhes may be fupposed to produce. Many extraordinary ftories are related of this fíake-ftone, all of them moft probably without the leaft foundation: among others, it is pretended, that if this ftone is applied to the

part where the bite or sting hath been inflicted, it adheres to the wound, from which it extracts the poison, at least so much of it as this porous body can contain, and when it is fully saturated, drops off; in which state it is immersed in milk, which purging it of the venomous matter, it resumes the same qualities, and is fit to be employed again in the same service. The internal use of this snake-root is also recommended, not only in cases of poison, but in malignant and pestilential fevers; but all the reputed virtues of this once celebrated medicine are now much doubted.

But however deficient the Gentoo physicians may be in their knowledge of the arts of healing, they are said to possess some secrets in the medical way, well worthy the attention of Europeans. The Asiatics are almost universally acquainted with the practice of inoculation, but to this the natives of Indostan also add a very considerable improvement; they have among them some preparation by which the mothers effectually prevent any marks or even traces of the small-pox in their children; this preservative is supposed to be a salve composed of certain herbs of the country, and a particular kind of oil, most probably extracted from some other vegetables; this is laid over the pustules as soon as they begin to turn black, and in consequence of it the whole scab falls off, and leaves the skin beneath smooth, and perfectly free from impression. It is astonishing that a secret of such importance should be so buried in the bosoms of these Indian matrons, that no means can be found of inducing them to impart it: and yet this must probably be the case, as it is hardly credible, that among the numbers of learned and ingenious medical men who have visited Indostan, no one should have been found, curious and attentive enough to the cause of beauty, to procure at any trouble and expence the possession of such an invaluable treasure.

They have also a chirurgical process wholly unknown in Europe, but which is affirmed to be productive of the happiest effects. When any person, either from a fall or other accident, receives any considerable bruise or contusion, he is immediately stripped to the skin, and some of the attendants, in general women, who are accustomed to the business, proceed to rub, and chafe very gently, the contused part with the palms of their hands, and by degrees extend the operation from the seat of the injury, over the whole body; and this they conceive brings back the extravasated blood to it's liquid state, and prepares it for absorption; by this means avoiding the danger of tumours and abscesses, and the risque of gangrene and mortification.

In other sciences they are equally unskilled; their educations are narrow, confined, and absurd, tending much more to qualify them for the mean tricks and subterfuges of trade, than for general knowledge and liberal employments.

Nor do their habits of life lead them to the acquirement of knowledge, or to the improvement of their understandings; they have few books, and those only in manuscript; and even the art of writing is confined in general to those who make a trade of their proficiency in it, a few only of the very first classes being accomplished enough to be tolerable masters of the pen. But their deficiency in literature is in some measure compensated by their skill in trade; to this they are from their earliest youth devoted, and it is no uncommon case to see young merchants of ten or a dozen years old making bargains to purchase or sell commodities

dities of great value, with all the judgment and attention which could be expected from years of experience: these are the employments which the Gentoos substitute for the pursuits of learning; and to which, and nice calculations on profit and loss, they dedicate more advantageously, though perhaps somewhat less rationally, those hours which the Europeans of rank or fortune frequently employ in the cultivation of their minds, and the gratification of a thirst for learning, a passion wholly unknown to the sordid inhabitants of Indostan.

For minds thus uninformed are all their amusements calculated; and of these, to those which have been already mentioned, may be added the tricks of tumblers, jugglers, and performers of those feats, which are among us commonly called sleights of hand; with these performers, who ramble from town to town, and are extremely expert in this business, they are highly delighted, and will sit hours at a time, indulging a propensity to the wonderful, which seems strongly implanted in all their dispositions. These wandering buffoons also carry about with them those snakes which have been described among the reptiles of this country, and which, contrary to an opinion so ancient as to have been mentioned in Holy Writ, appear to be endowed, not only with a sense of hearing, but with a capacity of distinguishing the harmony of sounds: when they have exhibited the efforts of their own dexterity, they open small baskets of wicker-work, which contain these animals, and tune their pipes; which though not extremely melodious, convey a certain degree of pleasure to the scaly captives, who immediately raise their heads and the fore-parts of their bodies, and by moving them to the cadence of the music, give evident proof of their being not only affected violently with the sounds, but with the strains: during the concert, their hinder parts remain spirally folded up in the basket; but if the music intermits, they leave this receptacle in a kind of phrenzy, and crawling rapidly round the floor, seem by their hisses to express their regret; and no sooner does the harmony recommence, than they retire to their former situations, and again mark by their motions the various modulations of the tune. It is pretended by those who shew these snakes, that they have been despoiled of their teeth to prevent their being offensive; but it is much more probable that they are among those species of this tribe that have never been furnished by nature with these dangerous weapons, which having inflicted a wound, fill it with poison, and (like human malice) perpetuate the injury beyond the moment of provocation.

The manufactures of India consist rather of a great variety of the same articles, than many distinct productions: calicoes and silks are the universal fabrics, but they are multiplied and divided into a thousand different forms; the former comprehends all cloths composed of cotton-wool, such as chintzes, muslins, and coloured mixtures; and of these the distinctions in names and figures are almost innumerable; many of them will however be mentioned when we come to enumerate the exportations from this country to Europe, by the several nations who have settlements or factories on the coast.

The manufactures of silk are either plain or flowered damasks, sattins, and taffetas, handkerchiefs of many sorts, and gauzes; the latter are painted in colours of the most exquisite tints; and where the artists confine themselves to the vegetable productions of nature, it is hardly possible to conceive more faithful and beautiful representations; nor are they

they less successful in copying the vivid plumes of the feathered race: but when they attempt to imitate figures either in human or animal life, they are extremely deficient, having very limited ideas either of symmetry, proportion, or action; notwithstanding which, they can copy a portrait with somewhat more than tolerable exactness, and preserve those proportions to the governing rules of which they are utter strangers.

They are very indifferent mechanics, and especially in works constructed with metals; nor is this imputable to the difficulty of working these solid bodies, and particularly iron and steel, in these warm climates, for this is apparently obviated in some articles of cutlery ware, such as blades for swords, and other weapons of defence; yet they make no attempts in the finer parts of mechanism, watch-work, clock-work, and every other branch which requires springs, being either wholly unpractised, or executed in a very unskilful manner.

Nor are their artificers in the richer metals remarkable for neatness: their jewels are in general so ill set, that one half the precious stones are buried in the surrounding metals; their utensils in silver, for ornament, or the use of the table, are clumsily executed; and even the filagree work, which seems to be their highest attainment in this way, is without that polish and finish which add beauty and lustre to all works of the same kind which are of European execution.

Of the maritime trade of Indostan, and the exports and imports by that channel, we shall speak fully when we describe the European settlements in the different parts of this extensive empire; their inland commerce is principally with Persia, and by the Red Sea with Asian Turkey, and to both nations they communicate as well their natural productions, as their manufactures, taking in return some few articles, such as Persian carpets, oriental pearls, and horses, but principally gold and silver in bullion; and it is to this source that they have been indebted for the greater part of those immense sums which they have formerly possessed, but which seem of late years to have shifted proprietors, and to have been for the most part remitted to Europe by those who have exchanged conditions with the natives of Indostan, and having reduced the Indian prince to a level with his subjects, have mounted his throne, and tyrannized over both.

Various accounts have been given of the dispositions and conduct of the trading part of the inhabitants of Indostan; some travelled writers have represented the black merchants as the fairest and most generous dealers in the world, whilst others have ascribed to them the lowest cunning, and the deepest and most over-reaching design; it is between these two extremes that we shall probably find the truth: strictly honest, they may possibly detest actual fraud; and equally regardful of their own interest, it may direct them to avail themselves of all those advantages which may be derived from superior judgment, knowledge, and experience; and to this character are both accounts reconcileable. He who finds them little inclined to words, and faithful in payment, is disposed to applaud their probity; whilst those who have felt the effects of superior trading abilities, entertain only a doubtful and problematical opinion of their integrity.

But the education of a Gentoo gives him a manifest advantage over an European trader; his passions subservient to his convenience, and practised from his infancy in deceit and hypocrisy, he can bear to have his commodities under-rated, or those of his dealer over-valued,

lued, without betraying the smallest emotions; and whilst an European merchant, conscious of his own rectitude, fires at the suspicion of double dealing, and loses his temper at every doubt which is entertained of his honour or veracity, the Gentoo merchant enjoys and avails himself of his intemperance, and with immoveable serenity of visage warns the person with whom he is making bargains of the fatal effects of passion, and exhorts him to preserve himself unruffled, as the only sure way to avoid being imposed on, either by others or himself: it is this cool and unprovoked demeanor which has contributed in no small degree to obtain for these eastern traders that character of uprightness in their dealings, to which they seem by no means more entitled than even the natives of Europe, with whom they deal.

In mentioning the trade of Indostan, it would be unpardonable to neglect noticing their ships, in the arts of building which they have certainly appeared to rival even the artificers of Great Britain; but this must be understood to apply merely to their imitation, for they possess little or no power of invention; and even in imitations they are frequently at a loss, for want of that knowledge of order and effect which can alone guide the pencil of the draughtsman and the tool of the artificer; and on account of this deficiency in theoretic knowledge, their vessels are ill-constructed, and sail heavily; are of disproportionable lengths and breadths, and threaten to fall to pieces in the first storm, though they are built for a century, having all their crooked timbers of the forms in which they have actually grown, and the planks being let into each other, instead of being secured together by trunnels, nails, or bolts. The wood commonly used for this purpose is also of a nature peculiarly durable, and it not only equals the oak in this quality, but is much less dangerous in time of action; the property of the timber of this tree, which is called teah, being to admit the passage of ball without throwing out those splinters which are generally more destructive than the shot of the enemy. The shipwrights of Indostan also possess an oil of peculiar preparation, to which they give the name of wood-oil; this they lay over the bottoms of their ships, whilst they are yet on the stocks, and the new planks imbibing it, they are hardened by it, and preserved from decay. When the hull of the ship is completed, they dig a canal from the sea or river, and carrying it immediately under the bottom, the vessel is dropped into the water with which it is filled, and by that means conveyed into the sea. They pay the bottom with a gum which issues from the damar-tree, and is as fit for the purpose as pitch; and both the standing and running rigging are composed of the fibrous exterior covering of the cocoa-nut; which, by beating, and other processes, is reduced to a nature somewhat resembling coarse hemp, and called by the Indians coyre: and though the cords formed of this material are more stiff, unmanageable, and apt to crack, than European cordage, yet in the large body necessary to form a cable, it is not only extremely useful, but is more durable, and less liable to rot in the water, than even hemp. But most of their trading vessels are now supplied with rigging, anchors, and sails, from Europe, though they make a kind of cotton cloth for this purpose in several parts of Indostan, which is less subject to split than the European sail-cloth, but is not equal to it either in strength or duration.

Neither the Indian seamen, nor their officers, possess the knowledge, expertness, or resolution, which so eminently characterize those of Great Britain; accustomed to navigate a sea seldom ruffled by tempests, and to avail themselves of those regular winds which always blow from certain quarters at fixed seasons of the year, they tremble at a storm, and, at the smallest inclemency of weather, lose their prudence, foresight, and intrepidity.

The price of labour in every part of Indostan bears proportion not so much to the expence, as to the nature of the provisions consumed. The cost of their finest manufactures in the markets of Europe, after they have been charged with original, intermediate, and ultimate profit, freight, duties, and expences, is so low as to satisfy us that the first purchase must be trifling, and in consequence the gains of the manufacturer small: and this will be the more evident, if we reflect that in this country he who employs the labourer in every branch of business is not only obliged to furnish him with materials and tools, but to make him an advance in money for his subsistence, before he sets him to work; and, in this state of abject poverty, it may be easily conceived that he is incapable of driving a bargain, or of insisting on a price adequate to his ingenuity.

The private buildings in this country differ in convenience and elegance, as they belong to Gentoos or Mahometans: the habitations of the former, as they are infinitely more numerous, occupy far the greatest part of the cities and towns; and these are low, and of very humble appearance, being principally clay-built cottages, not rising more than a single story, and thatched with the leaves of trees; but in the streets and market-places of large towns they are rather better than those we have described, having a kind of colonade in the front of each, which is extended the whole length of the street, or on the four sides of the square or market-place; and banks of earth being thrown up under this shade, and covered with carpets, serve either to expose their goods to sale, or to afford the occupiers of the houses seats to enjoy the blessing of the evening breeze. But these houses must be dark and incommodious within, as they have no windows towards the street; and the back parts of them are frequently crowded with other buildings, which exclude light, air, and every advantage and convenience which could be derived from either.

But the mansions of the grandees, and the palaces of the numerous petty princes, are not so wholly destitute of elegance. They are generally built in a court-yard, the front wall of which is adorned by a gate for entrance, without which is a portico supported by columns; in some instances of stone, and tolerably executed. Under this portico seats of earth are also raised, which being covered with rich Persian carpets, according to the rank or fortune of the proprietor, are furnished with cushions either of the same materials, or of scarlet cloth of Europe, of which they are particularly fond; and on these seats the chief sits to receive visits and dispatch ordinary business; and here also the petty prince transacts the common affairs of state, receives petitions from his subjects, and in a summary way administers justice. And it is on those occasions that a full display is made of his consequence, in the elegance of his dress, the brilliancy of his jewels, and the force of his surrounding guards; all borrowing additional lustre from the splendor of numerous lamps, which in the evening, the usual time of his appearance in the portico, are lighted up on all sides, being suspended from the roof, and affixed to every column.

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The private houses of the Moorish or Mahometan inhabitants are nearly in the stile of those of Persia and Asian Turkey: but the gateways of those of high condition are frequently fortified and defended by several pieces of cannon; a precaution not unnecessary in a country where sudden revolutions frequently take place, and where a few hours of deliberation, which may by this means be generally obtained, enables the occupier either to effect his escape, to treat with those who mean to supersede him in office, or to collect a party strong enough to oppose their measures. These houses have universally a divan or large hall, appropriated to the reception of company or the dispatch of important business; and this, as in other countries already described, is open to the court-yard or garden. They have also another apartment for eating, which is commonly refreshed by a fountain; and here they generally sleep in the middle of the day, being lulled to slumber by the perpetual noise of the falling water, which also contributes to the coolness of the room, though it occasions a dampness not altogether agreeable to an European constitution. The apartments of the females, as usual in other parts of the East where the religion of Mahomet prevails, are separate from the house, and situated behind it; no care engaging the attention of a Mussulman so much as the security and concealment of his women.

Neither the houses of Mahometans nor Gentoos are much encumbered with furniture. Those of both religions use sophas by way of seats, and their tables are small and occasional: but their floors are universally spread with carpets; and these, with the addition of a matras and light coverlid, serve also for beds. But their best apartments, and especially those dedicated to the females, are ornamented with European looking-glasses; and some of the ceilings are inlaid with a mixture of ivory and mother of pearl, in flowers and other devices, which by the light of lamps or candles produce a brilliant and agreeable effect.

The gardens are laid out in a stile between the Persian and Chinese manner, and partake of both; shady walks, and large pieces of water are the great objects; and to these are generally added an elegant pavilion, situated near some artificial cascade, and 'bosomed deep with tufted trees;' and here the luxurious Asiatic spends the sultry hours of the day, in the society of the fair, with whom he also forms parties on the margin of the canal to enjoy the cool and refreshing breezes of the evening; and for his accommodation in this amusement, banks of earth are raised at proper distances from the water, and covered with carpets, or the steps which lead to the edge of it on every side are furnished with coverings and cushions of the same materials.

But in the laying out their garden grounds they are not guided by the taste which has too long prevailed in Europe; the eye is not here offended by straight lines and regular angles, but the whole is thrown together in wild and natural confusion; no other restriction takes place in the disposition of the odoriferous flowers and shrubs with which they abound, than in the necessary selection of such soils and situations as are best calculated to promote their growth and display their beauties to advantage: even the entrance, which in the gardens of this country would be placed in direct and regular opposition to the pavilion, is generally situated at one corner of the inclosure, and various paths strike from it through the plantations of shrubs and flowers, so that those who seek the

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the pavilion are led to it by windings and turnings, which give a wildness and air of nature to the whole ground.

In our descriptions of the capital cities of this extensive empire, it will be necessary to distinguish their modern from their ancient situations, many of them having been so completely ruined by the incursions of Nadir Shah, and the inhabitants have been so harassed by intestine commotions and foreign tyrants since that period, that they have hardly made any progress towards the recovery of their former splendor.

And this has been in particular the case with Delhi, the capital of the province of that name, and at one time the metropolis of the empire.

This city is situated in 79 degrees of east longitude from London, and in the 28th degree of north latitude, the River Jemma passing through the midst of it, on the two sides of which it forms the figure of a crescent: these two parts were sometimes distinguished from a town which formerly occupied the same spots, and which had been called Delhi, by the name of Jehanabad, after Shaw Jehan, by whom one of the divisions is said to have been erected; but the whole place is now generally known to Europeans by the ancient name of Delhi: though the part erected by the last-named prince was distinguishable from the old city by the manner in which the houses were built; those constructed by him being enclosed by walls, containing within them spacious court-yards, and apartments for the women, either in the centres of the buildings themselves, which were quadrangular, or behind them, and remote from those parts which were dedicated to domestic purposes, or occupied by male inhabitants.

But though those houses are now for the most part demolished, as well as most of the public buildings, yet we should be unpardonable if we omitted to notice the grandeur from which this city has fallen.

The entrance to it is by a street of great length, regularly arched on both sides; under these arches the trading inhabitants expose their goods to sale, and above them were their habitations; at the extremity of this street stood the palace, the walls which enclosed it being at least half a league in circumference; and this wall, which was built of hewn-stone, was fortified with battlements and towers placed at equal distances, and the entrance was ornamented with two huge figures of men riding on elephants, supposed to be representations of two princes of old, who lost their lives in the defence of their country. The wall is encompassed with a ditch filled with water; and this is also faced with hewn-stone of the same workmanship as those which compose the walls, battlements, and towers. The gate of admission does not appear to have been constructed with any particular degree of elegance, and the first area or court-yard seems to have been designed for the reception of those chiefs who were permitted to attend the court mounted on elephants. From this first court a spacious avenue led to a second; and this avenue was adorned with porticos, under which were many small rooms, appropriated to the attending guards, and behind them on one side the apartments of the women, and on the other spacious halls for the administration of justice; and this avenue was divided in the middle by a canal, which at regular distances took the form of basins.

At

At the extremity of this grand avenue another court-yard opened; and here the omrahs, or great lords, were accustomed to mount guard in person, when the court of Delhi was maintained in that dignity and splendor which, before the ravages of the invader above-mentioned, rendered it conspicuous throughout the eastern world.

Immediately opposite the entrance into the third court, was the divan or great hall of audience; but this was more properly a magnificent and capacious portico, being open on three of its sides, and supported in front by a row of columns, forming thirty-two arches. At the erection of this building by Shah Jehan, he at first conceived an idea that it should not only be executed with all the ornaments which could be devised in sculpture and carving, but that every part of it should be finished with inlaid work, and enriched with precious stones; but the difficulties which attended this plan of wild extravagance were soon found to be insurmountable, and one much less expensive, though perhaps not less elegant, was adopted; exquisite paintings of the various flowers produced in the different parts of the empire being substituted for a cumbrous load of sculpture without execution and finery, devoid of taste.

In the centre of the hall, and immediately opposite the middle arch of the portico, was placed the throne, canopy, or bed of state, for its form nearly resembled the latter. It stood on three feet; and four columns, one at each corner, supported a canopy, the throne itself being furnished with a large cushion or mattrafs, bolsters, smaller cushions, and a counterpane. The magnificence of this throne has been so described as to stagger the belief of those unacquainted with eastern grandeur, and to induce doubts of the veracity of the relaters; yet from the concurrent testimony of travellers and writers of unquestioned reputation, it appears to have exceeded in real riches the productions of the most unbounded imagination: plates of gold and silver covered every part of the wood work, and these were adorned with such a profusion of jewels, that the whole seemed to be an assemblage of diamonds, rubies, emeralds, sapphires, and topazes; the canopy, bed furniture, and counterpane, were embroidered in foliage of gold and silver, and adorned with flowers composed entirely of precious stones, representing their various tints with inexpressible lustre; the canopy was fringed with gold, intermixed with strings of oriental pearls; and on the four columns were hung the emperor's arms, consisting of a bow, a quiver of arrows, a buckler, a sabre, and poinard, all equally rich in workmanship and materials.

Not very remote from the divan, or hall of audience, were the royal stables, filled with the most beautiful horses which could at any expence be procured from Arabia, Persia, or Tartary; the animals were attended with infinite care, two grooms being appointed to each, not only to cleanse them, and supply them with food, but to prevent their being tormented with flies, which they were alternately employed in driving away from the favoured beast, with fans of the leaves of palm-trees, which were provided for this purpose: nor did they omit any precautions which might be taken to prevent these insects from entering the stables; mats or nets of silk and straw, intermixed and curiously wrought, being hung before the doors, which, whilst they prevented the approach of the flies, did not exclude the fresh air, so necessary to the existence of every living being, in a climate so exposed to violent and continued heats.

The other public buildings which once ornamented this celebrated city, consisted of mosques, market-places, and caravan-serais; but these have mostly yielded, not to the hand of time, but to the ravages of lawless invaders.

Agra, once also the metropolis of the empire of Indostan, and at present the capital of the province, the name of which it bears, is situated in 26 degrees 18 minutes north latitude, and in the 79th degree of east longitude from London. Its former name was Echbarabat, from its supposed founder Echbar, an emperor, who reigned upwards of two centuries ago, and is said to have made this place the grand seat of his empire.

This city lies on the banks of the River Jemma, about sixty days journey for caravans, or 230 leagues north-east from Surat, in the centre of an extensive but sandy plain; and of consequence exposed to great heat. Its form is oblong; the length having been computed at seven or eight miles, and the extreme breadth scarce exceeding three. It is wholly unfortified, except the palace; yet it is commonly the post of a considerable part of the imperial army; or was so when it was the usual place of the mogul's residence, to which period the following description must also be understood in some measure to refer; for since it has ceased to be the constant habitation of the monarch, it has declined in grandeur, its inland situation affording no very considerable encouragement to trade.

The palace, which is built in the form of a crescent, is in that part of the city which lies nearest to the river, to which the gardens and plantations extend, and the whole site is inclosed by a wall eight or ten miles in circumference, surrounding not only the buildings, but a park for wild and forest beasts, large pieces of water, and gardens, the terraces of which form the ramparts of the walls, under which is a deep ditch faced with stone and filled with water, and furnished with draw-bridges opposite the several gates of entrance.

The first gate of the grand approach leads to a broad walk paved with stone, and ornamented by a canal on each side; and this terminates in a spacious square, where the Mahometan troops, which serve as guards, are exercised, and the commanders of them, as well as other chiefs who are engaged in attendance on the court, pitch their tents; and these guards are so numerous, and are arranged on each side of the square in such regularity, as to present to those who approach the court two armies of no inconsiderable force, ready to oppose any attempts that could be made to force a passage to the royal apartments.

A short opening from this square leads to another still more extensive; and here the chiefs in immediate waiting are to attend the pleasure of their sovereign, and a band of music is always ready to sound, and give notice of the approach of the emperor, at his going out and return: and from this court another opening leads to a third square, which is termed the durbar, or place of audience; and this is divided into three equal parts, by balustrades of stone, and each rises a few steps from the other; the outermost or lowest being appropriated to the reception of the common people; the next in height to the civil officers, merchants, and other respectable persons; and the third, or most elevated, to the great lords, chiefs, and military commanders. The different ranks of subjects being thus placed in expectation of the monarch, the music announces his appearance, which is in a gallery

gallery richly ornamented, immediately above the last division of the square, where he was accustomed to be seated on a magnificent throne, adorned with gold, silver, and jewels. But as his residence has been long removed, first to Delhi, and since to Amaxadavad, and his visits to Agra are seldom, and his stay there in general very short, and all the grandeur of this empire hath been of late years greatly on the decline, the splendor of these public audiences hath proportionably diminished, and many usual ceremonials of pomp and dignity are now dispensed with.

These audiences were in general given every day, some hours of each morning being dedicated to this necessary part of the forms of government: for here the petitions of those who were aggrieved were received, without distinction of rank or condition, except in the order of their appearance in the royal presence; and here causes between party and party were heard and determined by the emperor in person, and state delinquents, as well as private offenders, underwent examination and trial.

From the durbar the emperor usually retired to the baths, and there transacted private business with his viziers, and other principal officers, civil and military, formed plans of conquest or defence, and systems of political conduct and œconomy. And this gallery of audience having a communication by the side buildings, with another which overlooked the second square, he sometimes appeared in this also, at public spectacles; such as the combats of wild beasts, or those of men with beasts: a cruel amusement, yet not uncommon in the eastern parts of the world, where the eye is so accustomed to fights which an European could not behold without horror, that it hath been by no means unusual for the Emperor of Indostan to gratify his curiosity, by being present at the execution of criminals who have been just convicted and condemned to be torn or trampled to pieces by elephants, or to suffer death by any of the other usual forms of condign and fatal punishment.

The situation of the haram or apartments for the ladies, is, as usual, behind the several public and domestic buildings, in the midst of the gardens and plantations; and this is so capacious as to contain a thousand of these captives to luxury and sensuality, with eunuchs, guards, female slaves, and other necessary attendants. And not only in this quarter, but in the other parts of the royal palace, so general a silence prevails, even during the time that it is inhabited by the emperor, and his numerous officers and servants, that except the sounds of various works performed by artificers retained to minister to the wants or pleasures of the monarch, no noise invades the solemn stillness which reigns in these mansions of pride, pomp, and ostentation: and to render the residence of this once mighty prince more awful and inaccessible, a large area between the city and the palace is constantly occupied by another army, which in the zenith of imperial glory was seldom composed of less than fifteen or twenty thousand men.

The palaces of the chiefs and grandees are built with a reddish stone, of which the palace and surrounding walls are also composed, of peculiar beauty, as it takes an amazing fine polish, and reflects the rays of the sun with uncommon lustre; they are, in general, built as near to the river as convenience will permit, and are provided with gardens and plantations for coolness and retirement: and these houses, together with the number of mosques,

mosques, (which in the early part of the last century amounted to seventy) and the baths, caravanferas, and other public buildings, all intermixed with gardens and groves of lofty and beautiful trees, render the appearance of Agra elegant and pleasing; and the number of reservoirs and cisterns of water, which are distributed in every part of the city, contribute to keep it cool, cleanly, and healthy. The houses of the ordinary inhabitants are, however, as low and mean as in most other towns of the east, and these are the only buildings constantly inhabited; not only those of high rank, but even the merchants and considerable tradesmen, deserting their dwellings when the emperor retires from his palace, and returning hither again when he repeats his visit.

In one of the mosques is a tomb of some ancient hero, whose memory is held in the highest veneration, and the place of his sepulture made an object of devotion; and to this sepulchre pilgrimages are made from different parts of the empire, and offerings are daily brought, and more rationally applied than is usual in such cases, as they are commonly invested in provisions, which are plentifully distributed to the attending poor. The mosque which contains this tomb is also sacred to the protection of criminals and debtors; and so highly is this privilege regarded, that those who are fortunate enough to reach this asylum, after the commission of the most enormous crimes, whether of a public or private nature, are secure not only from the processes of law, but even from the vengeance of the emperor himself, whose very throne would be shaken by any attempt to invade the limits of a spot rendered holy by containing the ashes of the honoured dead.

Near the walls of this city is a mausoleum erected by the wife of the Emperor Shah Jehan, to perpetuate the memory of her husband; and this magnificent work is said to have employed twenty thousand men, for twenty-two years; but this account is unquestionably an exaggeration, as the structure, though remarkably superb, is wholly unequal to such an expence of labour.

Before we proceed to speak of the different provinces of Indostan, and the several European settlements, in the various parts of this extensive empire, it will not be improper to give a succinct view of the history of it generally, from the Tartarian conquest. The present governments of the distinct kingdoms and districts will be mentioned as we treat of them separately.

Almost at the close of the thirteenth century, Emir Timur, or Tamerlane, as he is more commonly called in Europe, an emperor of the Charizman empire of the Tartars, a prince of a warlike and enterprising disposition, though by no means celebrated for those acts of generosity and humanity with which he hath been dignified by a dramatic poet, turned his arms against the empire of Indostan, on the throne of which then reigned a prince of the Afgan or Patan race; and meeting with little opposition, he soon over-run the whole country, committing the most atrocious acts of cruelty, and marking his progress with the blood of thousands, and his conquest with the destruction of Delhi, and such a slaughter of its unoffending inhabitants, as spared neither age nor sex, but sacrificed all ranks, conditions, and orders of men, and even women and children without number, to his merciless and unrelenting rage.

But

But content with desolating the face of the country, and rendering the unhappy prince who governed it tributary to his power, he withdrew himself from Indostan, and left this unfortunate empire exhausted of it's riches, despoiled of it's inhabitants, and it's cities and towns reduced to heaps of ruins.

A whole century now passed without any farther attempts of the Tartar; and Indostan began once more to flourish, when Baber, or Baba, a descendant of Tamerlane, and possessing a portion of his enterprizing spirit, mounted his throne; and having once more turned the Tartarian arms against Indostan, subdued the whole empire, and having expelled or extirpated the Afgan or Patan princes, he seized the ensigns of imperial power, and reigned, in right of conquest, the first Tartarian or Mogul emperor of Indostan.

It is not pretended, however, that the attainment of this power was effected by any acts of extraordinary cruelty, or that even the ordinary events of war were attended with any circumstances of particular severity; on the contrary, it is asserted, that Baber was one of the most illustrious characters of the age in which he lived; that he was just, generous, and humane; brave without ferocity, and ambitious without cruelty; that he protected genius, encouraged literature, and was himself so uncommonly learned, that he recorded his own exploits; and, like another Cæsar, handed down to posterity, in commentaries elegantly written in the Mogul or Tartarian language, the history of his expeditions and conquests; by which it appears, that his unabated ardour for military glory, which led him to encounter all dangers, and enabled him to overcome all difficulties, was tempered with such equanimity of temper, such mildness and benevolence of disposition, that the dread of the conqueror was lost in the protection of the prince, who became in all respects the friend and father of his people.

But it may be easily conceived, that such achievements could not be unattended with dangerous and critical circumstances, with situations in which somewhat more than personal prowess was required, and in which magnanimity of mind was an essential and indispensable qualification; and such events, in the reign of Baber, were produced, as the very natural consequences of his absenting himself from his own dominions, in pursuit of foreign conquests, of which advantage was taken by his factious chiefs, and measures adopted, which nothing less than the fortitude, spirit, and perseverance of the prince, could have prevented from being fatal to his power and government there; and of the cabals of many of his newly conquered subjects, attached to their old princes, and jealous of the newly introduced government, which for the first part of his reign in Indostan frequently broke out in plots and tumults, which could hardly be so effectually detected and quelled, but that the factious insurgents, however apparently subdued in one part of the empire, would make head in another, and require his utmost address to keep within bounds of safety his lately acquired power.

Yet neither the business of conquest, or the arts of governing, so wholly engrossed this prince's attention, as to occasion the total sacrifice of pleasure and amusement. He was a warrior in the field, and a man of pleasure in his palace; and when the campaign had been spent in all the toils and hardships of war, he retired to the indulgence of his most voluptuous passions, and divided his time between the joys of the haram, the pleasure of the

bottle, and the sweets of convivial society; and having established his throne in peace, collected vast treasures without oppression, and added to the strength, as well as the splendor and magnificence of the empire. He died about the middle of the sixteenth century, leaving his throne to Humayoon, or Hemeyun, his son.

This monarch made an addition to the empire by the conquest of the kingdom of Guzarat: but being in his turn attacked by an Afgan or Patan prince, of the name of Shir Shaw, or Khan, he was expelled from his throne and dominions, and was obliged to fly with his wife into Persia; where, after experiencing various vicissitudes of fortune, sometimes caressed, and at others insulted, by the king of that country, he was at length, at the end of twelve years, by the assistance of the Persian, reinstated in the imperial dignity.

His second ascent to the throne of Indostan was, however, marked with more prosperous events than the first; his competitor Shir Khan died soon after the commencement of his attempt to regain his lost dominions, and his efforts proved victorious on every side. The whole province of Soubal was added to the empire of Indostan, and the great city of Delhi yielded to the power of his arms. But here his fame and his conquests terminated; exhausted by the exertion of his spirits, and the constant activity of his life, he was seized with a lethargy, and in a fit of sleepiness fell over a vast flight of steps as he was coming out of his palace, and received such bruises as put a period to his existence within three days after the accident.

Humayoon, or Hemeyun, was succeeded by his son Akbar, who, though but thirteen years old at the death of his father, assumed the reins of government under the guidance of Beyram, an experienced general and statesman, who had been appointed by the late emperor to superintend the education of his son, and who so faithfully acquitted himself of that task, that his pupil Akbar became not only one of the greatest, but of the best princes that ever filled the throne of Indostan, uniting all the virtues of his father with the learning and judgment of his preceptor.

But neither his abilities or integrity could shield him from difficulties; he was hardly seated on his throne, when Abdol Khan, the brother of his father's enemy Shir Khan, who, after the murder of his nephew had ascended the throne of his father, invaded Indostan with a mighty army; and before Akbar could collect his troops to oppose his progress, had invested and made himself master of Delhi.

Yet these incursions served only to awaken the martial fire of Akbar; he instantly levied an army, attacked the invaders, and routed them with great slaughter, repossessed himself of the city of Delhi, and with his own hand slew the general who commanded the forces of Abdol Khan.

Peace being restored in his dominions, and the prince approaching to manhood, he forgot the obligations he owed to his faithful tutor Beyram; and at the instance of an old nurse, or female domestic, who knew how to minister to his vanity or his pleasures, he dismissed this Mentor from his charge, who in his way to his retirement at Mecca was murdered by one of his own slaves, in revenge for the loss of his father who had been put to death by the command of Beyram.

But

But notwithstanding the loss of a servant, whose counsel and instructions had raised him to the pinnacle of glory, he continued to consult the interests of his kingdom, and to add trophies to his former glory. He encouraged arts and manufactures; granted considerable privileges and immunities to those places in which trade most highly flourished; and finding the city of Agra, which was then the centre of the interior commerce of the kingdom, defended only by a wall of mud, he surrounded it with one of stone, and added to it such fortifications as might render it secure against any invaders, who might be in future tempted by the fame of it's riches to consider it as an object of plunder.

After suppressing various rebellions, fomented by chiefs of his own empire, making a conquest of the little kingdom of Cachemire, and quelling insurrections in different parts of his dominions, which had been excited by his own sons; he carried his arms into the country of his former invaders, drove the Afgan or Patan princes from their territories, and annexed almost the whole kingdom or province of Bengal to the crown of Indostan.

Some chiefs, however, opposed his authority; and under the title of rajahs, by which the independent and petty princes of Indostan are still distinguished, they maintained their own authority within their several districts, and with a still higher hand than the old feudal lords of Europe, refused subjection, though they acknowledged allegiance to the emperor, and contributed to his revenue, whilst they denied him all the other rights of sovereignty.

Akbar, who was not so wholly devoted to arms as to forget the private duties of a man, having established his power, and extended his dominions, turned his thoughts to religious matters; and after having made solemn pilgrimages to the tomb of an Indian saint, and visited one still living, and highly venerated for sanctity of life and purity of manners; and having failed to receive the satisfaction his mind required from the works of dead or the conversations of living priests of his own faith, he invited Christian missionaries to his court, and actually built a church, in which those who chose to embrace that religion might perform their devotions. But the ignorance, superstition, or interested views of those who first taught the gospel of Christ in the kingdom of Indostan, induced them to obscure their precepts in so many absurd, incomprehensible, and inconsistent doctrines, that their fallacies were detected by an ingenious Persian; and they were so puzzled by questions and difficulties, which they were wholly unable to answer or resolve, that they lost their reputation, and the Christian religion it's influence: nor does it appear that it was ever extended beyond the walls of Agra, where it was first preached, and even here it prevailed but in a very confined and limited way; nor were those who professed it of consequence enough to extend it, or even to prevent it's total decline.

Towards the end of Akbar's reign, his fortunes seemed clouded by a violent, and, for a time, successful rebellion of his only surviving son Selim; Morad and Daniel, his other sons, having fallen victims to debauchery and intemperance: but after various contests in the field, the prince thought it adviseable to submit; and having received his father's pardon, joined him in an attempt to conquer the kingdom of Dekan, then governed by a female of the name of Ijan Bibi; but after making a considerable progress, and having subdued some very strong places, Akbar was taken off by poison, either administered on purpose

pose by some offended courtier, or taken by himself through mistake, he having intended it for some one of his attendants who had incurred his displeasure; and was succeeded by his son Selim, whom he had in his life-time invested with the ensigns of royalty, but who, notwithstanding this solemn nomination, did not obtain possession of the throne without some struggles by the chiefs of the empire on behalf of Sultan Kofrou, his son, who, though then extremely young, they wished to advance to the imperial throne, in preference to his father.

Selim being, however, at length acknowledged emperor, assumed the name of Jehan Ghir; and the intestine commotions having subsided, he remained the absolute monarch of dominions more extensive than had ever yet been possessed by any prince of his race: all the kingdoms of India, Golconda, Viziapour and Dekan only excepted, having submitted to his sway; and even the sovereigns of these countries having courted his alliance, or solicited his protection by magnificent presents, and in terms very little short of submission; and those of Persia and Tartary having sent ambassadors to congratulate his accession to the throne, an event which had also been acknowledged by presents and compliments from the rajahs of every part of the empire.

But these testimonies of acquiescence to his government did not quiet the jealousies of the newly seated monarch; he still dreaded fresh attempts in favour of Sultan Kofrou, and, determined to remove that obstacle to his security, he resolved to put out his eyes: but the young prince having received some intimation of his intentions, sought his safety in flight; and notwithstanding a close pursuit, escaped to one of his powerful friends, by whose assistance he soon levied an army of twenty thousand men, and with this force ventured to give battle to his father; but was totally defeated, and with his unfortunate friend taken prisoner, and the latter having suffered immediate death, and various cruelties having been committed on the other captives, he seemed to have pardoned his son, and he was permitted to go at large without any other restraint than being constantly attended by some of the great lords of the court.

But fresh conspiracies again either actually took place, or Jehan Ghir, alarmed with apprehensions, gave way to unfounded suspicion; other executions followed, and the prince himself was once more condemned to blindness, though not in the extent formerly intended, as his eyes were now only directed to be artificially closed or darkened for three years, a sentence which was immediately executed.

Jehan Ghir, having now married the daughter of his treasurer, whose former husband had been cut off by the emperor to make way for his possessing the widow, she soon obtained such an ascendancy over him, as to direct all his measures; and her father, who had been lately disgraced, was re-established in his employments; and, in concurrence with his daughter, on whom the emperor had conferred the name of Nur Jehan Begum, or *light of the world*, and who has been also celebrated by the name of Nurmahal, governed the whole empire, and preferred their own relations and favourites to all the offices and posts of trust throughout the imperial dominions.

But the reign of Jehan Ghir, though prosperous as to himself, was by no means favourable to his subjects; his conquests and successes brought to them no accession of happiness; those

those who contributed to conquer were compelled to abandon their habitations and families, to engage in dangers which could produce to them no advantage; and those who were reduced to his subjection were exposed to immediate plunder and subsequent exactions, driven from their dwellings, and despoiled of their property; so that agriculture decayed, commerce declined, and manufactures were suspended; the wretched inhabitants wandered in wilds and desarts, to avoid the inflictions of tyranny and despotism; and even the situations of the chiefs became precarious, and their possessions uncertain and insecure.

Avarice, the parent of oppression, conspired to render this miserable people completely unhappy. Under the pretext of religion, Jehan Ghir affected to restrain luxury, and gathered to his own coffers all the gold, silver, and jewels of the empire, to prevent their being employed to purposes so repugnant to the divine laws and the true interests of their possessors.

Nor did he want pretences to exact considerable sums even from foreigners, who either for purposes of trade, or on public embassies, ventured into his dominions; if they hoped to be permitted to traffic, or to succeed in their public applications, they were obliged to submit to his extortions under the denomination of respectful presents, and the compliance with their wishes was always proportioned to the extent in which it was purchased.

The last years of Jehan Ghir's reign were spent in crushing perpetual rebellions of his sons and chiefs: in one of those he was surprized and made a prisoner by a rebel general, who sparing his life, he effected his escape, and again surmounted his difficulties, and restored peace to his empire; and though he still continued to indulge in all the excesses of inebriety, and to commit the whole management of his affairs to Nur Jehan, yet a prospect of continued quiet opened, when he was attacked by an asthma, which carried him off in the fifty-ninth year of his age.

The right of succession was in a grandson of Jehan Ghir, the son of his eldest born, the Sultan Kosrou; but rights maintainable only by the sword were not likely to be supported by a youth of thirteen; his uncle Shak Jehan aspired to the throne, and made his way to it by the murders of his brother and four nephews.

As Shak Jehan obtained the imperial crown by violence, so he determined to assert the possession of it against every competitor. He exerted himself in the early part of his reign to suppress every tendency to insurrection; and the neighbouring princes shewing no dispositions to disturb his tranquillity, he found himself firmly seated on the throne, and possessed, without dispute, of the immense treasures which had been collected by his avaricious father.

Shak Jehan, thus elevated to a throne without a rival, and possessing immense territories without an enemy, abandoned himself to his pleasures: his harems were replenished with the choicest beauties of the east; and whilst his nobles and chiefs surrendered their daughters to his enjoyment, his lust extended even to their wives, who with unexampled brutality were torn from their embraces, and devoted to the gratification of his unbounded and inordinate passions. All the riches of the empire were squandered in most effeminate expences; and if he stole an hour from the conversation of his women, it was spent

in beholding public spectacles, determining the successes of prize-fighters, and viewing the debasement of the human species in unequal combats with lions and tygers.

Yet there were moments when Shak Jehan emerged from this abyss of dissipation, and resuming the dignity of sovereignty, he attended to the rights of his subjects; happy then were those whose petitions reached his hands! for no prince was naturally more inclined to administer strict justice, or more readily attended to the calls of the oppressed, or the tears of those who suffered injury, either from himself or his ministers: in those intervals of manly reason, he suppressed the numerous bands of robbers with which his empire had been infested, corrected the enormities which had been practised by some of the governors of the provinces, and compelled them to make satisfaction to those whose persons or properties had suffered either by their misconduct or neglect.

He was superstitiously addicted to the eastern absurdities of judicial astrology; and, as a necessary consequence, he was an implacable enemy to the Christians, who were either murdered, or compelled to quit his dominions.

His sons, of whom Aurengezebe was the third, as usual in the empire of Indostan, at different times conspired against their father, and made war on him with various success, till at length Aurengezebe having taken arms under pretence of asserting the cause of his brother Morad, he made his father prisoner; and though he allowed him the exterior of sovereignty, that monarch had no longer the government of the state, which Aurengezebe took entirely into his own hands; disclaiming, however, the smallest intention of either dispossessing his father of his throne in his life-time, or withholding it from his brother Morad, who he pretended had alone a right to it in case of his father's death; his other brothers Dara and Sujah being, as he asserted, disqualified for the succession, because the former was an idolater, or worshipper of fire, and the latter an heretic.

But Aurengezebe did not carry his hypocrisy much farther: having engaged Morad to march in pursuit of his brother Dara, then in arms, to assert his own rights, and having offered Morad to accompany him in the expedition, he contrived to engage him in a debauch with wine, and then seized and confined him in a fortress, as a violator of the laws of Mahomet; and all the officers of Morad's army having immediately engaged in the interests of the perfidious Aurengezebe, he assumed the command of the troops, and continued his pursuit of Dara.

But that prince flying before him with such rapidity that he was unable to bring him to a battle, and Sujah, his other brother, having drawn together another army, and threatened to interrupt his progress, Aurengezebe found it necessary to risque an engagement with his forces; in which, by the most extraordinary interposition of unexpected good fortune, he proved victorious, after having been once at the brink of destruction; and Sujah's army being entirely dispersed, he did not without difficulty save himself by flight.

After this victory, Aurengezebe, though Sujah again endeavoured to make head against him, returned to Agra; where he found his father still safe in the custody of those to whom he had entrusted the care of his person: and having secured that city, and Delhi, against

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any attacks, and committed his father to officers in whom he knew he might confide, he turned his attention to both his brothers, Dara and Sujah; and the former having been betrayed by one whose life he had twice saved, was immediately put to death, and his son Soliman soon after cut off by poison.

Nor did Morad long survive Aurengezebe, who never wanted pretences to get rid of those who were obstacles to his unjust designs. Having accused him, though still in prison, of murders and extortions formerly committed, he passed the form of a public trial; and being condemned to death, the sentence was executed by cutting off his head.

Sujah and his family were now the only impediments to the possession of the imperial throne; and by a spirit like that of Aurengezebe greater difficulties might be easily overcome. The ties of blood were never binding where a regard to them stood in the way of his ambition; and on the present occasion accident accomplished his wishes, even without his open interference. Sujah having fled with his family to Rakan, and claimed the protection of the prince of that country, it was for some time afforded to him; till Aurengezebe having discovered his retreat, the king of Rakan was soon prevailed on to change his conduct towards Sujah; and the latter having expressed incautiously his resentment for some conceived insult, he and his whole family were cut off, except one daughter, who had been married to the prince, by whom he and the rest of his children were destroyed.

Aurengezebe was now in the undisturbed possession of the whole empire of India, which he ruled without controul under his own authority, though in the name of the confined monarch Shak Jehan, his father: but the austerities which he had practised in order to countenance his pretences to sanctity and holiness, and to render his real designs less discoverable, now brought upon him a violent and dangerous fit of sickness; and his sons taking advantage of his situation, cabals were formed, and the chiefs of the empire were engaged to support their different pretensions, though their grandfather yet lived, and the death of their father was more wished for by them than expected.

But whilst two parties were formed by the two sons of Aurengezebe, a third, with more appearance of justice, meditated the rescue of Shak Jehan, and his re-establishment on the throne of Indostan: yet the designs of these several competitors were frustrated by an event desirable to neither of them; and this was, the recovery of Aurengezebe; who, on the first favourable change in his health, gave public audiences to the chiefs of the empire, that they might be convinced of the amendment; and as he continued to gain strength, he resumed by degrees the reins of government, and disappointed the hopes and expectations of his sons, his father, and their several partizans and abettors.

Aurengezebe now threw off the mask, and openly seized the throne of his father; and determined that the remembrance of the violent measures by which he obtained the imperial authority should be obliterated by the manner in which it should be exercised, he who made his way to a crown by treachery, unnatural cruelty, and fratricide, now governed with such justice, mildness, and lenity, that the mouth of complaint was stopped, and even the imprisonment of his father was no longer considered as an act of ungrateful injustice, when it was known that his restraint was of the lightest kind, that he was treated

with

with respect, and that he was indulged with all the pleasures he could enjoy, consistent with the abridgment of actual liberty.

Nor in countries where the rights of descent are so commonly interrupted by the hand of superior power, and where a doubtful title is the only probable chance for a government which is not exercised in the extreme tyranny, is it at all extraordinary, that the prince who reigns well should be the favourite of his people, though he attained his power by the most atrocious acts of villainy, and the most notorious breaches of filial and fraternal duty. And perhaps some excuse may be offered even for the murders committed by Aurengezebe on the persons of his brothers and their families, from the consideration that if they had succeeded he would most certainly have met the same fate from their hands.

We have already remarked that Aurengezebe was a most consummate hypocrite, and that he endeavoured to gain credit from the practice of such an extraordinary degree of abstemiousness as injured his health, and endangered his life; yet the having effected all his purposes occasioned little or no alteration in his manner of life: what was at first constraint, became at length habit; and when he was unquestionably the richest, and probably the most powerful prince in the world, he was so little indulgent to his own appetites, that his food consisted wholly of vegetables, his drink of water, and he slept upon the ground, having no other bed than the skin of some wild beast.

Yet though thus moderate, and even sparing to himself, his generosity towards those who were about his person was unbounded; himself plain and unexpensive, his court was splendid and magnificent. Nor was his munificence confined to his own subjects alone; he received ambassadors from all the courts of Europe and Asia, and every one of them tasted of his liberality: not that his munificence was undistinguishing; to the ambassadors of those powers who courted his alliance as a great and celebrated prince, his presents were valuable and elegant; but to those who only invested merchants and adventurers with public characters, to answer the occasional purposes of trade and commerce, his generosity was proportionably sparing.

But Aurengezebe did not preserve the same dignity in every part of his conduct; he was an enemy to science and literature, though more probably from motives of policy than inclination; he was well aware that the circumstances which made way for his accession to the throne were of such a nature as to transmit his name with infamy to posterity; and that if the page of the faithful historian should be stained with the recapitulation of his crimes, the reputation of the great prince would be lost in the detestation of the murderer, the assassin, and the fratricide, and that the most brilliant actions of his reign would not obliterate the names of tyrant and usurper: he therefore issued express injunctions that no actions of his life or reign should be recorded; and he gave all possible discouragement to genius and letters, that no historian might be found capable of a work, the effect of which would be injurious to the fame he now sought to acquire.

Yet the policy of Aurengezebe seemed in some instances to over-reach itself; the sanctity he professed, and his pretended zeal for the doctrines of Mahomet, drew him into a variety of difficulties, and in many instances required the utmost exertion of his talents to rescue

rescue him from the extremest dangers. His oppression and persecution of the Gentoos, (or, as the Mahometans distinguished them, the idolaters) were productive of repeated rebellions. The rajahs, omrahs, and nabobs, who, as we have before observed, exercised all the power of sovereignty in their several governments, though they acknowledged a kind of qualified allegiance to the Mogul, were at all times ready to renounce this subjection, and take arms against their acknowledged emperor, whenever the least stretch of his authority afforded them any reasonable pretence; and the quiet of Aurengezebe's reign was more than once disturbed, and even his throne shaken, by the attempts of some of those powerful chiefs, either to revenge injuries actually received, or insults supposed to have been offered.

Yet Aurengezebe chose rather to subdue these invaders of his peace by policy, than meet them in arms; when the increasing strength of Emir Jemla, the most powerful rajah of the empire, and the governor of the vast province of Bengal, rendered the Mogul suspicious of his intentions, he proposed to him the conquest of the rich kingdom of Azem, and painted to him the defenceless state of that country, and the immense amount of the expected plunder; and when Jemla, who fully understood the state of Aurengezebe's mind with regard to himself, required him to deliver up to him his wife and family, who were detained at Agra, under the pretence of safety, though in fact as hostages for the fidelity of the rajah; he seemingly complied with his request, dispatched to him his wife and the younger branches of his family, but had the address to keep his eldest son within his power, by appointing him to an office of high honour immediately about his person, and thus effectually silencing any complaint of Emir Jemla, and securing his allegiance by this valuable deposit; and the event of the attack of Azem fully answering the expectations of Aurengezebe, and proving fatal to Jemla and his army, he got rid of a dangerous and doubtful friend, and took care to divide the power he had enjoyed, by investing Hest, his own uncle, with the government of Bengal, though he permitted the son of Jemla to inherit his father's hereditary possessions, and to enjoy an immense sum of ready-money which he had accumulated, and added to both such appointments as he thought most likely to secure his fidelity and attachment.

And when Seva Ji, another chief who was in the service of the tributary king of Vissapour, but by the commission of various crimes, and by treachery both to his natural sovereign, and to him into whose service he had entered, had acquired vast riches and power, and obtained the possession of many strong places, entered the dominions of Aurengezebe, and even plundered the city of Surat; and though the castle remained uncaptured, carried off with him a booty equal in value to one million and a half sterling: Aurengezebe, though he apparently aimed to chastise the invader, sought rather to reduce him by treaty; and, having employed his great favourite Jessayu to command the troops under Mauzm his son, the crafty old negotiator found means to draw off Seva from the pursuit of the invasion, and to engage him in the interests and actual service of his master, in consequence of which he was received with tokens of friendship by Aurengezebe, who immediately employed him in making war upon the monarch whose service he had deserted.

But in one of the frequent visits which Seva made to the court of Aurengezebe, he had penetration enough to discover, that under the mask of friendship and confidence, that emperor entertained jealousies and suspicions which might most probably break out and prove fatal to him at some convenient opportunity; and these conjectures being confirmed by officious endeavours to prevent his rejoining the army he commanded, Seva having taken the precaution to provide relays of horses, and engage proper companions for his flight, took a sudden and unexpected leave of Agra, and retreated with such amazing expedition towards his own territories, that his own son, who accompanied him, perished with fatigue; but the rajah himself reached his dominions in safety, and revenged the intended treachery of the Mogul by a second plunder of Surat, in which he again found considerable wealth, though he spared the European factories; or they were more probably protected from his attempts by being provided with cannon, and being otherwise in a proper state of defence.

After this exploit Seva's power increased to such a degree, and his territories were so extended by conquests, that he would probably have proved a dangerous rival to Aurengezebe, if death had not put a stop to his career, and given that monarch a fresh opportunity of displaying his policy, in attaching his son and successor to his interest, by honours, dignities, and employments. The king of Rakan, the sovereign who had perfidiously destroyed the sultan Sujah, the brother of Aurengezebe, though unquestionably incited to that act by the last-named monarch, became now the object of his vengeance; and the pretence for the quarrel was his harbouring, in a part of his dominions, certain European pirates, chiefly Portuguese, to whom the king of Rakan had not only afforded an asylum, but had enabled them to extend their depredations, and to alarm and terrify the whole coast, by permitting them to fortify the port of Chatagan in his dominions, the situation of which gave them the command of the principal part of the navigation in the Indian Sea, and left at their mercy the commerce of the eastern world.

Yet it was by no means the intention of Aurengezebe to turn his arms against this nest of pirates, whose resolute defence might have been attended with consequences to which the extirpation of them would have been by no means adequate; he rather meant to make them his instrument to humble the king of Dakan; and having, by their assistance, accomplished the destruction of their protector, he was well aware they would dwindle into such a state as would either place them beneath his wrath, or leave them open to it without the power of opposition.

To this end he entered into a treaty with the Christian robbers; and having engaged them by the most liberal promises to second his attempts, and having also called for the assistance of his European allies, among whom the Dutch only complied with his demands and furnished him with two ships; he first attacked and reduced the little island at the mouth of the Ganges, where a Portuguese priest had assumed the title of king; and having possessed himself of this newly-created kingdom, he soon after reduced the town and port of Chatagan; and having effectually crushed the power of the king of Dakan, he left his new allies to shift for themselves, expelling them from their former strong holds, and fortifying them for his own purposes.

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Some misunderstandings which had arisen between Aurengezebe and Shah Abbas the powerful monarch of Persia, produced a short and inconsequential war between these two sovereigns, in the course of which the city of Kandahar more than once changed its masters, but was at length too strongly fortified by the Persians to be regained by Aurengezebe, and it remained in the hands of the former, the war terminating without any decisive action, which both parties seemed equally unwilling to risque.

Nor was the reign of Aurengezebe undisturbed by rebellions of the most unnatural kind, but, as we have already shewn, too common in the empire of Indostan; his sons, availing themselves of popular clamours, which the severity of the emperor against the Gentoos had occasioned in every part of his dominions, and which had been particularly fomented by a claim which he had set up to the territories and fortunes of a rajah of that religion, and which had been demanded of his widow, and the requisition enforced by the sword; they joined the injured princesses, and made actual war upon their father: but Mahommed, his governor of Guzzerat, in which province the disputed territories lay, having in some measure convinced him of the injustice of these proceedings, prevailed on him to submit to an interview with the widow, whose charms made such an impression on his heart, that he abandoned the conquests he had already made, withdrew his troops from her estates, and left her in the quiet enjoyment of the power and riches which had been bequeathed to her by her deceased husband.

It does not appear how the sultans Mawzm and Azem conducted themselves on this occasion; the charms of the widow probably proved powerful enough to protect them from the displeasure of Aurengezebe, and procure their being included in the pacific treaty; but Sultan Akbar, the youngest son, though the favourite of his father, and intended by him for his successor in the empire, not only continued in arms, but on receiving his father's orders to turn them against Somba, a rajah who had given him offence, he joined his troops to those of the rebel, and having mustered an army of seventy thousand horse, the confederates began their march against Aurengezebe, who was then at the head of a much smaller army at Azmir; and, from the impetuosity with which the rebels advanced, was in a situation of the extremest danger.

But in moments like this Aurengezebe had always resources in the fertility of his own genius, which never failed to furnish him with expedients to avert impending evils. On this occasion he entrusted a faithful and favourite eunuch with letters addressed to his son, and framed so as to appear the course of a correspondence, in which a plan had been concerted between him and his father to draw Somba and his adherents to Azmyn, for the purpose of cutting them off; and with these letters the eunuch contrived to fall into the hands of an advanced party of the rebel forces, who having read the contents, and communicated them to the several leaders, such a distrust was entertained by them as could not be removed by even the most solemn oaths which were taken by the young prince on the Sacred Koran, that he was wholly unacquainted with the meaning of these insinuations; nor the best-founded suggestions of the real truth, that they were the fabrications of his father, and the efforts of his craft and cunning; and these apprehensions of the factious chiefs occasioned such a delay in their proceedings, as enabled

enabled Aurengezebe to procure powerful reinforcements, and wholly changed the probable fate of the ensuing battle, which terminated in the total defeat of the insurgents, the flight of Akbar, who, by the assistance of some English gentlemen resident in Indostan, made his escape into the Persian dominions; and the death of Somba, who being taken prisoner by the pursuers of the Mogul's army, was immediately sacrificed to his vengeance.

Perhaps the assistance given to a rebel son might irritate Aurengezebe against the English, or he might be justly jealous of the growing power of that nation, who had just then received the possession of the Island of Bombay from the Portuguese, in consequence of a treaty made between the kings of England and Portugal, on the marriage of Charles the Second with the Infanta, daughter of the latter; and this island having been ceded by the crown to the English East India Company, they had strongly fortified and garrisoned it, in spite of the attempts both of the Dutch and the emperor of Indostan to prevent a step which secured to England, not only a great part of the commerce of India, but a very considerable power to annoy that of other nations.

But whether he was influenced by these motives, or actuated by the intrigues of the Dutch, who in one part of the reign of Aurengezebe had employed such agents as knew how to obtain his favour; certain it is that a war was commenced against the English, who, in their turn, seized the ships of the Mogul wherever they were found, and confiscated their cargoes; but having made an unsuccessful attack on Surat, Yacub, who commanded the Mogul forces in that part of India, landed twenty thousand men on the Island of Bombay, and soon reduced the English governor to the necessity of applying by immense presents and humiliating intercessions to Aurengezebe himself, who, after compelling the person employed on this occasion to submit to the indignity of being brought into his presence in fetters, condescended to listen to their intreaties, and directed his general to withdraw his troops from Bombay; the English chief, whose conduct had been offensive to him, engaging to leave Indostan within nine months. In consideration of which stipulation, he also promised to indulge the East India Company with a new or renewed permission to trade within his dominions; but they were, on their part, to make restitution of the ships and effects of which the subjects of Aurengezebe had been plundered, or to account for them in value.

Nor was this moderation in the victorious prince to be attributed wholly to the mildness of his disposition; it may perhaps be better accounted for from his thorough knowledge of the vast power of England, and her ability to revenge his availing himself of his present advantages to drive matters to extremities: and this is the more probable, from his conduct on an application from Baroon, the Dutch ambassador at his court, to solicit the expulsion of the English, who he represented as an inconsiderable, worthless, and contemptible nation; and having strongly urged the advantages which might be derived from their being compelled to leave Indostan, the emperor coolly answered, that if his masters possessed power so very superior to that of the English, it would be a very easy matter for them to drive out their rivals, without his interference; and this proposition having staggered the Dutch envoy, who found himself at a loss for a reply, Aurengezebe increased his astonishment, by informing him that he was well acquainted with the state of Europe, and

and knew that the country he was deputed to represent was indebted to the gallantry and friendship of the English nation for supporting it against the attacks of the armies of France; and that without that protection from the state which deservedly held the balance of power in Europe, the petty provinces which composed the United States of Holland, would have fallen an easy prey to the invader. And this attempt lowered the Dutch so much in the esteem of Aurengezebe, that the share they formerly enjoyed in his friendship was transferred to the English, who he ever after treated with peculiar marks of regard.

Aurengezebe, from the moment he ascended the throne of Indostan, had meditated the conquest of the kingdom of Golconda, but had been restrained from attempting it by the powerful assistance which Emir Jemla, already mentioned, constantly afforded to the monarch of that country. The death of Jemla, however, removed that obstacle; and an expedition was resolved on to reduce the devoted kingdom to the obedience of Aurengezebe; and the time it was undertaken seemed highly favourable to the design, as all rebellion was at an end, the family animosities had subsided, and Mawzm, his son, having been restored to his father's favour, with his permission, assumed the title of Shah Alam, and was invested with the command of the army which was destined to this service.

The kingdom of Golconda was at this time governed by Abdallah, who though an Arab, and a soldier of fortune, having married the youngest daughter of Kothb, the late sovereign, was preferred by him to Mahmud, the son of Aurengezebe, whose wife was the eldest daughter of Kothb; and that prince having, in breach of a solemn promise to Mahmud, appointed Abdallah his successor by his will, he ascended the throne of Golconda, though not without an unsuccessful attempt by Mahmud to establish a right which was unquestionably much better founded than that on which Abdallah pretended to reign.

But though, by the countenance and assistance of two powerful chiefs of his kingdom, who espoused his cause, and drew to him their numerous dependants and adherents, Abdallah was soon enabled to subvert the designs of Mahmud; yet he found new rivals in the very men who had contributed to raise him to greatness: and he felt with regret, that his powers were restrained, and his wishes ungratified, whilst he remained under the direction of those who, having exalted him to a throne, thought themselves entitled to govern his counsels and direct his measures.

Abdallah was rather an indolent prince, and inclined to indulge in ease and pleasure; but the conduct of these usurpers of his authority roused him to attention, and the good sense which he possessed soon suggested to him the means of freeing himself from their tyranny: he appointed Mouso Khan, one of these chiefs, to the supreme command of his armies; and Zaffer, the other, he constituted his duan, or prime-minister; foreseeing that a competition between these two great officers would be the necessary consequence of his investing them with powers which, though in different departments, would render them jealous of each other, and produce such animosities as, weakening the interests of both, would leave each a prey to those designs which tended not only to deprive them of their dignities, but even their lives.

Nor was Abdallah mistaken in his conjectures; the minister soon accused the general of corruption and peculation; and the charges being indisputably proved, he was removed

from his employments, the riches he had amassed seized for the use of the sovereign, and himself loaded with chains, and buried for life in a dungeon; and Abdallah seizing the critical moment, assumed himself the command of the army, which he soon modelled to his purposes, by the most indulgent and ingratiating behaviour.

The duan, in the mean time, having seen the removal of his rival in power, gave a loose to his own arbitrary and avaricious disposition; and having, by acts of the grossest fraud and tyranny, occasioned universal dissatisfaction, and excited the loudest clamours against his administration, he was, by the universal consent of the nation, deprived of the authority he enjoyed, and sent into banishment; and Abdallah left at liberty to manage himself the affairs of his kingdom, to which he applied with great assiduity.

And this was the situation of Golconda, when Aurengezebe turned his arms against Abdallah, under the specious pretence of placing his son Mahmud on the throne of that kingdom, in right of his wife, the eldest daughter of Kothb, whose claim could with no colour of justice be disregarded by Abdallah, who had only married the youngest.

But Mawzm, who was entrusted with the conduct of this expedition, though apparently reconciled to his father, had never abandoned those ambitious views which first excited his rebellion; and thinking this a favourable opportunity to strengthen his interests, he entered into a treaty with Abdallah, concluded a truce with him, and by misrepresentations and artful insinuations of the strength and power of that prince, induced Aurengezebe to ratify the agreement he had made with him.

Yet this truce was but of short continuance; for Aurengezebe having detected the impositions of Shah Alam, and discovered the motives by which he had been actuated in granting it, commanded him to resume the operations of war; and Shah Alam having refused to obey those orders, under pretence of an oath, and of religious scruples, which would not permit him to attack a prince of the same faith; Aurengezebe put himself at the head of his army, which was reinforced by a body of European mercenaries, and a train of artillery, and accompanied by his son Azem, who was also at this time in his favour, he undertook the war in person; and having first reduced the city of Bagnagar, he drove Abdallah into the capital of his kingdom, which he set down to besiege in form.

But this fortress proved too strong for his most vigorous attacks, though carried on with a spirit hitherto unknown in the east; and Aurengezebe would have been compelled to abandon the enterprize, if he had not found means to corrupt the governor, who commanded under Abdallah, and engaged him treacherously to surrender his master, and the place committed to his charge, to the emperor of Indostan; who rejecting the proposal of Abdallah to hold his kingdom as his tributary, and refusing to accept such presents as were offered by the latter to procure that treatment which, as a conquered prince, he was well entitled to receive, stripped him of the ensigns of royalty, and sent him into close confinement, on a paltry allowance of little more than forty shillings a day, which was however afterwards enlarged, at the instance of the more generous Azem, who had at first unavailingly interposed in behalf of the fallen monarch.

Yet it does not appear that the conquest of Golconda was compleat; for we find, several
years

years after, one of the sons of Abdallah sitting on his throne, and paying tribute for his kingdom to the then reigning Mogul.

The invasion of Golconda seems to have compleated the martial exploits of Aurengezebe; who, in the year 1707, about ten or twelve years after this event, finished a very long life, dying at the age of ninety, at Ahmednagar, one of his palaces, leaving directions to extend the severity which he practised in his life-time, even to the grave, in which he ordered his body to be interred as an ordinary dervise or priest, with no other distinction than the distribution of a small sum to the poor at the time of his funeral.

Aurengezebe also left a will of a most extraordinary purport: for he ordered his dominions to be divided among his sons, in equal parts, without appointing the particular portions which should fall to the share of each; a will which seemed calculated to produce the effects which we shall have occasion to mention hereafter.

The character of Aurengezebe was so singularly extraordinary, that it is not an easy matter to describe it with precision. In his own person he was abstemious to a degree of mortification; and in his dress plain, even to meanness; yet on public occasions he was splendid and magnificent. He was cunning and designing, yet his craft sometimes produced effects dangerous to his own safety, and destructive to the peace of his empire; for as he endeavoured to avoid dissatisfaction among the chiefs of his kingdom, by overlooking their errors and pardoning their offences, so this indulgence was rather imputed to fear than to mildness of disposition, and was returned in insolence to himself, and oppression to their inferiors: and this was the reason why his troops were ill-disciplined, cowardly, and rapacious; and his court filled with unprincipled and lawless rajahs, nabobs, and omrahhs, who perpetrated the worst of crimes without restraint, under an assurance that they would pass unnoticed by Aurengezebe; who, when any complaints were preferred against them, was accustomed to content himself with a declaration, that he left their offences to the punishment of Heaven.

Yet it does not appear that Aurengezebe was himself inclined to treat the meanest of his subjects with cruelty; on the contrary, he was tender even to absurdity in laying burdens of taxation on them for his private use; and actually condescended to knit or work caps and turbans with his own hands, and to sell them to his chiefs, for money to supply the trifling expences necessary for the scanty maintenance to which he had limited himself: and though, as he grew old and infirm, and less able to work, he appropriated the revenues of some particular cities to his support, yet even these were so small, that at his death, his own private treasury, which he kept apart from that of the state, did not contain a sum much exceeding seven thousand pounds sterling. And this will appear the more extraordinary, when it is considered, that after all his conquests, and when the empire was in a state of perfect tranquillity, the annual public revenues scarce amounted to less than forty millions sterling; the greater part of which immense income was expended in the payment and supplies of his armies, and in the appointments of his governors, and other officers, civil and military; though a vast sum was found in the public treasury, after the death of this monarch, and he had enriched the regalia of his imperial crown with many very valuable and costly jewels.

Aurengezebe

Aurengezebe was of low stature, his habit thin, his nose prominent, and his eyes lively and penetrating; as he advanced in years, he bent under the weight of them, and supported himself on a plain forked stick. His dress, as we have before observed, was more plain than that of the meanest of his servants; and it has been remarked by travellers, that the expence of cloathing him from head to foot, in the garb he commonly wore, could not have amounted to forty shillings.

His course of life was regular and exemplary; he rose and bathed before the sun appeared, and afterwards dedicated a portion of time to his devotions; he then breakfasted, and having spent about two hours in the dispatch of business with his ministers and officers, and in giving audience both to foreign ambassadors, and to the chiefs of his own empire, he returned to his prayers; and these performed, he employed himself in manual labour till the hour of taking his dinner, which consisted wholly of vegetables, dressed in the plainest way: after he had dined, he resumed his private occupations, unless any urgent affair of state required his immediate attention; and having, in the course of the afternoon and evening, twice repeated his acts of devotion, he retired early to his sleeping apartment, though not to rest, as he seldom indulged in more than two or three hours sleep; employing the remaining hours of his retirement in reading the Koran, or Sacred Mahometan Text. And though it is not easy to account for his acquiring a habit of being sufficiently refreshed, in the small portion of time allotted to sleep, yet the other parts of his regimen were no doubt conducive to his health, and well calculated to prolong the existence of a weakly and disordered constitution.

But abstemiousness, and apparent mortification, are by no means proofs of humility; Aurengezebe, under the meanest appearances, was proud, vain, and ostentatious; he arrogated to himself the most lofty and sounding titles, and pretended to an extent of dominion, which had never yet been claimed by any potentate: he directed his subjects to stile him the conqueror of the world, and the restorer and protector of religion; and he affected to believe, that his authority extended over three-fourth parts of the globe; and supported these ridiculous pretensions, by disclaiming the dominion of the remaining quarter, in an act of the most supercilious ostentation; it being his constant custom to tear off one of the corners of every paper he signed, in testimony of his modest renunciation. Historians have been silent with respect to the marriages of Aurengezebe, and his general character with regard to female attachments: that he was not unsusceptible of the tender passion, appears from his conduct towards the widow of Jessom Saya; and from his partiality to some of his sons, and the greater favour shewn to them in preference to the others, it does not appear improbable, that they were the fruits of different marriages.

The will of Aurengezebe produced such consequences as might naturally be expected: Azem, though the third son, having been first mentioned in the will, thought himself entitled to the possession of the capital, and to a superiority over his brothers; and having brought over the armies of his father to his interest, he advanced at the head of them towards the city of Agra; but his brother Mawzm, or Shah Alam, being determined to dispute these points with him, levied an army of horse and foot, to the number of three hundred

hundred thousand; and the force of Azem being nearly equal, these mighty armies engaged in a battle, in which Azem was killed, and his troops totally defeated; and his brother Kambush, or Kimbosch, having raised another army, and made an attempt to obtain possession of his share of the empire, was in like manner overthrown and slain by Shah Alam; who being now without a rival, established himself on the throne, and added to his other titles that of Kothboddin, or Axle-tree of Religion.

But the reign of Shah Alam, like those of his ancestors, was disturbed by intestine broils, and his tranquillity invaded by unnatural conspiracies against him by his own sons; and as he inherited but a very small portion of the capacity or spirit of his father, and was very far advanced in years at the time he obtained the crown, his difficulties and distresses proved too powerful for his constitution, and he fell a sacrifice to grief, chagrin, and dissatisfaction, at the age of seventy-seven, and after a short reign of only six years.

Shah Alam having left four sons; Azem al Shan, or Shah; Jehander Shah; Rafya Shah; and Jehan Shah; the three last-named princes formed a confederacy against their elder brother, and defeated and slew him in battle: but no sooner was this object of their general envy removed, than disputes and quarrels commenced between the three survivors, which terminated in the deaths of Rafya Shah and Jehan Shah; and Jehander Shah mounted the throne without a competitor.

But his reign was of short duration; for proving a weak and voluptuous prince, abandoning himself wholly to the pleasures of the seraglio, conferring the most distinguishing marks of his favour on the meanest of his people, and placing his highest confidence in those who were least worthy of it; a conspiracy was formed in favour of his nephew Mohammed, the son of his brother Azem al Shan, who was unquestionably the right heir to the throne; and Jehander being defeated and dethroned, Mohammed was saluted Emperor of Indostan: but having, on his first accession to the throne, permitted himself to be governed entirely by those who had raised him, and struggling to shake off a yoke which began to grow intolerable, his designs were discovered by the watchful chiefs, who, in order to avert the gathering storm which threatened to burst over their heads, combined against their sovereign; and having dethroned, and at first blinded him, they afterwards deprived him of his life.

Rafya, or Raffael al Dirjaat, the nephew of the late emperor, was now seated on the throne; but, after a reign of three months, being found unfit for the purposes of those who placed the crown on his head, he was removed by poison, and his elder brother Rafya, or Raffael al Dowlat, was advanced to the imperial dignity.

This prince, who was neither remarkable for splendid talents nor an enterprising spirit, suffered himself to be governed entirely by the great officers of the empire; and was therefore permitted to die a natural death, after a very short and unimportant reign, in the year 1720.

Mohammed, the son of Jehan Shah, and great grandson of Aurengezebe, now mounted the throne; but, like his immediate predecessors, he at first submitted to the directions of those who were the principal abettors of his claim to the royal authority; among these

Haffan Ali Khan, and Seyd Abdallah Khan, his brother, held the first places, and usurped all the powers of government, leaving to Mohammed the empty title only of emperor.

But this monarch was quickly roused to a sense of his situation; and, determined to get rid of these disgraceful shackles, he soon found a pretence to cut off Haffan; and Abdallah, dreading the same fate, fled from his court; and having drawn together an army, he released Ibrahim, the son of Raffya, from a prison, and declared him emperor; and having seized the imperial throne at Delhi, which had been enriched by Shah Jehan and Aurengezebe, with jewels to the value of many millions sterling, he turned it into ready-money, which he employed in the payment of his troops, and engaging others to embark in his cause; and having by these means raised an army of fifty thousand horse, he ventured to encounter Mohammed, who was on his march to the city of Delhi. But fortune proved favourable to the arms of that prince; the rebel army was totally defeated, and both Abdallah and Ibrahim were made prisoners: and, what will appear extraordinary to those who have observed how unsparingly eastern conquerors have been accustomed to deal out their revenge, Mohammed contented himself with remanding Ibrahim to his former place of confinement; and after reproaching Abdallah for his treachery and infidelity, he directed the wounds which he had received in the battle to be dressed and carefully attended; ordered him to be conducted to magnificent apartments; and permitted him to be indulged with his usual number of servants, and to be supplied with whatever might tend to the re-establishment of his health, and to render his light restraint less irksome to him. But Abdallah did not long enjoy the kindness of his mild and merciful sovereign; his wounds proved mortal, and no less than forty-five of his wives and mistresses claimed the privilege of being burnt with his body.

Having now shaken off the yoke of ministerial influence, it might have been expected that Mohammed would have turned his attention to the welfare of his people, and employed his uncontested power in providing for the stability, and encreasing the dignity of his throne; and that the interval of peace, which now ensued, would have enabled him to strengthen his interests, and place himself above the reach of future attempts, by modelling his civil government, introducing discipline and subordination into his army, and conciliating the regards of his subjects.

But instead of producing these salutary effects, the present moments of safety were devoted to luxury and voluptuousness; like his infatuated predecessors, Mohammed retired to the pleasures of the seraglio, and left his devoted people at the mercy of favourites, raised to the heights of power, not for their abilities or integrity, but as the capricious rewards bestowed by an inglorious monarch on those who could meanly stoop to flatter his vices and minister to his pleasures; and, under such officers, it will not appear extraordinary that Indostan soon became the object of attacks from without, and a scene of broils, animosities and confusion, within.

The kingdom of Viziapour, as we have before remarked, was never so completely conquered by Aurengezebe, but that one of their own princes had continued to govern it; and the Maharattas, or inhabitants of this naturally strong part of Indostan, had maintained
a kind

a kind of independency, more or less perfect, as their struggles were attended with a greater or less degree of success. But these continued contentions rendered the Maharattas a warlike people; and the frequent changes in the imperial government having left them undisturbed for a number of years, they availed themselves of this opportunity to strengthen their hands, and were at this time in a condition to invade the dominions of Mohammed with an immense army, amounting, according to the accounts of travellers, to no less than two hundred thousand horse.

Possessed of this force, they made frequent incursions into the imperial territories; and the terror of their arms having spread, the bordering provinces were depopulated by the flight of their inhabitants; and Mohammed was compelled to awake from his lethargy of pleasure, and prepare to repel the attacks of these powerful invaders, and secure the safety of those parts of his dominions which lay nearest and most exposed to these warlike people.

But Mohammed had neither spirit nor activity enough to take upon himself the command of the army appointed to this service; the important trust was committed to Nezam, an old and experienced officer, who had served under the banners of Aurengezebe, but whose allegiance to the present emperor was merely dependent on the advantages he derived from it in the enjoyment of governments and places of honour and profit, in which he exercised, without controul, his disposition to tyranny, rapacity, and oppression.

It was not the interest of such a general to repel the Maharatta powers too readily, or to finish the war too suddenly: he trifled with them till they had over-run some of the richest provinces of the empire; but when they advanced towards the capital, and threatened to make themselves masters of Agra and Delhi, Nezam led his troops to give them battle; and having gained a compleat victory, compelled the remains of the defeated army to retire to Dekan; whither, however, either from motives of policy or prudence, he did not think fit to follow them.

But such important services, whilst they rendered Nezam powerful and conspicuous, served to awaken the jealousy of Kandoran, a favourite of Mohammed, who had gained too great an ascendancy over this weak and voluptuous prince; and this minion of the emperor having secured to his interests some other worthless chiefs, a confederacy was formed against Nezam, and plans were laid to deprive him of his command and his life; and that general having received intelligence that he could not, consistent with his safety, visit the imperial court, refused to obey the summons of his master; and, conscious that such an act of disobedience would excite attempts to revenge it, he formed a party with other discontented chieftains, and invited the then reigning monarch of Persia to invade those dominions, which duty, allegiance, and natural affection, should have instigated him to defend against every foreign attempt.

Nadir Shah had made his way to the throne of Persia by the exertions of strong natural sense and invincible courage; but the country he governed had been exhausted of her riches by long and continued contests, which had interrupted her trade, commerce, and even agriculture; and as intestine wars had inspired the inhabitants with a martial spirit, Nadir Shah was well aware that the best means he could use to prevent his newly-acquired authority

authority from being shaken by rebellions and insurrections, was to find employment for the arms of his subjects, and to lead them to the conquest of some neighbouring kingdom; and he was induced to accede, without hesitation, to the propositions of Nezam and his adherents, from the prospect of replenishing his exhausted treasury, enriching his partizans, and employing those arms in adding to his power which would otherwise be most probably engaged in attempting to reduce it.

Influenced by these considerations, and assured by the conspirators, in which number Saadit Khan, one of the most powerful omrahs of the Mogul empire, had now engaged, that little opposition was to be feared from a dissatisfied people, governed by a weak and indolent prince, abandoned to his pleasures, and immured in his seraglio; whose armies were ill paid, and worse disciplined, and whose nobles were discontented and ripe for revolt; Nadir Shah put himself at the head of one hundred and twenty-five thousand horse, troops whose courage he had proved, and who had been trained to duty under his own immediate eye, and began his march against the empire of Indostan.

Nor had he been deceived by the accounts he had received from the conspirators, of the dispositions of the Mogul chiefs; many of them not only submitted to the invader, but joined him with those forces which they had been intrusted to command for the defence of those provinces which they now surrendered to Nadir Shah; who, having made himself master of Gazin, after a faint resistance, advanced to Kabul, which was vigorously defended, but was at length taken by storm, and the brave governor and his son paid for their fidelity by the immediate forfeiture of their lives to the despicable revenge of a cruel conqueror.

The rapid progress of the Persian arms at length roused Mohammed from his inglorious and fatal slumber; and, having levied an army, he took the field in person, but unfortunately committed the command of the troops to Nezam, with whose treachery he was wholly unacquainted, and prepared to meet the successful Persian, who had by this time advanced within two hundred and fifty miles of Delhi, and within one hundred of Lahor.

The opposition of the Indian army would unquestionably have put a stop to the progress of the invader, if it had been supported by the soubahs, or governors of the distant provinces; but as these had been wholly neglected by the Mogul, and were now courted, caressed, and gratified with liberal promises by Nadir Shah, they were easily prevailed on to renounce their allegiance to their old master, whose fortunes appeared to be declining, and to enlist themselves under the banners of an active, enterprising, and conquering monarch.

Thus encouraged, Nadir Shah pursued his route to Peyshur, where he encountered and totally defeated an advanced detachment of Mohammed's army, under the command of Nazir, a brave, vigilant, and faithful officer, who was himself made prisoner; and though the numbers of the Mogul army were immense, and it was supplied with a train of seven hundred pieces of artillery, yet this partial defeat struck such terror into the souls of the voluptuous Mohammed and his enervated ministers, that they had not resolution enough to proceed against the victorious Persians, who now made hasty advances towards the metropolis.

But

But Nadir Shah, who was now so remote from his own dominions that he could not draw succours from them without difficulty and danger, found it necessary to conceal his purposes under an appearance of justice and candour, in order to lessen the opposition which a band of hostile invaders might naturally expect to meet, and which might render reinforcements to his army absolutely necessary. He gave out that he had no intent to conquer the empire of Indostan, or to annex any part of it to that of Persia; but that he undertook this expedition for the sole purpose of protecting his faithful ally, the emperor, from the encroachments of the idolatrous part of his subjects, the warlike Maharattas; and he ratified these assurances by a solemn oath, though he at the same time demanded a sum equal to five millions sterling out of the imperial treasury, as an indemnification for the expences of this friendly undertaking.

Mean time the consternation of the unfortunate Mohammed increased every hour; and though he had an army of two hundred thousand men, and his camp was fortified with five hundred pieces of cannon, yet, under the influence of his own apprehensions, and the persuasions of the traitor Nezam, he remained wholly inactive, whilst Nadir Shah having crossed the river Attoc, made himself master of Lahor, a city of great importance, and the key of the empire of Indostan; and having given his troops a week's repose at this place, then continued his march towards Mohammed, his army being by this time increased to one hundred and sixty thousand men, from the additions made to it by the factious and faithless subjects of the Mogul.

In this situation, the last-named prince, well knowing that his army consisted of an undisciplined rabble, neither zealous in the royal cause, nor well-affected to the person of their emperor; and dreading the consequences of a battle, in which he had every reason to believe the cowardice and disaffection of his troops would occasion the desertion of the greater part of them, waited the approach of Nadir Shah with the most anxious apprehensions; whilst the invader, rather surprized at the magnitude and countenance of the Indian army, and convinced they were so well posted that he could not dislodge them without great risque, felt himself inclined to an accommodation, and actually made advances to the Mogul on this subject.

But this would have proved destructive to the purposes of Nezam; and under his representations to Mohammed, that these propositions of Nadir Shah were the effects of fear, and that he might from these circumstances judge of the weakness of his opponent, whose army was dwindling, and having devoured the face of the country they had left behind them, and being now checked in their progress, would soon be reduced to the necessity of surrendering, or of attempting a retreat, in which they must be destroyed by famine; the misguided monarch listened to these ill-founded suggestions; and having refused to treat with the Persian, hostilities were continued, and Mohammed had the mortification to perceive his army, in the course of two or three days, diminished to the amount of seventeen or eighteen thousand men, who had been cut off in two or three different skirmishes, in which the loss of the enemy was very inconsiderable.

Nor were these losses sufficient to open the eyes of the deluded emperor. Buoyed up by false hopes, and flattered by the assurances of the perfidious Nezam, that the army of

Nadir Shah was diminished in the same proportion, he determined to risque the event of a battle; a resolution, which was no sooner made public, than he found himself deserted by much the larger half of his army.

It was now that he discovered, though too late, his imprudence in rejecting the offers of the invader; he was compelled, in his turn, to propose a treaty, under greater disadvantages than those which Nadir Shah laboured under when he was the soliciting party; his army being then warm in their attachment to him, and faithful in their duty, whilst Mohammed had already lost one half of his troops, and had no reason to place the smallest degree of confidence in the courage or fidelity of those who yet remained with him.

Yet the Persian monarch knew too well the advantage of obtaining the accomplishment of his wishes by negotiation rather than by force, to hesitate a moment in listening to applications made by his private friend Nezam in person, who was received by him with particular marks of attention; though, to avoid suspicion, he was accompanied by Azem, another officer of high rank in the court of Mohammed: and Nadir Shah having now augmented his demand to twenty crores of rupees, or twenty-five millions sterling, that enormous sum was agreed to be paid to him; and the preliminaries of a formal treaty having been prepared and signed, the Mogul visited the son of the conqueror the next day, and was soon after received by Nadir Shah himself in his tent.

It is hardly possible to conceive a more humiliating situation than that of Mohammed in this interview. Conscious of his own hereditary rights, he was now to retain the enjoyment of them by an abject submission to a prince whose rank was inferior to his own, and that rank also obtained by violence, and founded in the destruction of the royal race whose sceptre he had wrongfully assumed; and from the known brutality and haughtiness of the usurper, he had not the smallest reason to expect the respect which was due to him, or even the common forms of civility.

Nor was he deceived by his apprehensions; for though, on his first introduction into the tent of the conqueror, he requested the fallen monarch to accept a part of the seat of state, yet he had the mortification to be treated in the most contemptuous manner; the insolent Persian reproaching him in the most indecent terms for his conduct on his offer of accommodation; and accusing him of wanting due respect and politeness in neglecting to send ambassadors to compliment him on his first entering the Indian territories.

Nor did the proud invader stop here; he proceeded to arraign him of indolence, indiscretion, imprudence, want of attention to the affairs of his government, and mean submission to the Maharatta infidels: he charged him with having permitted them to overrun his empire, and with having condescended to purchase peace with them at a considerable price, when a proper exertion of his own strength would have enabled him to expel them from the empire. He then exhibited a formal complaint, that a Persian ambassador had been murdered in the Mogul dominions; and though he admitted that the act was perpetrated by some of the military adherents of a rebellious rajah, yet he demanded satisfaction from Mohammed in language which denoted a determination not to be refused.

This was treatment equally astonishing and injurious to the sovereign of one of the greatest empires in the world; yet the situation of Mohammed compelled him to submit

to it without complaint; and the Persian having at length condescended to assure him that, in consideration of his descent from the race of Tamerlane, whose conduct had not been unfriendly to the house from whence he pretended to derive his lineage, he should not deprive him of his crown, but should continue his march to Delhi, as well to give his troops some refreshment in that metropolis, as to receive the sum he had exacted; he permitted the wretched Mogul to return to his camp, probably under an apprehension that, in case of his immediate detention, despair might urge his followers to attempts which their natural courage would never inspire them to make; and on the departure of Mohammed from his tent, he distributed vests among his attendants, but distinguished Nezam by a present of a horse, the highest mark of a Persian's esteem.

Thus the two armies continued encamped in the neighbourhood of each other; that of Mohammed decreasing, and that of Nadir Shah increasing in numbers: the partisans, or light troops of the Persian army, making frequent attacks on the out-posts of the Mogul's camp, and cutting off daily such numbers, as to destroy and make prisoners at least fifteen thousand, besides those who fell in the battle. Nor were these skirmishes attended with any considerable loss to the Persian; the Hindoos, who composed the principal part of Mohammed's army, being without doubt the worst disciplined and most cowardly troops upon the face of the earth; so that small parties of Persians frequently routed and put to flight bodies of this miserable multitude, so far superior in numbers to the victors as to render them the objects of universal contempt.

Nor was the Mogul camp, though in their own country, and among their friends, as well supplied with provisions as that of Nadir Shah. In the former no economy prevailed; all was confusion and disorder: no magazines were provided; and those who would have supplied the markets were deterred from attending them by the superior power of the Persians, in whose camp all order and regularity prevailed. And the peasants were compelled to bring in the produce of their lands by small detachments which were directed to scour the country and discover its resources.

But though the army of Mohammed dwindled, it did not disperse, according to the expectations of Nadir Shah, who grew angry at the disappointment; and the former having been obliged, by the scarcity of provisions, to alter the position of his camp, the Persians took advantage of this movement; and having plundered the country, which now remained unprotected, massacred the inhabitants, and seized and carried off twenty-four of the emperor's elephants: and the Mogul army again encamping in force, the Persian monarch became highly offended; and having colourably arrested Nezam in his camp, he signified his commands to Mohammed to attend him the next morning in his tent, and to bring with him Subiland Khan, and two other principal omrahs.

But Mohammed, alarmed at a mandate which, at any rate offensive, was delivered in so imperious a stile, as to render the purport of it extremely suspicious, held a council of war with all the chiefs of his army the same night, and proposed to them either to make one desperate effort to rid themselves of these lawless invaders, or to submit to such terms as they should chuse to impose: the latter was, however, his own determination; though he rather wished the proposition should come from any other mouth than his own, and actually

actually talked of avoiding the disgrace by a dose of poison. For when Subiland, and the other officers of his army, offered to lead the troops to combat, he trifled in such a manner as to disgust the valiant Subiland; and Nadir Shah being informed of this circumstance, invited him to his camp, and promised him honours and employments; offers which the discontented chief immediately accepted; and, by his desertion, at once effaced every idea of opposition from the mind of the pusillanimous Mohammed, and highly gratified the wary Persian, who now saw the accomplishment of his wishes within his reach, without the hazard of a battle, which it was every way his interest to avoid.

Nor was the ill-fated Mohammed less satisfied with a pretence for endeavouring to preserve his life, at the expence of what he ought to have more highly valued, his honour, his reputation, and even most probably his imperial title: but, wholly forgetful of the duty he owed both to his country and to himself, he made the defection of Subiland, and some other chiefs who accompanied him, a pretext for surrendering himself into the hands of the Persian, who immediately imprisoned him in a tent erected for the purpose in the front of the Persian camp, which was guarded by a thousand horse. And here the conqueror affected to treat the royal captive with some little degree of respect, in permitting his empress and his son to remain with him; and indulging him with the attendance of such of his chiefs as were accustomed to be about his person in domestic employments, though none of his military commanders were suffered to approach him.

Towards the close of the same day in which Mohammed put himself into the hands of the invader, he was directed to visit the conqueror in his tent, and to give an account of his military chest and other effects; which, as well as the valuables of the several omrahs who had remained faithful to his cause, were immediately seized by the Persian: and some part of this booty being distributed among his needy and rapacious followers, the remainder was appropriated to his own use; and the degraded monarch of Indostan, being permitted, about midnight, to return to his prison tent, such measures were taken in his name as occasioned the entire dispersion of the Mogul army.

Nadir Shah having now no enemy to fear, dispatched detachments of horse to take possession of the metropolis, and secure the riches which should be found there from being removed or secreted; whilst he himself proceeded on his march, by a slow and easy progression, with his seraglio in his front, under the guard of four thousand horse; the main body of his army, under his own immediate command, next in order of march: the captive emperor at some little distance from this body, guarded by twelve thousand horse; and in the rear, such of the Mogul troops as had engaged in the Persian service under their own leaders, but in separate bodies, and divided by parties of Persian horse, to prevent their desertion, and enforce their fidelity to their new master.

In this manner the triumphant Nadir Shah approached the metropolis of Indostan; the whole procession forming a column near six miles in length, and spreading terror on every side, the country through which they passed being entirely plundered, and many of the unfortunate inhabitants sacrificed to the cruelty or avarice of these insatiable and unfeeling intruders; and having reached Delhi, after about fourteen days march, the wretched Mohammed was committed a prisoner to his own castle, and a body of four thousand men
posted

posted at every avenue, to prevent his escape; and as the army arrived at this metropolis towards the close of the day, the Persian monarch encamped without the gates for that night; but in the morning entered the city at the head of twenty thousand horse, the remainder of his army being directed to remain in the camp, but to hold themselves in readiness to support their prince in case of any unexpected opposition.

Nadir Shah having immediately proceeded to the castle, paid a visit to the captive Mogul, and assumed so much appearance of friendship to him, and favour to his unhappy country, that he even promised to punish any Persian who should either dare to insult his person, or commit excesses to the injury of any of his subjects.

But this lenient disposition seemed to be but of short continuance, for he had no sooner quitted the prison of Mohammed, than he required the attendance of Saadit, one of his principal ministers, and demanded the immediate payment of the twenty crores, with such sternness, and denunciations of vengeance in case of non-compliance, that the unfortunate officer retired to his apartment, in which he was found dead the next morning; having fallen a sacrifice, either to the agitation of his mind, or having dispatched himself by a dose of poison, to avoid the dreadful effects of the tyrant conqueror's wrath, for a failure in the performance of a task which he was wholly unable to accomplish.

This fatal event having convinced Nezam, Subiland, and the other principal officers of the Mogul empire, that it was absolutely necessary to satisfy, without delay, the exorbitant and unjustifiable demands of Nadir Shah; they concerted measures to raise this immense sum in the way that should be least oppressive to the inhabitants of the empire; but, in the mean time, having attempted to fix a price on corn, the dealers in which had taken advantage of the present confused state of public affairs, to raise it to such a height as to endanger a famine, these greedy monopolizers, under pretence that this regulation was only intended to favour the Persians, excited a tumult among the citizens; and a general insurrection ensuing, many engaged in it without knowing the occasion, and others being induced to join the insurgents by a report which had been industriously propagated of the death of Nadir Shah, they became so numerous as to venture an attack on the castle, and in that attempt cut to pieces a body of Nadir Shah's troops who were posted about that fortress.

Nadir now found it necessary to shew himself on horseback to his army, to convince them of the falshood of the report; and having relieved the minds of his soldiers from the anxiety which such an apprehension had created, he advised them to suppress their inclinations to revenge the insult which had been offered to them, and seriously endeavoured to restore peace and order without violence, by calming the minds of the people with assurances that his troops should pay for their provisions such fair and reasonable prices as had been usually demanded in times of peace of their fellow-subjects.

But the inflamed multitude mistaking these well-meant explanations for proofs of fear and weakness, grew more fierce and ungovernable; and scorning to listen to any arguments that could be offered, even by their own chiefs, who joined in the endeavours of Nadir Shah to reduce them to reason, they rushed impetuously on the Persians, and in the first discharge of their musquetry one of the conqueror's generals and favourites fell dead by his side.

This outrage served as a signal for the most dreadful massacre which the history of any country records; and such scenes of horror followed this provocation, as cannot be related without exciting pity in the most obdurate breast. Nadir Shah now gave orders for the plunder of the city of Delhi, and the slaughter of its wretched inhabitants; and in this single day no less than one hundred thousand of both sexes, and of all ages, ranks, and conditions, were sacrificed to the unrelenting fury of these merciless barbarians; every quarter of this devoted city was filled with blood, rapine and flames; and the ear was invaded on every side, by the piercing shrieks of murdering fathers, ravished wives and daughters, and infants dragged to destruction: and such was the consternation of this miserable people, that, instead of opposing these butchers in the exercise of their cruelties, they submitted themselves, their wives and their children, to these hellish instruments of unequalled inhumanity; a whole family, in numberless instances, being slaughtered by a single Persian; whilst others inflicted upon themselves the fatal punishment which they appeared to dread, shutting themselves up, with their whole families, in the apartments of their women, to which they set fire, and perished with them in the flames, to avoid the more poignant distress of seeing their wives and daughters first dishonoured, and afterwards barbarously murdered; nay, the women were so affected with apprehensions of this cruel fate, that upwards of ten thousand of them precipitated themselves into the wells from whence the city was supplied with water, nobly disdaining even to accept the probability of escape at the risk of contamination.

At length the vindictive Persians, tired of slaughter, and sated with blood, slackened their destroying hands, and turned their attention to the gratification of a different passion, in a general plunder; the contents of the imperial treasury, the celebrated peacock throne, which was valued at near thirteen millions sterling, the crown jewels, and all the valuable effects which belonged to the sovereign, or the public, were appropriated to the use of the Persian conqueror himself, while his officers and soldiers were enriched at the expence of individuals of all denominations, whose properties were plundered with the most unsparing rapacity; and fresh cruelties were practised to extort from the wretched survivors the discovery of wealth supposed to be concealed.

During this carnage, the unfeeling Nadir Shah retired to the castle, where he was at length prevailed on by the prayers and intreaties of Mohammed and Nezam to order a stop to be put to these infernal devastations; and about three o'clock in the succeeding morning, his orders were signified by beat of drum, to desist both from the slaughter and plunder; and, at the same time, the surviving inhabitants were enjoined to return to their habitations, and resume their several occupations and employments, under the penalty of severe punishment; and they were also strictly forbid to leave the city without the express permission of the Persian monarch, or his principal commanders: an injunction which fell heavy on the Faquirs or Mahometan mendicants, whose whole subsistence depends on the collection of alms, and who attempting, in considerable numbers, to pass the gates of the city for this purpose, were not only driven back by the Persian guards, but cruelly mutilated, many of them being deprived of their noses and ears by these wretches, who being hardened by the proceedings of the past day, were grown wanton in acts of barbarity.

But

But all the purposes of Nadir Shah were not even yet accomplished; the immense riches which had already been collected for him, though amounting, in gold, silver, and the value of jewels, to a sum little short of seventy millions sterling, was still insufficient to gratify his unbounded avarice: he compelled the great omrahs to contribute ten millions more, and yet absolutely refused to suffer a single rupee of all which had been gathered to be accounted in discharge of any part of the stipulated twenty crores, except about ten millions sterling which was found in specie in the royal treasury; and the remaining fifteen millions he directed to be levied upon the miserable inhabitants of Indostan, as if he thought their riches as inexhaustible as his rapacity was insatiable.

Commissioners were, however, at length appointed, the first and principal of whom was Subiland, to apportion the raising this sum of fifteen millions among the different orders of people; and of these some of the chiefs in powers were found to be so deficient in wealth, that they were obliged to be excused from the contribution: and this was particularly the case with Subiland himself; who, though one of the most powerful omrahs of the empire, had neither husbanded his own fortunes, nor enriched himself at the public expence; others, however, though equally virtuous, were less fortunate; and, after surrendering their whole possessions, either destroyed themselves, or fled, to avoid the cruelties which they knew would be inflicted on them, because they were wholly unable to make up the sum which they had been directed to pay by the allotment of those who, for want of better information, were obliged to rate men according to the ranks they held in the state, and who were wholly unable to prevent the fatal consequences of mistakes in this particular, because the collection of these iniquitous levies were entrusted only to Persian agents, who felt neither the emotions of pity or compassion. Some of the chiefs, indeed, were so immensely rich, that they were able, without injury, to contribute to such an amount as would have almost ruined some of the sovereign princes of Europe. Nezam, in particular, is said to have raised one million eight hundred thousand pounds upon this occasion, and other omrahs sums equally incredible: and this work of raising and gathering the tribute was pursued with unremitting assiduity for near six weeks after the massacre.

In the mean time, the crafty Persian, affecting a total indifference at what was transacting, appeared to relax considerably in his haughtiness to Mohammed; and, under the fair pretence of connecting himself in ties of indissoluble friendship with the royal house of Indostan, he demanded the great grand-daughter of Aurengezebe, and the cousin of the reigning monarch, in marriage for his son Mirza Nadir Ali, and the nuptials were celebrated with great magnificence; but as the gates of the city were still kept shut, and all the avenues guarded, famine began to rage in the metropolis, and to threaten a complete destruction of those who had been spared from the ravages of the sword; nor could the cries of the distressed citizens, or the intercessions of Mohammed and his ministers, move the obdurate heart of this enemy of mankind to commiseration; though historians have asserted, that what he denied to the supplications of the wretched, and the friendly interpositions of the humane, he at length granted to an actor, or buffoon, of the name of Tucki, whose performances happening to be pleasing to him, he bid the comedian

comedian ask any favour of him, and assured him his request, whatever it was, should be complied with; an indulgence of which the generous and disinterested actor availed himself in favour of his miserable countrymen, and besought the conqueror to order the gates of the city to be opened, that the poor might not perish; an application in which he fully succeeded, and had the happiness to rescue from a cruel death upwards of two hundred thousand indigent and starving Indians.

But the miseries of Indostan were not confined within the walls of Delhi: the collection of the remaining part of Nadir Shah's exorbitant demand was a source of perpetual injury to the wretched inhabitants of every part of the Mogul dominions; yet Subiland, who still presided over those who were employed in this painful department, spared no pains to compel all ranks of people to make no delay in paying their proportions to a sum, by raising which he flattered himself his miserable country might be freed from the presence of her more than tyrant oppressors; yet the inequality with which these assessments appeared, on investigation, to be made, and the total inability of some who had been charged to raise a single rupee, rendered the task equally difficult and odious; nor could the representations of those who were appointed to this duty prevail on Nadir Shah to remit more than two hundred and fifty thousand pounds of his whole demand, which sum he consented to abate in favour of the lower classes of those who were called upon to make up the amount of this unconscionable imposition.

Nor did the only grievance of the unfortunate subjects of Mohammed consist in their being obliged to raise this sum: numberless frauds and oppressions were committed by the subordinate officers who were appointed to collect it; some of them claiming larger sums than they were authorized to take, and others embezzling the contributions of whole districts, which the wretched Hindoos were compelled to make good a second time; and, to compleat their distresses, they were obliged to part with the produce of their lands at any price which the Persians thought fit to pay for it. So that the sovereign of Persia demanded from them sums equal to the utmost extent of their properties, at fair valuations; and his officers and soldiery, at the same time, prevented the possibility of their compliance by taking from them the only means they had of raising the required contributions, and forcing them to sell their effects for one half of what they were worth.

At length the whole enormous sum of twenty crores of rupees, or twenty-five millions sterling, was, by the indefatigable attention of Subiland and his coadjutors, made up, and paid into the hands of this greedy invader; and the depressed and exhausted inhabitants of Indostan had once more a prospect of being freed from the most cruel oppression which the ministers of Divine vengeance were ever permitted to exercise over an offending and devoted nation.

Nadir Shah now prepared in earnest for his return to his dominions; but before his departure, exhibited an instance of insolent vanity as unprecedented as it was unjustifiable. Mohammed, who was now released from his confinement, received his conqueror's orders to attend him at a particular hour in the divan or hall of audience, with all the great omrahs or chiefs of the empire then at Delhi. Accordingly, upwards of forty of these great officers assembled in Mohammed's apartments; and being habited in vests which had been
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sent to them as presents by Nadir Shah, proceeded in procession, with their humbled monarch at their head, to those of the invader, where the two sovereigns breakfasted together; and the Persian having assumed an appearance of great affability and friendship towards Mohammed, first presented him with a band for his turban, two swords and a dagger, all magnificently adorned with diamonds; and afterwards produced a crown enriched with precious stones of the same kind, which he placed with his own hands on the head of the degraded emperor, who was thus compelled to receive the ensigns of royalty as an act of favour from the invader of his rights, the plunderer of his dominions, and the destroyer of his people.

Nor was this restoration of his honours unaccompanied with directions for his future conduct, to which the trembling Mogul was compelled to listen with submission and respect; and if he had attended to the concluding advice of his monitor, he might probably have avoided many of the evils which he afterwards encountered: and this was, always to keep in pay an army of sixty thousand well-disciplined horse; never to suffer his army to be commanded, or any province to be governed long by the same person; to resume all the grants he had made of the royal demesnes, and to be attentive to the conduct of *Nezam*.

Mohammed, either affected with this instance of his conqueror's candour, or with an actual sense of his own incapacity, solicited him to nominate the particular officers he thought best qualified to fill the different great offices of state: but Nadir Shah, with equal moderation and justice, refused to interfere in these appointments, assuring the Mogul that he wished to have him served in future with fidelity and respect, which could not be the case if his ministers considered themselves as acting under the appointment of another; and that if any of his chiefs should disobey his orders, or, in consequence of what had passed, treat him with disrespect or disregard, he would, on the slightest intimation, return with an army, chastise their insolence, and establish his power beyond the possibility of dispute; and he concluded with an exhortation to *Nezam*, and the other attending omrahs, to preserve inviolate their duty and allegiance to their sovereign, and to concur in such measures as might promote his honour and the happiness of their fellow-subjects.

It is not a very easy matter to account for this part of the conduct of this invader. It has been suggested, that these appearances of justice and generosity were the effects of remorse for the injuries he had committed against an unoffending prince and his innocent people; and others have attributed it to some private negotiation between Mohammed and Nadir Shah, by which it was agreed, that the latter should return to Delhi at a certain time, when the Mogul should yield up to him some provinces bordering on his Persian dominions, besides those now ceded to him, in consideration of his rendering his authority absolute and despotic in the remaining part of the empire.

But it is much more probable that the subtle Persian might foresee that any farther acts of insolence or severity towards Mohammed might inspire that prince to take advantage of his departure, and to gather together such an army as might harass him in his retreat through a country already exhausted, and the inhabitants of which had been provoked by the outrages which had been committed in his march to Delhi; and at a time when the

immense booty with which they were loaded would impede their activity, and render them less capable of defence. And this is the more probable, from the caution given by him to Mohammed respecting the omrah Nezam, which seemed calculated to render these two persons obnoxious to each other, and prevent an union of power which might prove subversive of his own interests.

The same motives might possibly influence his conduct towards the people of Indostan in general, on his preparing to return to his own dominions; for when this intention was signified in public orders to his army, they were at the same time strictly enjoined not to attempt to carry off with them any native Indian, except the wives they might have married in that country, or slaves actually purchased, and not even either of these without their own consent; and this ordinance, the breach of which was to be punished with death, was enforced with the utmost rigour.

Immediately on the commencement of his returning march, Nadir Shah ordered a strict muster of his army; and there appearing to have been a desertion of about four hundred men, the magistrates of Delhi were required to apprehend and produce them; but their utmost endeavours, exerted under the apprehension of severe punishment for a failure of success, could discover no more than sixty of these delinquents, whose heads were immediately struck off in the front of the Persian army.

The acquirements of the Persian in this expedition were probably more important than ever fell to the share of any conqueror in so very short a space of time as three or four months: he compelled the panic-struck Mogul to surrender to him all his territories to the westward of the Rivers Attoc and Synd, a tract of vast extent, containing the provinces of Peyshur, Kabul, and Gazna, which included many rich and populous omrahships, almost equal in extent and value to the whole kingdom of Persia. He carried with him out of India, according to the most moderate of great variety of calculations, in gold, silver, and jewels, upwards of eighty millions sterling, the produce of the plunder which fell to his share, over and above the twenty crores of rupees, or twenty-five millions sterling, which he received according to stipulation; and near thirteen millions sterling of private plunder, which fell into the hands of his officers and soldiers. And besides all these riches, he carried off with him upwards of a thousand elephants, ten thousand camels, and seven thousand horses, all loaded with the spoils of this once rich and flourishing empire.

But the loss of Indostan was much more considerable than those acquisitions of Nadir Shah, which we have enumerated; this may be computed, in destruction of buildings public and private, goods, wares, merchandizes, and effects, at twenty-five millions, besides the expence of maintaining the Persian army during their whole continuance in the Mogul empire; and if to these accounts are added the deaths of at least two hundred thousand of the inhabitants, who perished by sword, famine, and self-destruction, the amount will exceed all powers of estimation; and it will ever remain a matter of astonishment, that any state in the universe could produce such an immense fund of treasure, or exist a moment after parting with it, and such an incredible number of her people.

Nadir

Nadir Shah's return was not, however, altogether so uninterrupted as his approach to Delhi; he was frequently attacked by the provincial troops of India in his retreat, and, encumbered with his booty, he sustained some little loss: but this was severely revenged on the disturbers of his progress; for he seized a favourable opportunity of turning upon his pursuers; and having surprized and surrounded them, he put above twelve thousand of them to the sword; whilst the diminution of his own army, in the several attempts of the enraged but impotent Hindoos, scarce amounted to a thousand men.

When we read of an army of one hundred and twenty-five thousand men invading an empire which had at least thrice this number already in arms, and which could have sent upwards of a million into the field, without the smallest interruption to trade, commerce, or works of agriculture; and find these intruders penetrating to the heart of the country without opposition, compelling the monarch of it to surrender his person to the invader, though he was then at the head of an army infinitely larger than that of him to whom he submitted; when we see the conqueror take possession of the capital of the kingdom, and holding the sovereign of it in captivity whilst he plunders it of all its wealth, and by the most atrocious acts of cruelty destroys immense numbers of its inhabitants; and when we are informed that he confers on the sovereign of a mighty empire the crown of which he had despoiled him, and then retreats through a country where all these enormities had been committed, in safety, and almost unmolested; we are ready to doubt the fidelity of historians who have recorded, and of travellers who have related, events so very unaccountable: yet when we recollect the victories obtained by handfuls of English over vast armies of the same people since the commercial affairs of Great Britain have led her to wage war with these unequal opponents; we shall cease to wonder at the exploits of Nadir Shah, and drop a tear of pity for an unfortunate race, who, without possessing the spirit and resolution necessary to repel insults, have, from the earliest period of their history to the present moment, been considered as the objects of lawless invasion and unprovoked brutality.

After the retreat of Nadir Shah, the emperor resumed the reins of government; but he held them with a hand too loose and unsteady to enforce authority, or command respect. The omrahs grew mutinous, and renounced their allegiance to a prince whose pusillanimity and effeminacy had occasioned their being plundered of their effects; the tributary princes refused their customary payments, and the power of Mohammed was confined within the narrow limits of a few provinces; when the death of Nadir Shah laid the foundation of new troubles for the unfortunate empire of Indostan. That tyrant having been assassinated in his tent, Achmet Abdallah, his treasurer, taking advantage of the confusion which ensued, and having robbed the treasury he had been appointed to protect, he carried off such a quantity of wealth as loaded several hundred camels; and made the best of his way to the newly-acquired dominions of the late monarch, where he raised an army, and prepared once more to invade the empire of Indostan, and try to extort another sum from the already exhausted inhabitants.

But Ahmed Shah, the heir-apparent to the Mogul throne, having signified his inclination to meet and oppose these invaders, and the new vizier and other officers of state having offered

offered to accompany him in this service, an army of eighty thousand horse was immediately levied, and took the field under the command of the prince himself in person; and Abdallah was disappointed in his hope of reaching the metropolis without interruption.

But the empire groaned under the burdens of a war which, being waged with different success at different periods, produced the same miseries to the unhappy inhabitants, whichever part proved victorious: for when the Persians prevailed, they plundered without mercy; and when the arms of Ahmed checked their progress, they were equally stripped, under the pretence of contributions to support the troops which had expelled their foreign oppressors.

Nor did the death of Mohammed, which happened within a few years after the invasion of Nadir, make any favourable alteration in the conduct of this war, or in the situation of the wretched Hindoos: Ahmed Shah, who now mounted the imperial throne, possessed rather more spirit and activity than his father; but he very little excelled him in capacity for governing; so that, far from restoring the dignity of the empire, he found it impossible to preserve it from increasing decay. The Maharattas, who have been already described as a warlike people, inhabiting the south-west peninsula and mountainous parts of Indostan, and who had exacted a tribute from Nadir Shah, under pretence of a subsidy for their protecting some of the borders of the empire from foreign incursions, but in fact as a gratification for their forbearing to turn their arms against their sovereign, grew outrageous at the delay of payment which the irruption of the Persians had unavoidably occasioned, and meditated an attack on the empire; the omrahs and powerful chiefs of the empire, instead of contributing to prevent fresh wounds from being inflicted, or to heal those which had already endangered the very existence of the government, set up grants of districts, principalities and jaghires, pretended to have been made either by the Persian conqueror, or during his residence at Delhi, or by Mohammed after his departure, as compensations for the heavy losses they had sustained in the plunder of their fortunes, and the contributions to the enormous sums they had been compelled to raise: and these grants being contended by the former possessors, both sides prepared to defend their claims by the sword; and civil wars, broils and intestine contentions, arose, which produced every species of disorder and confusion. The administration of justice was suspended, and even the forms of religion were neglected; strength was the measure of right; and whilst public virtue was banished, private vices grew enormous; the ties of consanguinity created no affection, nor could the bands of friendship restrain its professors from acts of the most atrocious injury: in short, scarce the form of government subsisted, and universal distraction threatened its total and speedy dissolution.

Nor did the change of monarchs produce any favourable alteration in the wretched empire of Indostan; for though Ahmed, after a short reign of seven years, was deposed by the intrigues of Gazi, a powerful and ambitious omrah; and Alam Ghir, an immediate descendant of Aurengezebe, was placed on the throne; yet little expectation could be formed of any considerable advantages being derived from the administration of a prince whose life had been spent in that prison, from whence he was elevated to the throne:

Alam

Alam Ghir was, indeed, the nominal sovereign, but Gazi directed all his measures; and as the rapacious avarice of the minister circumscribed, in some instances, the expensive plans of the prince, who, like most of his predecessors, was devoted to the most effeminate and luxurious pleasures, Gazi soon became obnoxious to him; nor could he bring himself to submit to the controul of the man who, having placed him on the throne, assumed a right to deprive him of the authority annexed to it, and to exercise himself the regal powers.

But the misguided Alam Ghir, in his eagerness to shake off the weight of his presumptuous dictator, called in the invader Abdallah to his assistance, and solicited the aid of a foreign power to fix him on a throne which could only be of value while it was possessed in freedom, and to secure to him the allegiance of his subjects by an act which was subversive of his right to claim it. The consequences were such as might be expected: this dangerous ally, accepting the invitation of the Mogul, marched his Persians to Delhi; but instead of extending the authority of Alam Ghir, he first plundered his treasury, under pretence of an indemnification for the expence of the march, and then compelled the unfortunate monarch to lay new burdens on his already distressed people, to refill his empty coffers, and afford him another opportunity to enrich himself and his needy followers at the expence of this unfortunate country.

But the wretched Hindoos, unable to support these repeated exactions, and made desperate by the accumulated load of oppressions, called aloud on Gazi to deliver them from the double tyranny of their sovereign and his insatiable coadjutor; and a faction, with that minister at its head, was soon formed, which was strong enough to depose the unworthy Alam Ghir, who finished his life by poison or the dagger, and left his unhappy country to curse his memory for the increase of miseries which his short reign had heaped on their heads.

Yet the deposition and death of Alam Ghir produced no mitigation of their sufferings: the succession to the throne became a fresh object of dispute; and whilst the wretched natives contended this point with all the rage of party, and all the violence of partial attachments, Abdallah, taking advantage of the general confusion, demanded a new and enormous contribution from the citizens of Delhi: who, incapable of supporting any longer such unceasing extortions, and drove to madness by the cruelties which were exercised to enforce a compliance with this fresh and most unreasonable demand, took up arms against the foreign tax-gatherers, and attempted to expel them from the city.

But undisciplined, and without leaders, their attempt proved abortive, and served only to inspire the vindictive Abdallah with the keenest sensations of wrath, and to banish from his breast every particle of pity and commiseration: vengeance was now let loose, and the tragedy of Nadir Shah acted over again with additional circumstances of horror. The Persians, as if they expected to find riches in the bowels of the unfortunate Delbians, began a general massacre; the devouring sword was unsparingly directed against age, innocence, and beauty; and for seven successive days indiscriminate slaughter raged in the streets, which were deluged with the blood of unoffending thousands.

Nor did the hand of violence stop here; the harems of the women were burst open; and those who had been protected from even the apprehension of outrage, were now compelled

to endure in public the grossest acts of brutal violence. The search after gold, silver, and jewels, was carried on with such a degree of vehemence, and accompanied with such acts of transcendent cruelty, as would shock the ear of humanity; the very repositories of the dead were thrown open, and the sacred temples stripped of their ornaments; and, to complete the ruin, the city was set on fire in many different parts, and hundreds of those who had concealed themselves to avoid the carnage perished in the flames.

Thus fell, probably for ever, the imperial city of Delhi; which, from having once extended upwards of twenty miles in length, and ten in breadth, and having contained near two millions of inhabitants, was now reduced to heaps of rubbish, and all the traces of its former glory buried in undistinguished desolation.

Abdallah, like his old master, Nadir Shah, was now compleatly in possession of the sovereign power of Indostan; and, like him, he determined rather to gather together great riches, and then to retire with his booty, than, by attempting to establish himself on the throne of the country he had conquered, to expose himself to the danger of being treated like its former monarchs, as soon as the returning recollection and strength of the omrahs should enable them to set on foot such an opposition to his government as might afford the most distant promise of success.

But the approach of the Maharattas, in great force towards the city of Delhi, occasioned a change in the determinations of Abdallah. He now advanced to meet these new invaders, and defeated them in battle: but these hardy warriors scorned to abandon their enterprize on account of a slight check; and giving the victor the slip, they, by hasty marches, got between him and the imperial city, which they reached and entered, before the Persian, who did not for some time penetrate into their designs, could take any measures to impede their progress.

On this occasion the unfortunate Delhians were condemned to experience new miseries; death and devastation again prevailed in every quarter of this devoted city. Far from being satisfied with the miserable remains of Abdallah's rapacity, the savage Maharattas ransacked their inventions for cruelties and indignities, to extort from the wretched inhabitants wealth which they did not possess: males and females, without distinction, were stripped naked, and with equal wantonness and barbarity whipped through the streets, to gratify the malice of these enraged and disappointed plunderers; death became desirable; and the victims of insatiate inhumanity solicited their release, and blessed the hand which was lifted to their destruction. Famine assumed its most horrid form; men fled from their dearest friends, and their nearest relations, from the apprehensions of being sacrificed to allay the fury of unsatisfied hunger; women devoured their own children; whilst others nourished the fruit of their bodies at the expence of their lives, and perished in the streets at the moment their infants were drawing from their breast the last drop of sustenance. In short, the scenes of woe exhibited on this occasion would have melted the heart of any human beings less fierce and inexorable than the greedy and bloody Maharattas.

When these invaders first entered the city, they found it necessary to quiet the minds of some Mahometan omrahs who had joined them with their forces, by giving them an emperor of their own faith; they therefore elevated to the thrown Jewan Bucht, the eldest son of

of Ali Gohar, and grandson of Allum Ghir: but this young prince had neither a right to the crown, nor abilities to maintain his pretensions to it; and was therefore a mere shadow of royalty in the hands of those enemies to his empire who had sacked and laid in ashes his capital, and now insulted him with the offer of imperial dignities, in the midst of the ruins and destruction of the state which he was now called upon to govern without authority, without power, and, in a great measure, without subjects.

But the invincible spirit of Abdallah having enabled him to surmount the difficulties which at first obstructed his pursuit of the Maharattas and his return to Delhi, he soon approached so near to that city, that the present possessors, who had rendered it untenable by their devastations and destruction, thought it adviseable to quit it, and meet the Persians in the field; but their confidence being somewhat abated by this return of Abdallah, and by his apparent earnestness to join battle with them, they secured their army by intrenchments at Karnal, a small distance from Delhi; and the Persians encamped, with the like precautions, in the same neighbourhood.

Both armies lay in this position for twelve or fourteen days, during which time frequent skirmishes happened, which terminated with different success; but Abdallah having found means to cut off several convoys which were bringing provisions to the Maharatta camp, and having posted detachments of his army in such a way as to prevent totally their receiving these necessary supplies, famine began to rage among them, and they were compelled to quit their camp, and offer battle to their opponents, which was immediately accepted; and, after a desperate contest, the success of which was more than once doubtful, victory declared in favour of Abdallah, who laid above forty thousand of his enemies dead in the field, besides those that perished in the pursuit.

Meantime, Ali Gohar, the father of Jewn Bucht, and the rightful heir to the crown of Delhi, having joined himself with an omrah in the province of Bahir, and assumed the royal authority under the title of Shah Allum; Abdallah apprehended the seating this prince on the throne might tend to deprive the Maharattas of the assistance they derived from some powerful chiefs, who, whilst the throne was vacant, or filled with an usurper, thought themselves at liberty to join either of the foreign powers, who were only contending for the plunder of the empire; and as it might prove favourable to his future designs to check the growing power of the warlike Maharattas by any means, he returned to Delhi immediately after his victory, and from thence wrote letters to Shah Allum, inviting him to return to that city, to take upon himself the government, in which case he assured him of his protection.

But the cautious monarch felt no inclination to commit himself to the care of Abdallah, whose regard for his welfare, he was well aware, tended only to his own advantage: he therefore declined accepting this invitation; and Abdallah finding his presence necessary in those provinces of Indostan, which Nadir Shah had formerly wrested from that empire, and in which, since the death of that prince, he had exercised sovereign authority; he established Jewn Bucht upon the throne of Delhi; and having nominated his chief ministers, and exacted an annual tribute, he quitted Indostan, and retired to his own territories.

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The two reigning monarchs of this divided and wretched country, at length tired with attempts to dispossess each other of the small remains of dominion which were left after the seizure of the principal provinces of the empire by various chiefs, who governed them independently by different titles, were obliged to maintain their mock dignities by seeking assistance from different quarters; and Jewn Bucht having obtained the protection of Nigibul Dowla, the chief of the Rohilla Afgans, he was supported by him in a kind of regal dignity at Delhi, though he was totally divested of all power and authority.

Shah Allum, after different attempts to increase his strength and establish some kind of authority, and after having at various times engaged different chiefs in his interest, he, by their assistance, planned an attack on the British settlements at Bengal; which proving abortive, he was obliged to surrender himself to the British forces; but finding his endeavours to prevail on the company's servants to espouse his cause wholly unsuccessful, he again threw himself into the arms of Sujah al Dowlat, who had seized on the province of Allahabad; who, far from designing to restore him to his authority, made him the instrument of his own aggrandizement, by extorting from him grants of provinces and districts, under the colour of which he made war upon every state which he wished to possess, and practised all manner of enormities: but having joined Cossim Ali Chan, who had been expelled by the British forces from the subaship of Bengal, they were defeated, and the unfortunate king fell again into the hands of the British, and claimed their protection; which was only extended to the safety of his person, and permission to derive a subsistence from a small part of the province of Allahabad, where he was suffered to enjoy the title of king, and the privilege of setting his name to grants and agreements which, far from being the voluntary acts of his bounty, had been extorted from him by the hand of superior power.

Shah Allum has been described as robust in his person, and near six feet high; his complexion rather darker than that of the other descendants of Tamerlane; his countenance inclined to grave, and marked with the melancholy cast of mind which his misfortunes would naturally inspire. He is said to be personally brave; but as he wants activity, his courage is problematical, though his fortitude in the endurance of misfortunes is unquestioned. His attempts to restore his dignity and power were ill-concerted, and wholly unsuccessful; but his ambition was not so violent as to suffer greatly by his failures. The shew of majesty satisfied him; and perhaps he would have been less happy in obtaining the power than in preserving the appearance of royalty; a fondness for which occasioned most of his misfortunes, inducing him to issue orders which he knew would not be obeyed, and affect an authority which he was unable to enforce.

He was, in the early part of his life, devoted to the pleasures of the haram, in which he indulged without restraint; and in the expences of it, and an ill-timed generosity bordering on profusion, exhausted sums which might have maintained an army and awed his rebellious chiefs to subjection; yet it does not appear that his life has been marked with any particular vice, or that he hath been deficient in those virtues which adorn private life, though he seems to have wanted those which render sovereignty respectful. According to all the accounts which have been given of this monarch, he should have reigned before the
 empire

empire was destroyed, when he might at least have prevented it's ruin; but seems to have possessed none of those qualifications which were necessary to restore it's splendor.

Before we dismiss this subject of the reigns of the emperors of Indostan, descended from the race of Tamerlane, it may not be amiss to take some notice of the Persian, Ahmet Abdallah, who, after the death of Nadir Shah, had no inconsiderable share in the destruction of this empire.

Abdallah, upon the death of his master, having, as hath been already mentioned, seized upon the provinces which were ceded to that invader, afterwards possessed himself of the provinces of Candahar, Cabul, Ghisni, and Pishawir, with parts of several others. In these provinces he erected a sovereignty, where he reigned without controul; making frequent incursions into Indostan, and adding to his territories on every side, as inclination or convenience prompted him.

These provinces produce him a very considerable revenue; but as he has been in a perpetual state of offensive war on one side of his dominions, and of defensive on that which borders on Persia and Tartary; so he has been obliged to keep on foot an army of one hundred thousand horse, the expence of which hath constantly drained his treasury, and rendered him needy and oppressive: hence he has proved a troublesome neighbour to the several chiefs, on whom he has constantly turned his arms when his necessities have compelled him to look abroad for supplies to satisfy his hungry and greedy troops.

Abdallah was said to be brave and active; his person tall; and, in his youth, handsome; but, as he advanced in years, inclined to corpulency; his face broad, and fairer than usual among Asiatics, and his beard remarkably black; his appearance dignified and majestic, and his look extremely penetrating. Though less fierce and tyrannic than Nadir, his authority has been at all times supported, and his orders enforced with a very sufficient degree of rigour: but though equally brave, he certainly exercised, in many instances, a much greater degree of moderation than Nadir; nor has he appeared deficient in some of the milder virtues, and particularly in distinguishing and rewarding those who have shewn any extraordinary attachment to his person or interests.

We have now traced the history of Indostan from the accession of the Mogul line to the total destruction of the empire; and we have seen it's dominions extended over great part of the mighty kingdoms of the East, and reduced to an inconsiderable part of a single province, which is all that remains to the wretched representative of fallen greatness; and even that is held at the will, and by the permission of powers, which, having been first admitted into this country as traders, have at length assumed the rights of conquerors, and affected to dispense laws where they have been accustomed to receive protection.

But we shall reserve our accounts of those extraordinary transactions, which have effected such a change in the politics of this once powerful empire, till we treat of the European settlements, and their acquired and ceded territories in it.

To the same part of this work must we refer our readers for some account of those petty states which have arisen on the ruins of this empire, and in the formation and establishment of which the British nation has had no inconsiderable share; as we mean, in

the winding up of this part of our work, to give our readers some idea of the present state of Indostan, including the most material circumstances of the Maharatta and Rohilla wars.

Meantime, we shall take a view of the religious establishments of this empire, and of it's laws, revenues, and civil and military establishments; in which we must be understood to speak of the times which preceded those revolutions which we have just described.

The religions prevalent in Indostan are, the Gentoo, which is the original religion of all or the greater part of the empire; the Mahometan, which was introduced with the Mogul conquest; and the Persee, or Worshipping of Fire, which, as we have observed in another part of this work, was brought hither out of Persia, though it hath prevailed here in a much more considerable degree than in the country where it is supposed to have originated.

Of the two latter religions, the professions and practices of which are nearly the same in this as in other countries where they are established, we have already given copious accounts. It remains for us to speak of the Gentoo faith; which we are enabled to do from the authorities of many respectable writers and travellers, who, with a laudable zeal for the extension of knowledge, have made minute enquiries into the particulars of the very extraordinary doctrines on which their opinions are founded, and have furnished us with very accurate accounts of the great professional points in which the several casts agree, as well as of those particular ones in which they materially differ.

But, for the better understanding the religion in general, and these doctrines in particular, it will be necessary to offer to our readers some general characteristics of the Hindoos, so far as they relate to religious concerns, or to those philosophic matters with which they are almost universally blended.

The Hindoos derive their name from the word Hindoo, or Indoo, in the Schanscrit language, signifying the moon; and from this planet they sometimes pretend to claim their origin, though others contend that they are the offspring of the sun: and it is no uncommon case for some of the rajahs, or chiefs, to produce pedigrees deduced from these fabulous origins, in which are contained lists of monarchs who have graced their ancestry, and have reigned in one or the other of these luminaries. The word Hindostan, or Indostan, is composed of Hindoo, or Indoo, and Stan; which, in the same language, signifies a region or country: and from hence it will appear that the River Indus, which has been supposed to give it's name to this empire, rather derives it's own from that of the people, which has also in like manner been communicated to the land they inhabit.

The Hindoos, or, as they are more commonly called, the Gentoos, are much more numerous than the Mahometans, or Persees; the latter, indeed, make a small part of the inhabitants of this vast peninsula; nor can their religion be properly considered as an established faith.

The Hindoos are said to be humane in their dispositions, and in their manners mild and gentle; industrious, obedient, and unambitious; patient in submitting to oppression, and even injuries; and, of all the people on earth, the most easy to govern, because most sensible of kindness and protection. Content with the sphere in which Providence has placed them, they

they seek not to aggrandize themselves by force or fraud. Punishments are unnecessary among them, because they have few temptations to the commission of crimes. The nature of their food, which is wholly vegetable, preserves them from the effects of impetuous passions, and begets a delicacy of constitution which will admit but of few indulgences: and industry, temperance, and frugality, the great sources of wealth, conspire naturally to make them rich; a state in which they were found by the Mahometan and Christian invaders of their happiness, and in which such of them now remain as are still governed by their native princes and are out of the reach of these disturbers of the human race.

They have, from the earliest ages to which history or tradition extends, been divided into four great tribes, each of which is subdivided into a vast variety of subordinate castes; the greater divisions hold no communication, nor do they marry, or even eat, drink, or associate with each other, except upon the very particular occasion of their assembling to worship at the temple of Jagganat, in the province of Orissa, where they are forbid to hold any distinction; the name of this idol signifying, *Lord of the whole creation*, and therefore implying an extension of his care to all mankind. But he is supposed by his worshippers to be a God of limited power, which took place, and is to expire, at certain periods; and he is represented by the figure of a corpulent man sitting with his legs crossed, and his arms depending, as if they were without strength; alluding to the imbecillity and decay of the present age; yet his temple is more resorted to than any other in the empire of Indostan.

The first and most respected of the four great tribes of Hindoos is that of the Brahmins, to whom alone the priesthood is delegated, as it was to the descendants of Levi among the Jews; nor are any but those of the Brahmin tribe permitted to exercise any sacerdotal function; not that they are restrained from interfering in the government of the country, or in agriculture, trade, or commerce; but their laws strictly enjoin them to forbear the performance of any menial office, or entering into any dependant or servile employment. They pretend to derive their origin from Brimha, who, they say, created the world; and assert (allegorically, no doubt) that the Brahmins were produced from his head.

The second tribe, in the order of rank or precedency, is that of the Sitrri, Kittri, or Koytri; for by each of these names are the people of this tribe, at different times, distinguished: and, according to the original institution of this tribe, they should be all warriors; but this destination does not, however, at present, prevent their engaging in other employments. This tribe is said to be the offspring of Brimha's heart; which origin has a manifest allusion to the profession to which they were dedicated.

The third great tribe is named Beise, or Bise, a word which signifies Nourisher or Provider; and these, in pursuance of the same figurative mode of expression, are said to have sprung from the belly of Brimha, the Great Creator: the people of this tribe, according to their appellation, are chiefly bankers, merchants, shop-keepers, and other traders.

The fourth and last of these tribes is that of Sudder; and all who belong to it are condemned to be menial servants, labourers, and low artificers and mechanics: and these are said to have proceeded from the feet of Brimha.

It

It is expressly forbid, by the inviolable law of the Hindoos, for any member of an inferior tribe to rise or be admitted into a superior; and if any one has the misfortune to be expelled or excommunicated from his tribe, not only himself but his posterity are effectually excluded from every other, not only of the greater, but of the lesser casts; nor can they ever be admitted to any other, except that of the Harri or Hallichores, who are held in contempt, and even abhorrence, by all the others, and are compelled to exercise the lowest and meanest offices; and as rejection is generally occasioned by pollution, in the transgression of those laws which not only separate the Gentoos from those of every other religious profession, but even from different casts of their own, so the dread of this punishment operates so strongly on their minds, that they will undergo the severest torments, and even submit to death itself, rather than make the smallest deviation from any the most minute article of faith or practice. And to such a length do they carry this idea of pollution, that an Englishman having obliged one of them to swallow a spoonful of broth as a punishment for some supposed offence, he was immediately turned out of the tribe, irrecoverably lost his cast, and was not only abandoned, but avoided as a sinner of the blackest die: nor could even the interference of the British chief, who represented that he had done no act by his will which ought to incur so severe a censure, prevail on his tribe to re-admit him; but he was compelled to wander about unnoticed and detested, or associate with the wretched Harri, the refuse of all casts, who seem born to misery and disgrace, and are only permitted to employ themselves in those offices which no other Gentoo will perform; such as the removal of dead bodies, the carrying of human ordure, and the like; and among these the unfortunate out-cast was compelled to take shelter, though he incurred the daily danger of destruction, if he should but even accidentally touch one of a superior cast, who would, in that case, make no scruple to sacrifice him instantly to his resentment.

This extraordinary distinction is productive of the bad effects which might naturally be expected from a law which stops the hand of industry, and represses the efforts of genius. Wealth, without a degree of honour or credit annexed to it, is little desirable by a people who, as we have already observed, have few sensual appetites to gratify; and talents are seldom exercised without views to fame or public esteem: yet neither the fruits of industry or of genius can procure the smallest favourable change of condition; and he who is born in an inferior cast, must labour under the disgraces and inconveniences of it during life, and transmit them, in their full and unabated force, to posterity.

The religion and philosophy of the Gentoos are contained in four books; which, like sacred texts of most other religious persuasions, are said to have been penned by divine inspiration. Each of these books is called Beda; a word which, in the Schanscrit language, signifies science: and, according to the name, they not only treat of morality and religion, but of several branches of philosophical knowledge.

These Bedas are held so sacred by the Brahmins, that they do not permit them to be read by any of the inferior casts; and so strongly have they enjoined them to the forbearance of all attempts to gratify their curiosities in this particular, that any but a Brahmin would hold it as a sin even to make such an attempt; and the Brahmins themselves are forbid by their

their laws to read them to a member of any other cast, under penalties no less severe than to be at once removed from the most noble of all the tribes, to the lowest of all the casts, from whence even his posterity for ever are excluded from being delivered.

Thus, then, their doctrines remain wrapped up in the clouds of mystery; and even the Mahometans, who have lived ages among them, have never been able to attain a perfect knowledge of them; though they have a tradition that the learned Feizi, brother to Abul Fazil, who was chief secretary to the Emperor Akbar, obtained a sight of the Bedas, and revealed the contents of them to that monarch; and the way in which this was accomplished is related in the following manner.

Akbar, or Mahummed Akbar, being a prince of elevated and extensive ideas, was totally divested of those prejudices for the religion he professed, which men of inferior abilities not only imbibe in their first dawn of reason, but retain throughout their lives. Though bred in all the strictness of the Mahometan faith, the magnanimity of his mind, in his riper years, broke the chains of superstition and credulity with which his early tutors had in his youth fettered his mind; and with a view to chuse his own religion, or perhaps from curiosity, he made it his business to enquire minutely into the various systems of divinity which prevailed among mankind. The story of his being instructed in the Christian tenets by a missionary from Portugal, has been already mentioned; and as almost all religions are eager to make proselytes, Akbar met with no difficulties in his enquiries till he came to his own subjects. The Hindoos, contrary to the practice of all other religious sects, admit of no converts; but they allow that every one may go to Heaven his own way, though they unquestionably suppose that theirs is the most likely path to the mansions of eternal happiness. They chuse rather to make a mystery of their religion, than impose it upon the world, like the Mahometans, with the sword; or by means of the stake, after the manner of some well-disposed Christians.

Not all the authority of Akbar could prevail with the Brahmins to reveal the principles of their faith: he was therefore under the necessity of obtaining the information he so much desired, by artifice; and, for this purpose, the emperor concerted a plan with his chief secretary, Abul Fazil, to impose Feizi, then a boy, upon the Brahmins, in the character of a poor orphan of their tribe. Feizi being instructed in his part, was privately sent to Benaris, the principal seat of learning among the Hindoos. In that city the fraud was practised on a learned Brahmin, who received the boy into his house, and educated him as his own son.

When Feizi, after ten years study, had acquired the Schanscrit language, and all the knowledge of which the learned of Benaris were possessed, proper measures were taken by the emperor to secure his safe return. Feizi, it seems, during his residence with his patron, the Brahmin, was smitten with the beauty of his only daughter; and, indeed, the ladies of the Brahmin race are, in general, the handsomest in the empire of Indostan. The old Brahmin saw the mutual passion of the young pair with pleasure; and as he loved Feizi for his uncommon abilities, he offered him his daughter in marriage. Feizi, penetrated with his kindness, and divided between love and gratitude, at length discovered himself to the good old man, fell down at his feet; and grasping his knees, solicited with tears his forgiveness.

forgiveness for the great crime he had committed against his indulgent benefactor. The Brahmin, struck dumb with astonishment, uttered not a word of reproach; he drew a dagger, which he carried on his girdle, and prepared to plunge it in his own breast. Feizi seized his hand, and conjured him to desist; assuring him, that if yet any atonement could be made for the injury he had done him, he would swear to perform it, however severe might be the task. The Brahmin bursting into tears, told Feizi, that if he would promise to comply with two requests which he should make to him, he would forgive him, and consent to live. Feizi, without any hesitation, consented; and the Brahmin's requests were, that he should never translate the Bedas, nor repeat the creed of the Hindoos.

How far Feizi considered himself bound by his oath not to reveal the doctrine of the Bedas to Akbar, is uncertain; but that neither he, nor any other person, ever translated those books, is a truth beyond any dispute. It is, however, well known, that the emperor afterwards greatly favoured the Hindoo faith, and gave much offence to zealous Mahometans, by practising some Indian customs which they thought favoured of idolatry: but the dispassionate part of mankind have always allowed that Akbar was equally divested of all the follies and superstitions of both the religions which prevailed among his subjects.

Before we proceed to explain the Hindoo faith, as contained in the Bedas, it may be useful to point out their method of computing time.

Their least subdivision of time is, the nemish, or twinkling of an eye; three nemishes make one kaan; fifty kaans, one ligger; ten liggers, one dind; two dinds, one gurry, equal to forty-five of our minutes; four gurries, one pâr; eight pârs, one dien, or day; fifteen diens, one pacha; two pachas, one mâsh; two mâshes, one ribbi; three ribbis, one aioon, or year, which only consists of 360 days; but when the odd days, hours, and minutes, wanting of a solar year, amount to one revolution of the moon, an additional month is made to that year, to adjust the calendar. A year of 360 days, they reckon but one day to the dewtas, or Host of Heaven; and they say that twelve thousand of those planetary years make one revolution of the four jugs, or periods into which they divide the ages of the world. The sittoh jug, or age of truth, contained, according to them, four thousand planetary years. The treta jug, or age of three, contained three thousand years. The duapur jug, or age of two, contained two thousand; and the Kallé jug, or age of pollution, consisted of only one thousand. To these they add two other periods between the dissolution and renovation of the world, which they call fundeh, and fundafs, each of a thousand planetary years; so that from one mahperly, or great dissolution of all things, to another, there are 3,720,000 of our years.

The earliest account which we have of the Bedas, and which appears to be credited by the Gentoos, is, that about the commencement of the Kallé jug, of which æra the year 1782 is the 4,900th year, they were written, or rather collected, by a great philosopher and reputed prophet, called Beâs Muni, or Beâs the Inspired. This learned man is otherwise called Krishen Basdeo; and is believed to have lived in the reign of Judishter, in the city of Histanapore, upon the River Jumna, near the present city of Delhi.

The Brahmins do not give to Beâs Muni the merit of being the author of the Bedas; but they acknowledge that he reduced them into the present form, dividing them into four distinct

distinct books, after having collected the detached pieces of which they are composed from various parts of India, into which they had been scattered; but, from their astonishing length, it is more than probable that even this collection was not the work of one man.

The Mahometans of Asia, as well as some of the learned of Europe, have mistaken Brimha, an allegorical person, for some philosopher of repute in India, who they distinguish by the mutilated names of Brumah, Burma, and Bramha; and suppose to have been the writer of the religious books of the Hindoos. Ferishta, in his history, affirms, that Brimha was of the race of Bang, and flourished in the reign of Krishen, first monarch of Indostan; but the Brahmins deny that any such persons ever existed; which is most probably the truth, as Brimha, in the Schanscrit language, signifies Wisdom; which being one of the principal attributes of the Supreme Divinity, this epithet might be mistaken for a name.

The four Bedas contain 100,000 shloques, or stanzas, in verse, each of which consists of four lines: the first Bada is called RUG BADA, which signifies the science of divination, concerning which it principally treats. It also contains astrology, astronomy, natural philosophy, and a very particular account of the creation of matter, and the formation of the world.

The second Bada is distinguished by the name of Sheham. That word signifies piety, or devotion; and this book accordingly treats of all religious and moral duties. It also contains many hymns in praise of the Supreme Being, as well as verses in honour of inferior intelligences.

The third is the Judger Bada; which, as the word implies, comprehends the whole science of religious rites and ceremonies; such as fasts, festivals, purifications, penances, pilgrimages, sacrifices, prayers, and offerings. The appellation of Obatar Bah is given to the fourth Bada; Obatar signifying, in the Schanscrit, the Being, or the Essence; and Bah, Good; so that the Obatar Bah is literally the Knowledge of the Good Being; and accordingly this book contains the whole science of theology and metaphysical philosophy.

The language of the Obatar Bah Bada is now become obsolete, so that very few Brahmins pretend to read it with propriety. Whether this proceeds from its great antiquity, or from its being wrote in an uncommon dialect of the Schanscrit, it is not easy to determine; but probably the first is the fact; for those writers who affirm that the Obatar Bah was written at a period posterior to the rest of the Bedas, seem to have been misinformed.

It has been already observed, that the Bedas are written in the Schanscrit tongue; but whether the Schanscrit was in any period of antiquity the vulgar language of Indostan, or was invented by the Brahmins, to be a mysterious repository for their religion and philosophy, is by no means certain. It has been held, that all other languages were casually invented by mankind to express their ideas and wants; but the astonishing formation of the Schanscrit seems to be above the power of chance. In regularity of etymology and grammatical order, it is said to exceed the Arabic; and it is thought to bear evident marks of its having been the invention, upon rational principles, of a body of learned men,

men, who studied regularity, harmony, and a wonderful simplicity and energy of expression.

Though the Schanscrit is amazingly copious, a very small grammar and vocabulary serve to illustrate the principles of the whole. In a treatise of a few pages, the roots and primitives are all comprehended; and so uniform are the rules for derivations and inflexions, that the ground of every word is, with the greatest facility, at once investigated. The pronunciation is the greatest difficulty which attends the perfect acquirement of this language: this is so quick and forcible, that a person, even before the years of puberty, must labour a long time before he can pronounce it with propriety; but when once that is attained to perfection, it strikes the ear with amazing boldness and harmony. The alphabet of the Schanscrit consists of fifty letters, but one half of these carry combined sounds; so that it's characters, in fact, do not exceed ours in number.

There are two great religious sects of the Hindoos, or Gentoos; the followers of the doctrine of the Bedang, and those who adhere to the principles of the Neadirfin. As the first are esteemed the most orthodox, as well as the most ancient, it will not be uninteresting to explain their opinions by extracts literally translated from the original Shafter, which goes by the name of Bedang; a Shafter signifying, literally, Knowledge; but, as commonly applied, a Book of Divinity and Science: of these Shasters it is now said there are several; though it was formerly supposed that one only existed, like the Bible of Christians, or the Koran of the Mahometans.

Bedang, the title of the Shafter, or commentary upon the Bedas, concerning which we are about to treat, is a word compounded of Beda, Science; and Ang, Body. The name of this Shafter, therefore, may be literally translated, the Body of Science. This book has, in Europe, been erroneously called Vedam, and is an exposition of the doctrine of the Bedas, by that great philosopher and prophet Beäfs Muni, who, according to the Brahmins, flourished near five thousand years ago. The Bedang is said to have been revised some ages after Beäfs Muni, by one Sirrider Swami; since which it has been reckoned sacred, and not subject to any farther alterations. Almost all the Hindoos of the Decan, and those of the Malabar and Coromandel coasts, are of the sect of the Bedang.

This commentary opens with a dialogue between Brimha, the Wisdom of the Divinity, who is himself called Brimh, of which word Brimha is the genitive case; and Narud, or Reason, who is figuratively represented as the son of Brimha. Narud desires to be instructed by his father. The whole allegory represents Reason, the offspring of Wisdom, seeking knowledge from his sire, who has received it from Brimh, the original fountain.

NARUD. O father! thou first of God, thou art said to have created the world; and thy son Narud, astonished at what he beholds, is desirous to be instructed how all these things were made?

BRIMHA. Be not deceived, my son! Do not imagine that I was the creator of the world, independent of the Divine Mover, who is the great original essence, and Creator of all things. Look therefore only upon me as the instrument of the great WILL, and a part of his being, whom he called forth to execute his eternal designs.

NARUD. What shall we think of God?

BRIMHA.

BRIMHA. Being immaterial, he is above all conception; being invisible, he can have no form; but from what we behold in his works, we may conclude that he is eternal, omnipotent, knowing all things, and present every where.

NARUD. How did God create the World?

BRIMHA. Affection (or passion) dwelt with God from all eternity. It was of three different kind, the creative, the preserving, and the destructive. This first is represented by Brimha, the second by Bishen, and the third by Shibah. You, O Narad! are taught to worship all the three, in various shapes and likenesses, as the Creator, the Preserver, and the Destroyer. The affection (or passion) of God then produced power; and power, at a proper conjunction of time and fate, embraced goodness, and produced matter. The three qualities then acting upon matter, produced the universe in the following manner. From the opposite actions of the creative and destructive quality in matter, self-motion first arose: self-motion was of three kinds; the first inclining to plasticity, (or easiness of impression) the second to discord, and the third to rest. The discordant actions then produced the akash, or celestial element; which invisible element possessed the quality of conveying sound: it also produced air, a palpable element; fire, a visible element; water, a fluid element; and earth, a solid element.

The akash (celestial element, or ætherial fluid) dispersed itself abroad; air formed the atmosphere; fire, collecting itself, blazed forth in the host of heaven; water rose to the surface of the earth, being forced from beneath by the gravity of the latter element. Thus broke forth the world from the veil of darkness in which it was formerly comprehended by God; order rose over the universe; the seven heavens were formed, and the seven worlds were fixed in their places, there to remain till the great dissolution, when all things shall be absorbed into God.

God seeing the earth in full bloom, and that vegetation was strong from it's seeds, called forth for the first time Intellect, which he endued with various organs and shapes, to form a diversity of animals upon the earth. He endued the animals with five senses; feeling, seeing, smelling, tasting, and hearing. But to man he gave reflection, to raise him above the beast of the field.

The creatures were created male and female, that they might propagate their species upon the earth. Every herb bore the seed of it's kind, that the world might be clothed with verdure, and all animals provided with food.

NARUD. What dost thou mean, O Father! by Intellect?

BRIMHA. It is a portion of the GREAT SOUL of the universe, breathed into all creatures, to animate them for a certain time.

NARUD. What becomes of it after death?

BRIMHA. It animates other bodies, or returns like a drop into that unbounded ocean from which it first arose.

NARUD. Shall not then the souls of good men receive rewards? Nor the souls of the bad meet with punishment?

BRIMHA. The souls of men are distinguished from those of other animals; for the first are endued with reason, and with a consciousness of right and wrong. If, therefore, man shall adhere to the first, as far as his powers extend, his soul, when disengaged from

the body by death, shall be absorbed into the divine essence, and shall never more re-animate flesh. But the souls of those who do evil, are not at death disengaged from all the elements; they are immediately clothed with a body of fire, air, and akash, (or æthereal element) in which they are for a time punished in hell. After the season of their grief is over, they re-animate other bodies; but, till they shall arrive at a state of purity, they can never be absorbed into God.

NARUD. What is the nature of that absorbed state which the souls of good men enjoy after death?

BRIMHA. It is a participation of the divine nature, where all passions are utterly unknown, and where consciousness is lost in bliss.

NARUD. Thou sayest, O Father! that unless the soul is perfectly pure, it cannot be absorbed into God: now, as the actions of the generality of men are partly good, and partly bad, whither are their spirits sent immediately after death?

BRIMHA. They must atone for their crimes in hell, where they must remain for a space proportioned to the degree of their iniquities; then they rise to heaven to be rewarded for a time for their virtues; and from thence they will return to the world, to re-animate other bodies.

NARUD. What is time?

BRIMHA. Time existed from all eternity with God; but it can only be estimated since motion was produced, and only be conceived by the mind from its own constant progress.

NARUD. How long shall this world remain?

BRIMHA. Until the four jugs shall have revolved. Then Rudder with the ten spirits of dissolution shall roll a comet under the moon, that shall involve all things in fire, and reduce the world into ashes. God shall then exist alone, for matter will be totally annihilated.

Such is the translation given by an ingenious modern traveller, and writer of the first chapter of the Bedang, which bears such a perfect analogy to the general faith of the most enlightened among mankind, that we apprehend if its authenticity could be fully established, it would prove of no small advantage to the cause of religion in general: not that we mean to insinuate that we apprehend the Bedang to be an invention of the author from whom we extract this and the following parts of it; but we cannot help entertaining great doubts of its being a composition of such very remote antiquity.

The second chapter is said to treat of Free Will, and the dispositions of Providence; but in a manner too abstruse to be perfectly understood by those who are not intimately acquainted with the Schanscrit language, and therefore a translation of it has not been attempted. But this Bedang contains an allegorical account of the creation, in which the divine attributes, and the passions and faculties of the human mind, are personified; which, as it may gratify the curiosity of our readers, we shall give at length.

Brimh (God) existed from all eternity, in a form of infinite dimensions. When it pleased him to create the world, he said, 'Rise up, O Brimha!' (or Wisdom of God.) Immediately a spirit of the colour of flame issued from his navel, having four heads and four hands. Brimha (Wisdom) gazing round, and seeing nothing but the immense image out

of

of which he had proceeded, travelled a thousand years to endeavour to comprehend it's dimensions; but, after all his toil, he found himself as much at a loss as before!

Lost in amazement, Brimha gave over his journey. He fell prostrate, and praised what he saw, with his four mouths. The Almighty, then, with a voice like ten thousand thunders, was pleased to say, 'Thou hast done well, O Brimha! for thou canst not comprehend me!'—'Go and create the world!'—'How can I create it?'—'Ask of me, and power shall be given unto thee.'—'O God!' said Brimha, 'thou art almighty in power!'

Brimha forthwith perceived the idea of things, as if floating before his eyes. He said, 'LET THEM BE,' and all that he saw became real before him. Then fear struck the frame of Brimha, lest those things should be annihilated. 'O immortal Brimha!' he cried, 'who shall preserve those things which I behold!' In the instant a spirit of a blue colour issued from Brimha's mouth, and said aloud, 'I WILL.'—'Then shall thy name be Bishen,' (Providence of God) 'because thou hast undertaken to preserve all things.'

Brimha then commanded Bishen to go and create all animals, with vegetables for their subsistence, to possess that earth which he himself had made. Bishen forthwith created all manner of beasts, fish, fowl, insects, and reptiles; trees and grass rose also beneath his hands, for Brimha had invested him with power. But man was still wanting to rule the whole; and Brimha commanded Bishen to form him. Bishen began the work, but the men he made were idiots, with great bellies, for he could not inspire them with knowledge; so that in every thing but in shape they resembled the beasts of the field. They had no passion but to satisfy their carnal appetites.

Brimha, offended at the men, destroyed them, and produced four persons from his own breath, whom he called by four different names. The name of the first was Sinnoc, (Body;) of the second, Sinnunda, (Life;) of the third, Sonnatin, (Permanency;) and of the fourth, Sonninkunar, (intellectual Existence, or Knowledge.) These four persons were ordered by Brimha to rule over the creatures, and to possess for ever the world: but they refused to do any thing but to praise God, having nothing of the destructive quality in their composition.

Brimha, for this contempt of his orders, became angry; and lo! a brown spirit started from between his eyes. He sat down before Brimha, and began to weep; then lifting up his eyes, he asked him, 'Who am I? and where shall be the place of my abode?'—'Thy name shall be Rudder,' (the Weeper) said Brimha, 'and all nature shall be the place of abode. But rise up, O Rudder! and form man to govern the world.'

Rudder immediately obeyed the orders of Brimha. He began the work; but the men he made were fiercer than tygers, having nothing but the destructive quality in their compositions. They, however, soon destroyed one another, for anger was their only passion. Brimha, Bishen, and Rudder, then joined their different powers; they created ten men, whose names were, Narud, (Reason;) Dico, (Ingenuity;) Bafhista, (Emulation;) Birga, (Humility;) Kirku, (Piety;) Pulla, (Pride;) Pulista, (Patience;) Ongira, (Charity;) Otteri, (Deceit;) and Murichi, (Mortality.) The general appellation of the whole was the Munies, (or Inspired.) Brimha then produced Dirmo, (Fortune,) from his breast; Adirmo,

Adirmo, (Misfortune) from his back; Loab, (Appetite) from his lip; and Kam, (Love) from his heart. This last being a beautiful female, Brimha looked upon her with amorous eyes; but the Munies told him that she was his own daughter; upon which he shrunk back, and produced a blushing virgin called Ludja, (Shame.) Brimha thinking his body defiled by throwing his eyes upon Kâm, changed it, and produced ten women, one of which was given to each of the Munies.

This division of the Bedang Shaster contains also a list of the children of the sun; but these, and many fabulous romances grounded on these absurdities, have been long exploded by the sensible among the Hindoos, though they have laid the foundation for the general corruption of this religion which hath prevailed among the vulgar.

But the opinion of the author of the Bedang, stripped of this and other fabulous matter, seems to be a rational system. He maintains that the world was created out of nothing, and will be again annihilated; and he inculcates the unity, infinity, and omnipotence of the Supreme Being: for though he gives a long list of inferior beings, yet they are apparently intended to be allegorical, and to represent the divine attributes, perfections and powers; but the more ignorant among the professors of this religion, wanting discernment to discover these allusions, believe in the existence of these subaltern divinities, and, like Christian bigots of the church of Rome, apply to them as intercessors with the Almighty.

The followers of this Shaster do not admit of the existence of physical evil. They maintain that all things were created perfectly good; that man, as a free agent, may be guilty of moral ill; but that as this only concerns himself and the society of which he is a member; the great system of nature is unprejudiced by it. They maintain that God has no passion but benevolence, and therefore the punishments which the wicked receive are the natural consequences of their offences, and not the effects of the divine wrath: and those amongst the Brahmins who are most learned assert, that the hell mentioned in this Bedang is also allegorical, having no other existence than in the reflections of sinners, and the consciousness of their own demerits.

The next Shaster we shall mention is the Neadirsen Shaster; of the first chapter of which we shall also insert a translation from the same author, as it will serve to throw a light on such religious tenets as are common to both the grand sects of the Hindoos. This is also a dialogue between the same persons as are introduced in the first chapter of the Bedang Shaster.

NARUD. O, thou first of God! Who is the greatest of all beings?

BRIMHA. Brimh, who is infinite and almighty.

NARUD. Is he exempted from death?

BRIMHA. He is, being eternal and incorporeal.

NARUD. Who created the world?

BRIMHA. God, by his power.

NARUD. Who is the giver of blifs?

BRIMHA. Krishen; and whosoever worshippeth him shall enjoy heaven.

NARUD. What is his likeness?

BRIMHA.

BRIMHA. He hath no likeness; but, to stamp some idea of him upon the minds of men who cannot believe in an immaterial being, he is represented under various symbolical forms.

NARUD. What image shall we conceive of him?

BRIMHA. If your imagination cannot rise to devotion without an image, suppose with yourself that his eyes are like the Lotos, his complexion like a cloud, his cloathing of the lightning of heaven, and that he hath four hands.

NARUD. Why should we think of the Almighty in this form?

BRIMHA. His eyes may be compared to the Lotos, to shew that they are always open, like that flower, which the greatest depth of water cannot surmount. His complexion being like that of a cloud, is an emblem of that darkness with which he veils himself from mortal eyes. His cloathing is of lightning, to express that awful majesty which surrounds him; and his four hands are symbols of his strength and almighty power.

NARUD. What things are proper to be offered unto him?

BRIMHA. Those things which are clean, and offered with a grateful heart. But all things which by the law are reckoned impure, or have been defiled by the touch of a woman in her times; things which have been coveted by your own soul, seized by oppression, or obtained by deceit, or that have any natural blemish, are offerings unworthy of God.

NARUD. We are commanded, then, to make offerings to God of such things as are pure, and without blemish; by which it should appear that God eateth and drinketh like mortal man; or, if he doth not, for what purpose are our offerings?

BRIMHA. God neither eats nor drinks, like mortal men. But if you love not God, your offerings will be unworthy of him: for as all men covet the good things of this world, God requires a free offering of their substance, as the strongest testimony of their gratitude and inclinations towards him.

NARUD. How is God to be worshipped?

BRIMHA. With no selfish view; but for love of his beauties, gratitude for his favours, and admiration of his greatness.

NARUD. How can the human mind fix itself upon God, as it is in its nature changeable, and perpetually running from one object to another?

BRIMHA. True, the mind is stronger than an elephant, whom men have found means to subdue, though they have never been able entirely to subdue their own inclinations; but the Ankush (or Good) of the mind is true wisdom, which sees into the vanity of all worldly things.

NARUD. Where shall we find true wisdom?

BRIMHA. In the society of good and wise men.

NARUD. But the mind, in spite of restraint, covets riches, women, and all worldly pleasures. How are these appetites to be subdued?

BRIMHA. If they cannot be overcome by reason, let them be mortified by penance. For this purpose it will be necessary to make a public and solemn vow, lest your resolution should be shaken by the pain which attends it.

NARUD. We see that all men are mortal. What state is there after death?

BRIMHA. The souls of such good men as retain a small degree of worldly inclinations, will enjoy Surg (Heaven) for a time; but the souls of those who are holy shall be absorbed into God, never more to re-animate flesh. The wicked shall be punished in Nirick (Hell) for a certain space; and afterwards their souls are permitted to wander in search of new habitations of flesh.

NARUD. Thou, O father! dost mention God as one; yet we are told that Râm, whom we are taught to call God, was born in the house of Jessarit; that Kishen, whom we call God, was born in the house of Baldeo; and many others in the same manner. In what light are we to take this mystery?

BRIMHA. You are to look upon these as particular manifestations of the providence of God for certain great ends; as in the case of the sixteen hundred women, called Gopi. When all the men of Sirendiep (or Cylon) were destroyed in war, the women prayed for husbands; and they had all their desires gratified in one night, and became with child. But you are not to suppose that God, who is in this case introduced as the actor, is liable to the human passions or frailties, being in himself pure and incorporeal: at the same time he may appear in a thousand places, by a thousand names, and in a thousand forms, yet continue the same unchangeable in his divine nature.

The Neadirsen Shaster differs greatly in its philosophy from that of the Bedang, though both agree about the unity of the Supreme Being; and, to enable our readers to form some idea of the Neadirsen, we shall, from the author already quoted, give some extracts from that Shaster.

Neadirsen is a compound of Nea, signifying Right; and Dirsen, to Teach or Explain; so that the word may be translated, an Exhibition of Truth. It is not esteemed so ancient as the Bedang; yet is said to have been written by a philosopher, called Goutam, near four thousand years ago. The philosophy contained in this Shaster is abstruse and metaphysical; and therefore it is admitted to be a matter of doubt whether the translator has been, in all cases, able to retain the original meaning of the writer, under the restraint of being obliged to adhere to a literal translation.

The greater part of the Hindoos of Bengal, and almost all the northern provinces of Indostan, esteem the Neadirsen a sacred Shaster; but this is denied by those of the Decan, Coromandel, and Malabar, who totally reject it. It is contained in seven volumes, the first only of which appears to have been translated; but it is understood that this, and the subsequent volumes, comprize a compleat system of the theologic and philosophic opinions of the Brahmins of the Neadirsen sect.

The author of this code considers the present state of nature, and the intellectual faculties, as far as they may be investigated by human reason; and from thence draws his conclusions. He reduces all things to six principal heads; substance, quality, motion, species, assimilation, and construction. In substance, besides time, space, life, and spirit, he comprehends earth, water, fire, air, and akash, (or the æthereal element.) The four grosser elements he describes as under the immediate comprehension of our bodily senses; and akash, time, space, soul, and spirit, under mental perception.

He asserts that all objects of perception are equally real, as we cannot comprehend the nature of a solid body, any more than the same extent of space. He maintains that distance,

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in point of time and space, are equally incomprehensible; so that if we shall admit space to be a real existence, time must be so too: that the soul, or vital principle, is a subtile element which pervades all things; for that intellect, which, according to experience in animals, cannot proceed from organization and vital motion only, must be a principle totally distinct from them.

He says, that the author of the Bedang, finding it impossible to form an idea of substance, hath asserted that all nature is a mere delusion; but as imagination must be acted upon by some real existence, (and it cannot be conceived that it can act upon itself) the conclusion will be, that there is something real, otherwise philosophy is at an end.

He then proceeds to explain his second principal quality; which, according to his doctrine, comprehends twenty-four things; form, taste, smell, touch, sound, number, quantity, gravity, solidity, fluidity, elasticity, conjunction, separation, priority, posteriority, divisibility, indivisibility, accident, perception, ease, pain, desire, aversion, and power. Motion is, according to him, of two kinds, direct and crooked. Species is his third principle, including all animals and natural productions. And the last principle is the artificial construction or formation of things; as, a statue from a block of marble, a house from stones, or cloth from cotton.

After reasoning upon these principles, and their nature and origin, he concludes with asserting, that five things must of necessity be eternal. The first of these is the Great Soul; who, he says, is immaterial, unique, invisible, eternal, and indivisible; possessing omniscience, rest, will, and power.

His second eternal principle is the Vital Soul; which he supposes is material, and gives it the following properties: number, quantity, motion, contraction, extension, divisibility, perception, pleasure, pain, desire, aversion, accident, and power. He gives a great variety of reasons for maintaining that the vital soul is different from the great soul. And it is upon this head that the followers of the Bedang and Neadirfen principally differ: the first affirming, that there is no soul in the universe but God; and the second strenuously maintaining the contrary opinion; as they cannot conceive that God can be subject to such affections and passions as they feel in their own minds, or that he can possibly have a propensity to evil; evil, according to the author of the Neadirfen Shaster, proceeding entirely from the vital soul, and being a selfish, craving principle, never to be satisfied; whereas God remains in eternal rest, without any desire or passion but benevolence.

The third eternal principle of this philosopher is Time, or Duration; which, as he argues, must of necessity have existed as long as any thing has existed, and is therefore infinite. The fourth principle is Space, or Extension, without which nothing could have been; and as it comprehends all quantity, or rather is infinite, he maintains that it is indivisible and eternal. The fifth eternal principle is Akash, that subtile and pure element which fills up the vacuum of space, and is compounded of quantities infinitely small, indivisible, and perpetual. God, according to this philosopher, can neither make nor annihilate these atoms, on account of the love which he bears to them, and the necessity of their existence; but they are in other respects totally subservient to his pleasure.

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He holds that, at a certain season, God endued these atoms with plasticity; by virtue of which they arranged themselves into four gross elements, fire, air, water, and earth: these atoms being from the beginning formed by God into the seeds of all productions, the vital-soul associated with them; so that animals and plants of various kinds were produced upon the face of the earth.

He maintains, that the same vital soul which before associated with the quantity of an animal, may afterwards associate with the quantity of a man; and this transmigration is distinguished by three names, one of which literally signifies, The Change of Abode. The superiority of man, according to the Neadirfen, consists only in the finer organization of his parts; from which proceed reason, reflection, and memory, which the brutes only possess in an inferior degree, on account of their less refined organs.

He supposes, as well as the author of the Bedang, that the soul, after death, assumes a body of fire, air, and ethereal element; unless, in the carnal body, it has been so purified by piety and virtue, that it retains no selfish inclinations; in which case it is absorbed into the great soul of nature, never more to re-animate flesh: and this is to be the reward of all those who worship God from pure love and admiration, without any selfish views. Those who shall worship God from motives of future happiness, shall be indulged with their desires in heaven for a certain time: but they must also expiate their crimes by suffering adequate punishments; and afterwards their souls will return to the earth, and wander about for new habitations, where they shall casually associate with the first organized quantity they shall meet. They shall not retain any consciousness of their former state, unless it is particularly revealed to them by God: but those favoured persons are very few, and are distinguished by a particular name.

The author of the Neadirfen teaches, that the sins of the parents will descend to their posterity; and, on the other hand, that the virtues of the children will mitigate the punishment of the parents in hell, and hasten their return to the earth. Of all sins, he holds ingratitude to be the greatest; and condemns the souls of those who are guilty of that black crime to remain in hell while the sun remains in heaven, or till the general dissolution of all things.

He describes intellect as formed by the combined action of the senses; which, according to his computation, are six in number; five external, and one internal. The last he calls Manus, (which seems to imply Conscience;) and in this he comprehends reason, perception, and memory; and concludes, that by their means only mankind may possibly acquire knowledge.

Proceeding to explain the manner in which these senses act, he says, sight arises from the repulsive qualities of bodies, by which the particles of light which fall upon them are reflected back upon the eyes from all parts of their surfaces. Thus the object is painted in a perfect manner upon the organ of seeing, whither the soul repairs to receive the image. He affirms, that unless the soul fixes its attention upon the figure in the eye, nothing can be perceived by the mind; for a man in a profound reverie, though his eyes are open to the light, perceives nothing. Colours, he says, are particular feelings in the eye, which are proportioned to the quantity of light reflected from any solid body.

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He defines hearing in the same manner as the philosophers of Europe; with this difference only, that he supposes the sound which affects the ear is conveyed through the purer ethereal element, and not by the air. Taste he treats as a sensation of the tongue and palate, occasioned by the particular form of those particles which compose food; and smell, as proceeding from the effluvia which escape from bodies, and approach the nostrils; the feeling, which arises from touching, is occasioned by the contact of dense bodies with the skin, which, as well as the whole body, excepting the bones, the hair, and the nails, is, in his idea, the organ of that sense; and he accounts for this opinion by describing very small nerves running from all parts of the skin to a great nerve, which he distinguishes by the name of Medda. This nerve he supposes to be composed of two different coats, the one sensitive, and the other insensible; that it extends from the crown of the head down the right side of the vertebra of the back, to the right-foot; that when the body becomes languid, the soul, fatigued with action, retires within the insensible coat, which checks the operation of the senses, and occasions sound sleep: but should there remain in the soul a small inclination to action, it starts into the sensitive part of the nerve, and dreams immediately arise before it. These dreams, he says, invariably relate to something perceived before by the senses, though the mind may combine the ideas together at pleasure.

He describes conscience as the internal feeling of the mind, when it is no way affected by external objects; and reason, as that faculty of the soul which enables us to conclude that things and circumstances exist, from analogy to things which had before fallen under the conception of our bodily senses. For instance, when we see smoke, we conclude that it proceeds from a fire; when we see one end of a rope, we are persuaded it must have another.

By Reason, he says, men perceive the existence of God, which the Atheists deny, because his existence does not come within the comprehension of the senses: and he describes these Atheists as maintaining that there is no God but the universe; that there is neither good nor evil in the world; that there is no such thing as a soul; that all animals exist by a mere mechanism of the organs, or by a fermentation of the elements; and that all natural productions are but the fortuitous concurrence of things.

He mentions another sect of unbelievers, who are of opinion that all things were produced by chance. This doctrine he refutes, by observing, that chance is so far from being the origin of all things, that it has but a momentary existence of its own, being alternately created and annihilated at periods infinitely small, depending wholly on the action of real essences; and that this action is not accidental, for it must inevitably proceed from some natural cause. Let dice be rattled eternally in a box, they are determined in their motion by certain invariable laws. What, therefore, is called chance, is but an effect proceeding from imperceptible causes.

Perception he defines to be that faculty by which we instantaneously know things without the help of reason. This is denoted by relation, or some distinguishing property in things; such as, high and low, long and short, great and small, hard and soft, cold and hot, black and white.

He speaks of memory as the elasticity of the mind, which is employed in three different ways: on things present as to time, but absent as to place; on things past; and on things to come.

After defining the original properties of matter, and the passions and faculties of the mind, he proceeds to treat of generation, which he divides into two kinds; that produced by contact, and that which takes place without. By the former, he says, all animals are produced; and all plants by the latter: that the seed of things was formed from the beginning, with all it's parts; and that when it happens to be deposited in a womb suitable to it's nature, a soul associates with it; and by assimilating more matter, it gradually becomes a creature, or plant; for that plants, as well as animals, are possessed of a portion of the vital soul of the world.

In one part of his work, he treats diffusively of Providence and free-will; dividing the action of man into three heads; the will of God, the power of man, and casual or accidental events. In explaining the first, he maintains a particular Providence; in the second, the freedom of the will in man; and in the third, the common course of things, according to the general laws of nature. With respect to Providence, though he does not deny the possibility of it's existence, which would be to divest God of his omnipotence; he supposes that the Deity never exerts that power, but that he remains in eternal rest, taking no concern either in human affairs, or in the course of the operations of nature.

The author of this Shaster maintains, that the world is subject to successive dissolutions and renovations, at certain stated periods. He divides these dissolutions into the lesser and the greater. The lesser dissolution, he says, will happen at the end of a revolution of the Jugs: the world will be then consumed by fire, and the elements will be jumbled together; but, after a certain space of time, they will again resume their former order.

When a thousand of those smaller dissolutions shall have happened, a great dissolution will take place; and then all the elements will be reduced to their original quantities, or atoms; in which state they will remain a long time, till God shall, from his mere goodness and pleasure, restore plasticity, when a new creation will arise; and thus things have revolved in succession from the beginning, and will continue to do so to eternity.

From this doctrine of repeated dissolutions and renovations, the inventions of the Brahmins have deduced many allegorical systems of creation, which are contained in the different Shasters; and this accounts for the various codes of the Gentoo faith which have been promulgated in Europe, and which have been collected from Brahmins of different sects.

In describing some of the renovations of the world, Brimha (or the Wisdom of God) is represented in the form of an infant with his toe in his mouth, floating on a comala or water-flower, or sometimes upon a leaf of that plant, upon the watery abyss; and by this allegory, the Brahmins meant to signify, that, at that time, the wisdom and designs of God will appear as in their infant state; Brimha floating upon a leaf, being designed to shew the instability of things at that period; the toe, which he sucks in his mouth, to imply that infinite wisdom subsists of itself; and the position of Brimha's body, to serve as an emblem of the endless circle of eternity.

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We see Brimha is sometimes represented creeping forth from a winding shell, which is emblematic of the untraceable way by which Divine Wisdom issues from the infinite ocean of God. He appears, at other times, blowing up the world with a pipe; which implies, that the earth is but a bubble of vanity, which the breath of his mouth can destroy. And in one of the renovations Brimha is exhibited in the form of a snake, one end of which is upon a tortoise, floating upon the vast abyss; and upon the other end he supports the world. The snake is here the emblem of wisdom; the tortoise is a symbol of security, which, figuratively, signifies Providence; and the vast abyss, is the eternity and infinitude of God.

From the foregoing tenets of the professors of the Hindoo or Gentoo faith, it will appear, that the Brahmins invariably believe in the unity, eternity, omniscience, and omnipotence of God; and that the charge of plurality of divinities is founded only in their symbolical adoration of the divine attributes under the denomination of names which signify the Wisdom and Power of God, his providence in the preservation of his creatures, and his capability of annihilation or destruction.

But priestcraft and superstition have introduced a system of religion very different from the purity of that which we have just described; and in this, which prevails chiefly among the vulgar, a thousand different divinities are worshipped under the representations of as many different idols: these receive, as articles of faith, every legend and allegory which has been transmitted to them from their ancestors, whilst the more learned and refined look up to the Divinity through the medium of reason and truth; and reject the errors which, from the causes just mentioned, have been obtruded into the ordinary forms of their religion.

Of the religious practice of these different sects, the accounts we have received are very far from being certain or explicit: it is, however, generally agreed, that they pay an extraordinary degree of veneration to a cow, which they abstain from killing, principally from a spirit of gratitude; a principle which, as we have observed, is highly inculcated in their sacred writings; and the sense of which will not permit them to destroy an animal to whom they are indebted for milk, and it's various preparations; the most innocent, and, in their opinion, the most delicious food in the world. Yet they seem to carry their respect for this favourite animal very far beyond a grateful remembrance of the benefits they receive from it; for they not only purify themselves with the urine, but swallow it as a specific against temporal evils, and a preservative from temptation and vice: with the ashes of the excrement they touch different parts of the body; and attribute to this operation the same virtues as to the use of the urine; and with the fresh-fallen dung they smear the doors and window-frames of their houses, as a charm against the approach of misfortune.

Many other reasons are assigned for this extraordinary affection to the cow; and, among the rest, a belief that the body of this animal becomes the receptacle of those souls who, though not so pure as to be absorbed in God, have yet attained nearest to that degree of perfection. The Hindoos also maintain, that this favoured beast is employed, after it's death, in transporting souls over a great river, which they would be unable to pass without laying hold of it's tail; and that God, being offended at the transgressions of mankind, his wrath was appeased by the sacrifice of a cow.

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Yet the doctrine of the Metempsychosis is most probably the chief reason of this tenderness to these animals; as it is extended, in a certain degree, to every creature which is inspired by the breath of life: for, conceiving that no beast is too large, nor any insect too small, to be the receptacle of a soul which has formerly informed a human body, they avoid, with the utmost care, the death of any living being; from an apprehension, that however minute and inconsiderable, or however deformed and loathsome it may be, it may possibly contain the soul of some acquaintance, friend, or relation. Thus the insect vermin which infects their bodies, and the elephant, whose strength and usefulness excite their admiration, are equally protected from violence, and equally the objects of a Gentoo's care and tenderness.

Nor is their care confined merely to the preservation of their lives; they strive also to contribute to the happiness of the brute creation; they erect hospitals for diseased and maimed animals; and will purchase lame and injured cows, horses, goats, or dogs, of Mahometans and Christians, which they will feed and attend, to prevent their being destroyed by their owners as useless burdens. The very flies participate in their bounty, and are frequently fed by them with sugar and milk; and they scatter rice about ant-hills, that those industrious insects may not be at a loss for a winter provision. And if any animal, or reptile, is found about their houses, and particularly, if it happens to enter them, they conclude the visitor is one of their departed friends or relations, and provide for it's entertainment that kind of food which they conceive is most likely to gratify it in it's present state.

They have no certain and fixed times for the performance of divine worship in public assemblies; each individual enters the temple, or pagoda, when his convenience or inclination directs, and offers his devotions before either of the idols he finds there, according to his own choice. Their worship consists principally in singing, music, and offerings; though some of the more devout among them prefer their petitions to the Almighty with a decency and fervour which would do honour to the most serious Christian.

The Gioghies, or Senasseys, are a sect of mendicant philosophers, commonly known by the name of Fakiers, or Faquirs; which, literally, signifies Poor People. These idle and pretended devotees assemble sometimes in armies of ten or twelve thousand; and, under a pretext of making pilgrimages to certain temples, lay whole countries under contribution. These pretended saints wear no cloaths, are generally very robust, and convert the wives of the less holy part of mankind to their own use, upon their religious progresses. They admit any man of parts into their number; and take great care to instruct their disciples in every branch of knowledge, to make the order the more revered among the vulgar.

When this naked army of vigorous saints direct their march to any temple, the men of the provinces through which their road lies very often fly before them, notwithstanding their sanctified character. But the women are, in general, more resolute; and not only remain in their dwellings, but apply frequently for the prayers of those holy persons, which are found to be most effectual in cases of sterility. When a Fakier is at prayers with the lady of the house, he leaves either his slipper, or his staff, at the door; which, if seen by the husband, effectually prevents him from disturbing their devotion. But should he be so

unfortunate

unfortunate as not to mind those signals, a sound drubbing is the inevitable consequence of his intrusion.

Though the fakiers enforce with their arms that reverence which the people of Indostan have naturally for their order, they also inflict voluntary penances of very extraordinary natures upon themselves to increase the respect of the vulgar. They sometimes hold up one arm in a fixed position, till it becomes stiff and remains in that situation during the rest of their lives. Some clench their fists very hard, and keep them so till their nails grow into their palms, and appear through the back of their hands. Others turn their faces over one shoulder, and keep them in that situation till they fix for ever, their heads looking backward. Many turn their eyes to the point of their nose, till they have lost the power of looking in any other direction: these last pretend sometimes to see what they call the sacred fire; which vision, no doubt, proceeds from some disorder arising from the distortion of the optic nerves.

It often appears to Europeans in India a matter of amusement to converse with those distorted and naked philosophers, though their knowledge and external appearance exhibit a very striking contrast. Some of them are really what they seem, enthusiasts; but the greater part assume the character of sanctity, as a cloak for their pleasures. But what actually makes them a public nuisance, and the aversion of poor husbands, is, that the women think they derive some holiness to themselves from an intimacy with a fakier.

Many other strange and absurd customs, besides those we have mentioned, are peculiar to those religious mendicants. But enthusiastic penances are not confined to them alone; some of the vulgar, on the fast of Oppos, suspend themselves on iron hooks, by the flesh of the shoulder-blade, to the end of a beam. This beam turns round with great velocity, and the enthusiast not only seems insensible of pain, but very often blows a trumpet, as he is whirled about; and, at certain intervals, sings a song to the gaping multitude below, who very highly admire his fortitude, and applaud his devotion. This ridiculous custom is kept up to commemorate the sufferings of a supposed martyr, who was in that manner tortured for his faith.

Various reasons have been assigned by different writers for the prevalence of these self-tormenting ceremonies; but the best which has been offered, seems to be the idea that the patient endurance of such voluntary punishments may serve as an atonement for the crimes of the sufferer; and the repetitions of these tortures, by degrees, wean them from all worldly pleasures, and enable them to fix their attentions on the Deity only, and to employ their whole faculties in the contemplation of that Being who is alone worthy to fill the mind of man with awe, veneration, respect, and love.

But fraud and vanity have, without doubt, considerable influence in the practice of these severities, which obtain for the perpetrators of these self-inflicted cruelties a full indulgence of their most sensual appetites, under the cloak of holiness and religious sanctity; and the most perfect gratification of that thirst for fame, which, in such a variety of shapes, exists in the human mind; since, in defiance of the repeated proofs of the grossest impositions, numbers of these devotees have still the reputation of being actuated by motives of pure and undissembled piety; and, in consequence of this opinion, are not only held in the

highest esteem and veneration, but are actually supposed to be capable of performing miracles, great numbers of which are daily attributed to these mortified penance-enduring saints.

Nor must we omit to mention among their miracles the ordeal trials of melted lead, or boiling oil, which are continually practised in this country, and that too without the smallest appearance of fraud, priestcraft, or imposture; for it is asserted, that several of the English chiefs of settlements in this empire have exerted their utmost endeavours to detect any concealed attempt to impose on the credulity of the bigotted Gentoos; to which end they have caused the party that was to undergo it not only to be locked up in their own guard-room or prison, but have seen the hand which was to be plunged into the melted lead, or oil, bound up with a handkerchief closely tied round the wrist, and sealed with their own seals, which remained unbroken till the instant of the public ceremony: and notwithstanding this, and every other precaution which the most determined incredulity and suspicion of fraud could devise, they were unable to detect any trick or juggle, or make any discovery which could lead even to a confirmation of that suspicion which must naturally arise in the minds of those whose faith will not permit them to suppose that the Almighty will thus depart from his immutable laws, for the determination of questions which, in every other part of the globe, are only to be decided by the testimony of witnesses to the crime supposed to be committed.

The ceremony is performed with great solemnity. The party who has appealed to this trial for his innocence, whether on suspicion of murder, theft, conjugal infidelity in the women, or even of denying a debt, is publicly brought to the side of the fire, on which is a cauldron, or pot full of boiling-water or oil, but most commonly melted lead: the prince or magistrate of the country being present, the hand of the suspected party is previously clean washed, and a leaf of the brab-tree, with the accusation written upon it, is girt round his waist; and then, on a solemn invocation of the Deity by a Brahmin, the person plunges in his hand, scooping up the boiling fluid; and if he draws it out unhurt, is absolved, otherwise he receives the punishment prescribed by the laws for the crime of which he has been accused. And so firmly believed is this method of purgation, that even some of the Indian-Christians and Moors have been reported to have voluntarily submitted their causes to it's decision, on their own personal experiments.

Before the late changes and revolutions had perverted the form and order of government, the emperor of Indostan possessed absolute and uncontrollable power; the lives and properties of the greatest chiefs, and the meanest subjects, were held alike at his pleasure: the power of the former, however, sometimes enabled them to escape punishment; while the latter were not only slaves to the monarch, but subject to the double tyranny of the provincial governors; those who were distinguished by the name of nabobs, and of whom we shall speak further hereafter, having, in their respective jurisdictions, the powers of life and death, and being in all other particulars invested with regal authority, though they governed in the name of the emperor, and collected revenues for his use.

The lands throughout India are considered as the property of the crown, some hereditary districts only excepted, which are possessed by Gentoo princes, for which they were tributary to the empire whilst it retained it's vigour; but these princes maintained the absolute

absolute jurisdiction, and the whole executive power. The monarch is also esteemed the general heir of all his subjects; but when there were children to inherit, they were seldom deprived of their father's estate, which was divided among them in equal proportions, unless the fortune was large enough to be a temptation, or could be pretended to have been amassed in the oppressive government of a province; in which case it was usually seized for the public coffers: but even then, the children or near relations were allowed a certain portion for their subsistence, at the discretion of the casy, or judge, to whom the enquiry was referred. But this is only to be understood of grandees or chiefs; the effects of merchants, tradesmen, and mechanics, were never confiscated by the crown, if the deceased left children or relations.

When the manner in which the Moguls obtained the throne of Indostan, and the manner in which they have maintained their seat on it, are considered, it will not appear extraordinary, that the emperors should assume a power of nominating their successors by will. Nor is this claim of royal prerogative peculiar to the monarchs of Indostan; nations much more remarkable for political freedom have been, within the last two centuries, transferred like private property; though it does not appear that these testamentary dispositions have ever been considered as sacred, either in Europe or Indostan: for in both parts of the world, right of succession is supposed to be vested in the male heir; though, in Asia, the last will of the king sometimes supersedes the idea of justice. But whatever prejudice may prevail in favour of the first-born, there is no distinction made in the empire of Indostan between natural children and those born in wedlock; every child brought forth in the haram, whether by wives or concubines, being equally legitimate, and equally entitled to reign under the will of the father, or the favour of the people, which often prefers the spurious to the legal issue.

The vizier was generally first minister of state; all edicts and public deeds pass under his seal, the royal signet being first affixed to them. The office of vizier extends to various departments, in each of which all commissions, patents for honorary titles, and grants for jaghires, or districts of territory, are carefully registered. The royal exchequer is committed to his care; and he keeps accounts with the dewans, or receivers of the royal revenues in several provinces, in all matters which concern the finances. But this officer, since the fall of the empire, has become independent of his master; and having seized on a portion of it, reigns there in a right of his own creation.

A Vakiel Matuluck was sometimes appointed by the king. The power of this officer is superior to that of the vizier; for he not only has the superintendency of civil, but also of all military affairs; which last is never any part of the vizier's office; the Amir ul Omrah, or Bukshi, being independent captain-general and paymaster of the forces. The Vakiel Matuluck seems, in a great measure, to resemble the Roman dictator, being an officer to whom the king for a time delegates his whole power, reserving only to himself the imperial title, and the ensigns of royalty.

The emperor of Indostan gives (or rather did give, for in his present situation he is but the shadow of greatness) public audience twice a day from the throne; to which all petitioners, without distinction, are admitted, after passing through the usual ceremonies. They are permitted to transmit their written complaints through the hands of the Ariz Beg, or lord

lord of the requests, who attends in order to present them to the king, who reads them all himself, and signifies his pleasure in a few words, written upon them with his own hand. If any thing in the petition appears doubtful, it is immediately referred to the *Sidder ul Sudder*, who seems to be a kind of a chief justice, to be examined, and disposed of according to law.

The laws of the Mahometans of *Indostan* are not written, except such as are contained in the *Koran*; yet there are certain prescriptions, founded upon reason and immemorial custom, which have been committed to writing; and by these some causes are determined, and officers are appointed by the crown, under the name of *Canongoes*, who, for certain fees, explain these written prescriptions to the people, on occasions of dispute. In every district there is a crutchery, or court of justice, established; but these courts are extremely venal, and even the legal fees for determining a cause concerning property amount to one fourth of the value of the matter in dispute. Their decisions, are, however, very expeditious; and, through fear of the displeasure of the king, who invariably punished, with the utmost severity, corrupt judges, the cases were obliged to colour their determinations with the appearance of equity. Of particular laws of the *Gentoos* we shall treat hereafter.

It was not until the empire was in a declining state, that the management of the provinces was committed to nabobs, or military governors, who farmed the revenues at certain sums, and reserved the overplus for their own use. Originally, the nabobs were only commanders in the army; who, receiving their orders from court through the *dewan*, or civil officer appointed to collect the revenues for the emperor, paid the bare expences of the government of the province in which he commanded, and remitted the surplus to the imperial treasury. But the nabobs possessing the military power, usurped the authority of the civil officers; and purposely encouraged divisions, factions, and insurrections, that great standing armies might be necessary; in the management of which they contrived to have large sums pass through their own hands, till their riches made them powerful enough to shake off their dependance on the crown. As the strength of the empire declined by those divisions, and by the defection of many of the chiefs, the nominal authority vested in the *dewan* proved unequal to contend with the real power in the hands of the nabob; hence continual altercations subsisted between the civil and military officers in the provinces, and frequent complaints were transmitted to the court, where those ministers who preferred present ease to the future interest of the empire shortened the power of the *dewan*; and from being, in a manner, the governor-general of the province, he became a mere collector or receiver of such sums as were directed by the military commander to be paid, retaining no other power than to prevent new imposts and innovations in that part of the law.

These nabobs, or military governors, were, by their offices, obliged to repair to the imperial standard, as often as the emperor took the field in person; but each nabob erected his own standard, and formed a separate camp, in which the troops were subject only to his own orders, though they were required to attend every morning at the royal pavilion, to take their orders from the *Amir ul Omrah*, who received his immediately from the emperor himself. The army of the Great Sultan *Baber* excepted, there are few traces

traces of real discipline to be met with among these immense multitudes, with which the emperors of Indostan frequently took the field. Baber had the reputation of forming his troops for service on a regular and masterly plan, and the dispositions of his battles are said to have been excellent; indeed, the astonishing victories which he obtained over vast armies, with very inferior forces, are sufficient proofs that military discipline has not always been wanting in the armies of Asia.

It is not easy for an European to conceive how eastern armies, which have frequently consisted of two or three hundred thousand horse, and thrice that number of soldiers and followers, could be supplied with provisions and forage, either upon their march or in standing camps. But every provincial nabob has an officer in his army, under the denomination of a cutwal, whose business is to superintend generally the bazars, or markets, which are held in his particular camp; and the commander of each body of troops in that camp obtains permission to hoist a flag for a market, and to appoint his cutwal, who is to act under the direction of the cutwal-general. These cutwals grant licences to sutlers, corn-dealers, and other merchants; who, on the payment of a certain tax, have exclusive permission to dispose of their various commodities, under the protection of the flag which distinguishes the particular market they may chuse to supply.

These purveyors of corn, forage, and other necessities, are provided with a sufficient number of camels and oxen to collect provisions from the countries in their rear, to supply fully the wants of the camp. And as the pay of soldiers of Indostan, and particularly the horse, is very considerable, being from eight to twenty-five pounds a month, to every single horseman, they are enabled to give such high prices for provisions, that the countries round run all hazards for the prospect of gain; and the fertility of the land itself, many parts of which produce two and even three crops of corn in one year, is another great source of this ready and plentiful supply to the armies, the magnitude of which would soon exhaust the richest kingdoms in Europe. And to all these resources may be added another, which arises in the frugality of the consumers of horse provisions; for as all the horse soldiers are not only obliged to provide their own horses, but to maintain them also, they have been induced to make considerable savings, by substituting cheaper articles instead of hay and corn; and for this purpose they have discovered that the vetch, which is produced in amazing quantities in this eastern climate, where it is known by the name of gram, becomes excellent food for these beasts, by being boiled to a certain degree of softness; and that even the roots of grass, when the verdure hath been exhausted, contain a very considerable portion of nutriment; and these are commonly converted to food for their horses, when that which is more natural is either scarce or dear. It is, no doubt, good policy to oblige these horsemen to feed their horses at their own expence; but it is not clear that it is equally so to suffer them to be the proprietors of them, which may very probably have the effect of making them doubly careful how they incur those dangers which will affect not only their persons but their properties.

In the prosperous state of this empire, custom and necessity both conspired to induce the emperors to spend a considerable part of their time in the field. The former had obtained from those early ages when cities were less numerous, and when the undistinguished pro-

perty of the land led the inhabitants of it to wander in search of fresh pastures for their herds and flocks, and unexhausted soils for their cultivation; and the latter arose from the extent of territory, and the danger of permitting the governing nabobs of provinces to remain long enough unchecked by the presence of the sovereign, to forget the allegiance they owed to him, and establish an authority which it would be extremely difficult to wrest from them.

Hence the imperial camp, though its movements were by no means rapid, frequently changed its position: and though it seldom removed above eight or ten miles at a time, yet by degrees it passed through the whole empire; and not only awed the powerful governors and chiefs, but rendered them less consequential in the eyes of those subjects of the empire who were more immediately under their authority, and who, by being unaccustomed to the sight of any superior power, might be easily taught to believe that no such existed.

And as these camps were not in general formed for the purposes of war, the discipline of them was by no means severe. The emperor, and the nabobs of the different provinces, carried with them also their amusements; and not only the implements of those of the field, such as hawks, dogs, and leopards, trained to the chase, but those which minister to the soft and luxurious pleasures of a court. Nor was it uncommon to see waggons loaded with boats and barges; not merely for the purpose of transporting the prince and his nobles over such rivers and lakes as might interrupt their course, but for their diversion and amusement on such pieces of water as might thus fall in their way.

The women (for neither the sovereign or his chiefs move without their harams) were sometimes carried in palanquins, and sometimes in those little towers which are raised on the backs of elephants. Those of the lower classes, and particularly female slaves and attendants, were usually conveyed in those baskets or cradles which are slung across the backs of camels, as common in other parts of Asia; and, conformably to the general custom in those countries where the religion of Mahomet prevails, they were carefully guarded by eunuchs, and so concealed from view that it was impossible for the most curious eye to distinguish their features. Nor are they even subject to attempts of this sort, as it would be deemed an unpardonable crime to look at the carriages in which the beauties who are devoted to the royal pleasures are conveyed, and a gross breach of decorum to cast an eye on those which contain the female treasures of less distinguished personages.

But the pomp and luxury of an Indian camp render it contemptible in the prosecution of actual war; the utmost skill of the most able leaders can hardly separate such of their followers as are fit for real service, from the greater numbers who, dedicated to the unnecessary purposes of shew and attendance, swell the lists of the army, but make it unfit for action: thus, when such an army is to receive the attack of disciplined troops, it is found too unweildy to be managed, and too much clogged with the appendages of shew and idleness to be active; the inferiority of numbers is found to be an advantage; and when the smallest check occasions the commencement of confusion, the battle is irrecoverably lost, the enormous and ungovernable multitude being crushed by their own weight.

Other

Other reasons concur to deprive such vast armies of the power which is possessed by those which are composed of fewer soldiers. The imperial camp, though supplied in the manner which we have already described, is by no means exempt from the dangers of famine; on the contrary, it is usual, even in time of peace, to feel the calamities of scarcity, if the camp either continues too long in one situation, or changes it too suddenly; nor is it considered as any very extraordinary, or very deplorable event; the astonishment which it would excite in Europe being removed by its frequency in this country; and its horrors lost in the comparative smallness of the number of those who suffer, among such a multitude, and the indifference with which the Gentoos, of whom the greater part of these troops is composed, contemplate their own approaching dissolutions, or behold those of their most intimate friends and acquaintance.

The depth and difficulty of the roads, and the passage of frequent rivers, are circumstances which contribute also to thin these enormous armies; enervated by their food and their customs, and relaxed by the warmth of the climate, they are unable to combat difficulties which would seem light to an European soldier, and instead of being able to carry their own baggage and ammunition, they frequently sink under the weight of their arms; and the fashion of their cloaths, as well as the materials of which they consist, are calculated to contribute to their fatigue. In conveying their armies across rivers they use boats of wicker-work, covered with skins; which, though large and commodious enough for transporting them over calm and moderate streams, become, from their lightness, extremely dangerous, when they are to navigate rivers which, after the rains, are grown impetuous by the accession of additional waters; and are not only liable to be overfet, but to occasion the separation of the army, by being driven down the current with such violence as their fabrick is little calculated to withstand.

And however formidable some of their warlike princes appear in the page of history, it is certain the troops of Indostan make but a despicable figure, when they are opposed to those of European powers: their soldiers, tired with the lightest duty of the day, retire to rest at night, immediately after having fed to satiety on their common and almost only food; and too often add to the somnolency which a loaded stomach generally occasions, by such doses of opium as would lull an European to eternal rest; in this situation, they are frequently surprized by the vigilant warriors of more northern climes, and fall easy sacrifices to a pertinacious adherence to the customs of their ancestors, and a contempt or disregard of that order and discipline which can alone procure their safety.

Nor is the use of opium confined to the purpose of procuring sleep only; this drug is frequently taken in large quantities, to inspire that vigour of resolution with which nature has not furnished, in any considerable proportion, the inhabitants of these climates: but the spirit it produces is a species of temporary madness, like that produced by the intemperate use of wine, or strong liquors; and though it may animate the mind with momentary sensations of courage, and induce them to rush desperately into immediate danger, yet the effect of its operation is of so short a continuance, that unless it be speedily and frequently repeated, the commotion it has raised in the animal spirits soon subsides, and
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the body, like that of a man just recovering from a fit of drunkenness, feels itself weak, disordered, and exhausted.

Another reason why the armies of these Asiatics are in most cases inferior to those of the powers of Europe, is the exposure of their commanders and chiefs, mounted on elephants; a situation in which they are so conspicuous, that they are distinguished marks for even the cannon of an enemy, which may be easily brought to bear on an object of such magnitude: and if the chief falls, disorder instantly prevails among his troops, nor can the utmost efforts of the surviving officers reduce them again to any order, or induce them to pursue a perhaps already half-won victory. And thus is the post of honour, in these armies, indeed the post of danger; which these leaders, however, frequently endeavour to obviate, by providing several persons dressed and equipped in exactly the same way; many of whom may possibly meet death from those circumstances, whilst the real commander escapes by this obvious and happy expedient.

Their artillery, too, are ill-calculated for field service: some of them are of such an immense size, that it is scarce possible to move them without vast teams of oxen; and if a shot from the lighter cannon of the Europeans happens to fall among these beasts, they become immediately ungovernable; and, instead of advancing to the fight, fall back upon the troops to which they belong, and occasion irretrievable confusion; whilst the smaller pieces of the northern powers are easily transported from place to place, and capable of being applied to every emergency that may arise.

The revenues of the Emperor of Indostan arose from the fruits of the soil, the imposts or customs on merchandize, and various commodities exported and imported; the estates and effects of such chiefs as either die without issue, or have been supposed guilty of peculation; the vast presents which prepare the way for all favour at an eastern court; and the produce of the diamond mines, which are the sole and exclusive property of the crown. And to these resources might be added the confiscation of the effects of rebellious subjects; which, in this country, amounted to no inconsiderable sum. And these several channels poured their streams at first into the treasury of the nabob, or governor of the province, by whom they were transmitted to the royal coffers; and so immense was once the riches of this empire, that the annual revenue of the sovereign was calculated at a sum very little short of fifty millions sterling, being equal in amount to the income of any three of the richest crowned heads of Europe: nor were the people oppressed by these immense contributions till the invasion of Nadir Shah drained the empire of such enormous sums, and interrupted the course of it's trade, commerce, and manufactures, so that they have continued to decline from that event to the present hour.

We have already observed, that the principal manufactures of Indostan are silks, muslins, and calicoes, in an almost infinite variety of different fabrics. From hence are also exported diamonds, and several other kinds of precious stones; great variety of drugs, besides cardamons, assafoetida, opium, and cassia; an immense quantity of saltpetre, and many other articles of less consequence. From Europe are imported broad-cloth, lead, flints and cutlery wares, wrought plate, watches, and looking-glasses; with other goods of inferior value, for the use of the natives. The factories and settlements of the European powers

powers are supplied by their respective nations with liquors, materials for cloathing, and other commodities calculated for the consumption of the settlers from each particular country.

It had long been a subject of dispute, whether the trade from Great Britain to this empire was or was not attended with real advantage to the former; and this doubt arose from the vast quantities of bullion which were annually exported to purchase the commodities of the east, and the difficulty of ascertaining the proportion of these commodities which found vent in the foreign markets of Europe, and returned cash or merchandize equally valuable to Great Britain: but this question seems to be in some measure determined by the territorial acquisitions of the East India Company in the kingdom of Bengal, and the receipt of a very considerable revenue arising from these newly-gained possessions, which being invested in goods there for the Company's account, renders it less necessary to make a considerable exportation of gold and silver.

Nor is the trade of Indostan confined to that which is carried on with the European powers; it is equally considerable with Persia and Turkey, both which countries take off large quantities of the manufactures and productions of this empire, giving in return some pearls and carpets, but chiefly the precious metals: and this is one source of that wealth which, from the constant drains of the last forty years, would almost appear to be inexhaustible. But these branches of commerce are now chiefly got into European hands, who have usurped powers, which appear in a great variety of instances to be wholly incompatible with justice or right; the bounds of both which, we fear, have been too much trespassed by our conduct in this unhappy country, the particulars of which will appear more fully hereafter.

It may not be improper in this place to remark, that though in the construction of their trading ships they endeavour to imitate those of Europe, yet they are, in all respects, very inferior to them, and their seamen little to be depended on, either for skill or resolution; so that such natives as are still permitted to carry on the traffic of merchandize, generally chuse rather to entrust their properties in European bottoms, than in those of their own building and navigating; and this constitutes a very advantageous branch of trade in favour of those European powers who have ships and vessels to sail from one port to another, throughout the very extensive coasts of this empire.

Here are, indeed, some boats of peculiar construction, which are adapted to these shores, on which a very considerable surf generally falls, and endangers the oversetting boats of ordinary make; these are called mussels, which are composed of very thin planks, sewed together with small cordage made from the husk or exterior covering of the coconut; they are flat-bottomed, and their sides rise four or five feet out of the water; and as they are not subject to split, their slight materials yielding to the blow if they happen to strike, they are preferred to European boats, for the purposes of landing passengers, and such goods as are liable to receive injury by being wetted; such as incur no risque of this kind are frequently carried to and from ships on catamarans, which are only a few light logs of wood tied together; and on these temporary vessels they embark heavy goods, and sail along the coasts from port to port, with less danger than

in any other mode of navigation. These log-boats are also universally used by the fishermen, who venture to sea upon them without the smallest apprehensions.

We should now proceed to speak of the European settlements, possessions, and factories in this empire, and of it's present state in all respects; but we shall conclude our general account of this country and it's inhabitants, with a short sketch of those particular laws of the Gentoos, to which they pay obedience by general consent, though they are also responsible to those universal laws of the empire which have been imposed by their Mahometan conquerors.

Of these Gentoos laws, which are also called the ordinations of the Pundits, a translation from the Persian hath been lately published, inscribed to Warren Hastings, Esq. governor-general at Bengal, by Nathaniel Brassey Halhed; and by a preliminary discourse prefixed to this code it appears, that Mr. Hastings invited a number of Brahmins learned in the Shaster, to assemble at Fort William in Calcutta, the capital of Bengal and Bahar, and to bring with them all such authentic books, ancient and modern, as contained any part of the original text, from whence this code was formed and translated from the Hindoo language into the Persian, by interpreters well acquainted with both; a work which commenced in May 1773, and was finished in February 1775. The names of the Brahmins who compiled it are also prefixed, and a Glossary of such Schanscrit, Persian, and Bengal words, as occur in the course of it; together with a list of the books from whence this code was compiled, ranked in order of dates.

This code of laws, or ordinances, is divided into twenty-one chapters, the titles and subdivisions of which we shall offer to our readers, with some extracts from different parts of them, and some general observations upon the whole.

CHAP. 1. Of lending and borrowing—of interest—of pledges—of securities—of discharging debts to whomsoever due—of the method of recovering debts.

CHAP. 2. Of the division of inheritable property—of inheritance from a father, a grandfather, a great grandfather, and such kind of relations—of dividing the property of a Berhemcharry, or one who has studied divinity twelve years; a Sinassee, or Brahmin under vows of pilgrimage; and a Bamperust, or hermit—of a woman's property—of the inheritance of a woman's property—of persons incapable of inheritance—of property liable to division—of dividing property earned by the profession of any art or science—of dividing property earned by a man's sons—of possessions indivisible—of a father's dividing among his sons the property earned by himself—of a father's dividing among his sons the property left by his father and grandfather—of sons dividing the property left by their father—of dividing the joint stock of persons who agree to live together after original dispersion and separation of the family—of a partner's receiving his share of the joint-stock after a long space of time hath elapsed—also, of the inheritance of the sons of a woman of the Sudder, cast by two different husbands; and also of adopted sons—of dividing concealed effects, and of rectifying unequal divisions—and of the modes of settling the disputed shares of partners—of acquiring right of possession in the property of another by usufruct.

CHAP. 3. Of the forms of administering justice—of appointing a vakeel or attorney—of

—of not apprehending an accused party—of giving an immediate answer to a complaint—of plea and answer—of two sorts of answers, proper and improper—of evidence—of proper and improper evidence—of the modes of examining witnesses—of appointing arbitrators more than once, and of the mode of drawing up the statement of a cause—of giving preference to a claim.

CHAP. 4. Of trust or deposit.

CHAP. 5. Of selling a stranger's property.

CHAP. 6. Of shares—of shares of trade in partnership—of shares of artificers.

CHAP. 7. Of gifts.

CHAP. 8. Of servitude—of appellations of apprentices, servants, slayers, &c.—of the modes of enfranchising slaves—of such as are slaves, and of such as are not slaves.

CHAP. 9. Of wages—of the wages of servants—of the wages of dancing-women or prostitutes.

CHAP. 10. Of rent and hire.

CHAP. 11. Of purchase and sale—of the vendors not delivering up to the purchaser the commodity sold, and of the magistrates causing him to deliver it—of returning or not returning articles purchased.

CHAP. 12. Of boundaries and limits.

CHAP. 13. Of shares in the cultivation of lands.

CHAP. 14. Of cities and towns—and of the fines for damaging a crop.

CHAP. 15. Of scandalous and bitter expressions—of the denomination of the crime—of the punishment.

CHAP. 16. Of assault—of assault and of preparation to assault—of cases where no fine is taken—of the fines for the death of animals.

CHAP. 17. Of theft—of theft open and concealed—of the fines for open theft—of the fines for concealed theft—of apprehending thieves—of those persons who are to be considered as thieves—of the chokeydars (a watchman, guard, or toll-gatherer) being answerable for stolen goods.

CHAP. 18. Of violence.

CHAP. 19. Of adultery—of the several species of adultery—of the fines for the several species of adultery—of the fines for adultery—of adultery with an unmarried girl—of committing acts of indecency with an unmarried girl—of stealing away an unmarried girl—of adultery with a woman of bad character, or a common prostitute—of bestiality.

CHAP. 20. Of what concerns women.

CHAP. 21. Of sundry articles—of gaming—of finding any thing that was lost—of the fines for cutting trees—of the tax upon buying and selling goods—of the quarrels between a father and son—of serving unclean victuals—of the punishment to be inflicted on a Sudder (the fourth or lowest original tribe of Gentoos) for reading the Bedas—of the properties of punishment—of adoption—of fundries.

CHAP. I. 'Of lending and borrowing.' Men are permitted to lend money, but they should not lend to women, children, or servants; and whenever they lend, it shall be upon the credit of a pledge, a security, a bond, or witnesses; which ever of the four is most

most to their satisfaction, and not otherwise. The pledge and security are to answer the payment of the debt; the bond and witnesses to prove it's validity.

'Of interest.' If a loan be granted upon a pledge to a man of the Brahmin cast, the monthly interest shall be one part in eighty, upon the principal: at this rate, if the principal be eighty rupees, the interest shall be one rupee per month.

If a loan be granted upon security to a Brahmin, first one part in eighty upon the principal is allowed; that is to say, one rupee and also one eighth of one eightieth of the principal, which, upon eighty rupees, amounts to two annas; these two sums are to be added together for the monthly interest: so that, upon a principal debt of eighty rupees, the whole interest, at this rate, is two rupees two annas per month.

If a loan be granted to a Brahmin without pledge or security, the monthly interest shall be two per cent.

If a loan be granted to a man of the Chehteree cast, (the second original Gentoo tribe) in that case, where a Brahmin pays interest one rupee, the Chehteree shall pay one rupee, eight annas; where the Brahmin is charged one rupee two annas, his interest shall be one rupee eleven annas; and in the place of two rupees, the Chehteree shall give three.

If a loan be granted to a man of the Bice cast, (the third original Gentoo tribe) he shall be charged double the interest of a Brahmin.

If a loan be granted to a man of the Sudder cast, (the fourth, or lowest original tribe of Gentoos) in that case, where the Brahmin pays interest one rupee, the Sudder shall pay two rupees eight annas; in the place of one rupee two annas, he shall give two rupees thirteen annas; and instead of two rupees, he shall be charged five.

It is allowed the tribe of Bice to charge interest at the rates herein already specified, in times either of public calamity, or of public prosperity.

Also it is allowed the Brahmin, the Chehteree, and the Sudder, in times of calamity, to demand the above interest; but in times of prosperity, it is criminal in the Brahmin, the Chehteree, and the Sudder, to charge interest at these rates.

'Of the methods of recovering debts.' If a creditor on the day appointed demands his money of the debtor, who refuses to discharge the debt; first he shall speak to the friends and relations of the debtor, and procure them to demand payment; next he shall go in person, and importune for his money, and stay some time at the debtor's house, but without eating or drinking; if these means fail, he shall carry the debtor home with him, and having seated him before men of character and reputation, shall there detain him. If even this method should not succeed, he shall endeavour, by feigned pretences, to get hold of some of his goods, or if any pledge was deposited with him on lending the money, he shall carry the goods so pledged to the magistrate, who shall cause the deposit to be sold, and pay the creditor his debt with interest, from the amount of the sale; if he cannot by evasive means distrain the debtor's goods, and also, if no pledge be in his possession, he shall then seize and confine the debtor's wife, children, cattle, buffaloes, horses, and such kind of useful animals; also his pots, cloaths, mats, and furniture; and seating himself at the debtor's door, shall there receive his money: if even these methods prove unsuccessful, he shall seize and bind the debtor's person, and procure, by forcible means, a discharge of the debt.

If

If men of very low casts, Coolies, (who are common porters or carriers of burdens) or handicraft-men, owe money, they shall be seized, detained, and compelled to pay.

If a man lends money to a magistrate, to his own master, or to a Brahmin, he shall not be rude or uncivil in procuring payment.

If a man hath lent money to one of the same family, or to a man of bad principles, he shall by evasive pretences get hold of some of the debtor's goods, and by that means procure payment.

If a man of the tribe of Arzal (an inferior tribe of the Hindoos) be unable to pay his debts, he shall be obliged to work out payment by daily labour.

If a Brahmin be unable to pay his debts, the magistrates shall appoint him to discharge them by little and little, according to his means.

If a debtor and creditor are both of the Brahmin cast, the one shall not oblige the other to work out a debt by day-labour.

If a man of the Chehteree, Sudder, or Bice cast, is too poor to pay his debts, the creditor may oblige him to work out the amount in any business of which the debtor is capable; that is to say, the higher cast may exact this method of payment from one inferior to itself, and casts of equal rank may thus mutually treat each other; but a low cast cannot force the superior to compound debts by labour, but shall be paid by instalments, on a debtor's inability to discharge the whole debt at once.

If a creditor, without previous demand, seizes his debtor by force, and obliges him to work at a business of which he is not capable, the magistrate shall fine the creditor, and dismiss the debtor with the debt unpaid.

If a man discharges not a debt in fifty months from the time of borrowing, so that the interest of Chickerberdehee (compound interest) takes places, he shall settle the mode to his own satisfaction, and pay the creditor his money.

If a man who hath long since deposited a pledge in another's hands, should abscond or die, the creditor, in presence of the debtor's friends, shall produce the pledge, and ascertain its value: after that he shall keep it by him ten days; and if within that space the debtor's next heir does not come in and satisfy his claim, he shall sell the article pledged, and take his own money, with interest, from the amount: if there be any remainder, the creditor is not to keep it.

If a man acknowledges himself indebted to another, and yet refuses to pay, the creditor shall use the means above specified to recover his money, without hindrance or molestation from the magistrate: if the debtor should lodge a complaint, the judge shall fine him, and cause the creditor to be paid.

If a man owing another any money should flatly deny the debt when payment is demanded, the creditor shall not have power to take him into his own custody, but shall cause him to appear before a magistrate; and there, upon indisputable proof of the debt, shall receive his claim. But if the creditor be desirous to attach, and confine his debtor without knowledge of the judge, in this case he shall be fined.

If a man hath lent some Ashrupees, (the most valuable gold coin) and the borrower acknowledges to have received some rupees, but a less sum than the creditor pretends; also, if

the lender demands interest upon his loan, and the borrower asserts to have discharged the interest already; or if the creditor affirms to have lent the money upon mere good faith, and the debtor says that he deposited a pledge for the loan; upon a dispute of this kind, the creditor shall by no means arrest the debtor's body without knowledge of the magistrate. Should he offend this law, he shall be fined.

If a very rich man, of weak understanding, and of a very mean tribe, from a principle of fraud and obstinacy refuses to pay his debts, the magistrate shall oblige him to discharge the money claimed, and fine him double the sum.

If a man owes money to several creditors, he shall first discharge that debt which was first contracted, and so in order.

If a very rich man, of an excellent education, and of a superior cast, from a principle of fraud and obstinacy, refuses to pay his debts, and the creditor commences a suit against him; the magistrate shall cause the money in dispute to be paid, and shall fine the debtor one-twentieth of the sum recovered.

If a debtor and creditor are of equal casts, and on the debtor's refusal to pay his debts the creditor should commence a suit, the magistrate shall cause the money in dispute to be paid, and shall also fine the debtor one-tenth of the sum recovered.

If a man hath borrowed money of several people in one day, and the regular order of borrowing cannot be ascertained, the creditors shall all be paid in equal shares.

When a creditor procures payment of his money by application to a magistrate, he shall give him one-twentieth of the sum recovered for his interposition.

When a debtor discharges his debts by instalments, he shall duly note upon the back of the bond the respective sums so paid off: the creditor also shall give a separate receipt for each payment. If the debtor omits this precaution, and the creditor also has not given a receipt for any particular payment, the sum so omitted shall not enter into the account.

'Of evidence.' Whoever has seen a transaction with his own eyes, or has heard it with his own ears, such a person is a witness.

When a plaintiff or defendant has not applied to a witness who is conscious of any transaction, desiring him to appear as a witness in their cause; if the magistrate or arbitrator summon such witness, and question him as to the circumstances of the transaction, such part of his evidence as relates to what he has seen with his own eyes, and heard with his own ears, is approved.

When a person, being witness of any transaction, hath explained the circumstances of that transaction to another person, the plaintiff or defendant may constitute such person as a witness, to testify whatever was explained to him by the other. Such person is called a secondary witness, and the evidence delivered by such secondary witness is approved.

In a suit concerning limits and boundaries, whoever is acquainted with the true state of those limits and boundaries, without being appointed witness in the cause, may deliver in his evidence.

If a plaintiff or defendant secretly hides a person where he may overhear the discourse, and then asks a witness the true circumstances of the case; and that person, with his own ears,

ears, hears the relation of the witness, such person is called a hidden witness, and the evidence of a hidden witness is true.

He who is a witness shall keep by him a written statement of every transaction in which he is a witness, that even after a considerable space of time he may be enabled to recollect it.

A witness, a borrower, or a principal in any other affair, shall write with his own hand an account of every affair so concerning him; if he does not know how to write himself, he shall cause it to be written by another.

'Of the fines for the death of animals.' If a man deprives of life a goat, or a horse, or a camel, the magistrate shall cut off one hand and one foot from him. If a man causes the testicles to be cut from any animal, as a bull, or a horse, or a goat, or any such kind of animal, the magistrate shall fine him fifty puns of cowries. If a man kills a bird of small value, the magistrate shall fine him three puns of cowries; if it be somewhat more valuable, he shall fine him twelve puns of cowries; and if it be an exceeding fine bird, the magistrate shall fine him fifty puns of cowries. A pun of cowries is twenty gundae; each gundae is four cowries.

If a man kills a fish, the magistrate shall fine him ten puns of cowries.

If a man kills an insect, the magistrate shall fine him one pun of cowries.

Of wild and sylvan animals, such as stags, sheep, tygers, bears, and such kind of animals, if a man kills one of the least valuable, the magistrate shall fine him three puns of cowries; if it be something better, he shall take twelve puns of cowries; if it be one of the most valuable of these animals, in that case the magistrate shall fine him fifty puns of cowries.

If a man kills a serpent, or a cat, or a weasel, or a dog, or a boar, if it be not one of the most valuable, the magistrate shall fine him three puns of cowries; if it be of the best species, he shall fine him twelve puns of cowries.

If a man employs in ploughing, or any other work, a cow big with calf, or the bull called Ocher, or the bull called Beejeshukta, (a public or common bull) or a very aged and infirm cow, (of which several cattle an account is written in the chapter of cities and towns) the magistrate shall fine him fifty puns of cowries; and if he deprives any such of life, he shall fine him one thousand puns of cowries.

Whoever gains his subsistence by killing animals, and selling their flesh, skins, and bones; if such person kills these animals, the magistrate shall not fine him; and, exclusive of such person, if any other man kills any animals, the magistrate shall take from him a fine after the rate above mentioned.

If a man kills a he-goat, or a sheep, or a buffalo, or any other animal of this kind, for a sacrifice to Dewtah, (the Deity) he shall not be amenable.

If a man sells the flesh of dogs or jackalls, calling it the flesh of goats or stags, the magistrate shall fine him one hundred puns of cowries: if he is constantly guilty of this practice, the magistrate shall cut off his hand and his nose, and break his teeth, and fine him one thousand puns of cowries.

If

If the driver, at the time of driving the hackeries, (Indian carriages) should say, 'Let all the people keep on one side, this is the road for the hackeries;' upon this warning given by the driver, if any person should fail to go on that side, and by falling under the hackery should lose his life, in that case it is no fault of the driver: but if the hackery-driver neglects to give warning, and any person should be killed by falling under the hackery, in that case, upon the man's death, the driver shall suffer the same punishment as a thief. If a cow, or an afs, or a camel, or a horse, or a buffalo, or any such kind of animal, should be killed by falling under a hackery, the magistrate shall take half the fine, according to the rates of fines for killing such animals herein above specified. If the foal of an elephant, or of a horse, or of a camel, or of any such kind of animal, be killed, the magistrate shall take a fine of two hundred puns of cowries. If a fine fawn, or a bird, should be killed, he shall take a fine of fifty puns of cowries; and if an afs or a goat, or a sheep, should be killed, he shall fine him five mashehs of silver (one-tenth of a silver rupee;) and if a dog, or a weasel, be killed, he shall fine him one masheh of silver.

If the owner of a hackery hires an incapable driver, who is not well experienced in his business, by whose want of skill any animal, either man, or beast, or bird, should lose its life, the magistrate shall fine the owner of the hackery two hundred puns of cowries.

If any of these kinds of animals above mentioned should be killed, the magistrate shall cause the person who killed them to give an animal of the same kind to the owner of the animal destroyed, and shall take a fine according to the rate already above specified.

'Of the punishment to be inflicted on a Sudder for reading the Bedas.' If a man of the Sudder reads the Bedas of the Shaster, or the Pooran, (one of the Gentoo scriptures upon history) to a Brahmin, a Chehteree, or a Bice, then the magistrate shall heat some bitter oil, and pour it into the aforesaid Sudder's mouth; and if a Sudder listens to the Bedas of the Shaster, then the oil, heated as before, shall be poured into his ears, and Arzeez (tin) and wax shall be melted together, and the orifice of his ears shall be stopped up therewith. This ordination serves also for the Argal tribe (an inferior tribe of the Gentoos.)

If a Sudder gets by heart the Bedas of the Shaster, the magistrate shall put him to death.

If a Sudder assumes the Brahminical thread, the magistrate shall fine him eight hundred puns of cowries.

If a Sudder always performs worship, and the Jugg, (a religious ceremony) the magistrate shall put him to death, or fine him two hundred ashrufies.

If a Sudder gives much and frequent molestation to a Brahmin, the magistrate shall put him to death.

If a Sudder assumes the customs and appearances of a Chehteree, and passes his time as such, the magistrate shall confiscate all his effects, and banish him the kingdom; and if, assuming the consecrated thread of a Brahmin, he passes his time as such, he shall fine him eight hundred puns of cowries.

'Of the properties of punishment and of punishing.' Punishment is the magistrate; punishment is the inspirer of terror; punishment is the nourisher of the subjects; punishment

ment is the defender from calamity; punishment is the guardian of those that sleep; punishment, with a black aspect, and a red eye, terrifies the guilty. If the magistrate inflicts punishment according to the Shaster, then punishment produces such consequences as have been already specified in the kingdom of that magistrate.

He who is of a good character, and a man of veracity, and who forms his actions according to the ordinations of the Shaster, and who retains learned Pundits about him, and he himself also is a man of science, and not avaricious, such person is worthy to be a magistrate, and to have the power of inflicting punishment.

He who is not assisted by learned Pundits, and who is avaricious, and who is not a man of science, and who pays no regard to the Shaster, and who doth not practise what he hath read, and who doth not speak the truth, and is not of a good character, such person is not worthy to be a magistrate, and to have the power of inflicting punishment.

If a magistrate doth not inflict punishment according to the Shaster, his subjects, his kingdom, his possessions, and the children of his relations, become miserable and contemptible.

If a magistrate inflicts punishment upon the guilty, and honourably treats the innocent, such a man has all the requisites for magistracy, is always successful, enjoys a good character, and in the next world goes to Paradise.

'Of fundries.' If a man keeping any such species of animals as have teeth and horns, and being able to restrain and confine the strength of any such animal, neglects to secure him in that situation; if the aforesaid animal, with his horns, should hurt any person, or bite him with his teeth, then the magistrate shall fine the owner thereof two hundred and fifty puns of cowries: but if that person has not strength or ability to restrain the aforesaid animal, and any person should be hurt thereby, the owner of the animal shall not be blamed.

If a man keeps a cow, or a buffalo, or a horse, or an elephant, or a camel, or a wolf, or a dog, and the animal of any of these kinds should stand in the way, and a person passing by upon the road should desire the owner of the animal to keep it on one side, then supposing the owner to have ability to keep the animal on one side, upon his neglecting so to do, if the animal should by any means hurt the passenger, the magistrate shall fine the owner thereof five hundred puns of cowries.

If a man exacts labour from a bullock that is hungry, or thirsty, or fatigued, or obliges him to labour out of season, the magistrate shall fine him two hundred and fifty puns of cowries.

If any man, by giving greater wages than the custom of the country requires, entertains a servant, so that all other persons, by giving such great wages, are put to great inconvenience; or if, when the magistrate hath fixed the price of any article, he buys or sells such article at a higher or lower rate; or if, by any cozenage and deceit, he sells an article of low value for too great a price; or by cozenage and deceit purchases a valuable commodity at too low a rate; the magistrate shall fine him one thousand puns of cowries.

If a man, without an order of the magistrate, sells an elephant that is fit for business, or a horse that is fit for business, or a camel that is fit for business, or any valuable jew-

els; or if a man sells any article which the magistrate hath forbidden to be sold, the magistrate shall fine him the price of the article sold.

If a man uses any severe expression against the person who hath taught him the Goiterree, (a Gentoo incantation;) or if a pupil does not observe the commands of his spiritual guide, or is prepared to assault the wife of his elder brother; or if a man having been entrusted to carry any article from one person to another, doth not deliver it accordingly; or if a man hath opened the lock of any person's house, or if a man hath a malevolent disposition towards a stranger, the magistrate shall fine the offender, in any of these cases, fifty puns of cowries.

If a man who hath received any molestation from a thief, or any other ill-disposed person, should say to another, 'I receive such molestation from a thief, or from such other ill-disposed person, come you and free me from him;' then, if that person, having sufficient ability for the purpose, doth not assist, or speak for the other, the magistrate shall fine him one hundred puns of cowries.

If a man who hath not been molested by a thief, or any other person, should say, 'I am molested by a thief, or by such other ill-disposed person, I entreat the people to come to my assistance;' in that case, the magistrate shall fine him one hundred puns of cowries.

When a Sudder, or Sinasse, (a Brahmin under vows of pilgrimage) is performing a Seradeh, (a feast in honour of the dead) or a worship to Dewtah, (that Deity to whom prayers are to be offered;) if, upon an invitation from such men, a Brahmin should eat or drink there; or if a man takes an oath which does not belong to him to take; or if a man should perform any act which he is not permitted by the Shaster to perform; or if a man hath administered any such kind of philter, so that there is no fruit produced by the trees, or causes a cow to take such a medicine as that she brings forth no calf; or if a man, having concealed any partnership property, converts it to his own use; or if a man of the Arzal, or low cast, intentionally strikes with his hand a Brahmin, a Chehteree, or any other such superior cast, the magistrate shall fine the offender, in any of these cases, one hundred puns of cowries.

If a father forsakes a son who has no stain upon his character, such as the loss of cast, and such other disgraceful circumstances; or if a son of his own accord forsakes his father, who has no stain upon his character; or if a friend forsakes his friend, who is without blemish; or if a brother forsakes a brother, without discovery of any fault in him; or if a husband forsakes his wife, without fault in her; then, in any of these cases, if both the parties are unfit for business, and have no remedy but that of separation, the magistrate shall fine the forsaking party one hundred puns of cowries. If, without any reason but merely their own choice, the one forsakes the other, the magistrate shall fine him two hundred puns of cowries. If of the two parties one is fit for business and the other unfit; then if the unfit person of his own choice quits the other, the magistrate shall fine him six hundred puns of cowries.

If one person be going on a road, and another be coming on it, then whomsoever the ordinations of the Shaster require to give up the way to the other, that person shall give way accordingly. The distinctions of giving way are as follow: If one man is blind, and

and the other hath his sight, the latter shall give way to the blind. If one person be deaf, and the other hath his perfect hearing, the latter shall give way to the deaf. A man shall give way to a woman; and a man empty-handed shall give way to a man with a burden. The subject shall give way to the magistrate, the pupil to the spiritual guide; and so always an inferior person shall give way to a superior, an inferior cast to a superior, and an inferior degree of knowledge to a superior degree. A man in health shall give way to a sick person, and all persons shall give way to a Brahmin. If any person doth not give way according to this rule, the magistrate shall fine him twenty puns of cowries.

If a man doth not give a carpet to sit on to such person as he ought to present with such a seat, or doth not treat with proper veneration a person to whom veneration is due; or who, neglecting a faultless Brahmin in his neighbourhood, invites a Brahmin from a considerable distance; or who, having invited any person, doth not offer him any thing to eat; or who, having accepted an invitation, doth not go to the house whither he was invited accordingly; the magistrate shall fine the offender, in such cases, one *masfeh*, (a small piece of gold.)

If a man, having accepted another's invitation, doth not eat at his house, then he shall be obliged to make good all the expence that was incurred in consequence of the invitation.

If the compass of our work permitted us to give more copious extracts from these laws, it would appear, that though the whole code is comprized in one very small volume, it contains ordinances adapted not only to almost every crime and exigency for which legal remedies are provided in the more enlightened countries of Europe, but rules of jurisprudence calculated for an infinite number of cases which in those countries are neither considered as injurious to individuals nor offensive to the state. Nor are the Gentoo laws perplexed with various readings and counter-determinations: here no cases need be cited to ascertain the meaning of written laws; nor are the Statutes of the Pundit enriched by the explanations of ten thousand lawyers, all differing in opinion: they are concise, and therefore intelligible; they are positive, and consequently impartial; and being limited in all cases, they are unoppressive.

Yet, as we shall have occasion to shew hereafter, the wretched inhabitants of Indostan, to enhance the cruelty of unprovoked invasions on their territories and their properties, are at length loaded with the chains of European law, the severest of all bondage, and fettered with the intolerable shackles of quirks, quibbles, and chicanery.

It now remains for us to speak of the European settlements in this empire: in doing which, we shall proceed in order with the several powers of Europe; who, having been discoverers, or having availed themselves of the discoveries of others, have fixed themselves in different parts of it.

And this will lead us to treat shortly of the various changes in the territorial property of the European nations, which have been occasioned either by wars with each other, or with the natives; and of the immense acquisitions of the English East India Company, in consequence of their interference in the intestine disputes of the empire.

During the reigns of the first and second Johns, Kings of Portugal, the spirit of enterprize, and the art of navigation, received such encouragement at the court of Lisbon,

Lisbon, as produced the discovery of the Madeira Islands, the Canaries, and a considerable part of Africa; and in the latter of these reigns some daring navigators reached that *Cape* which is now known by the name of *Good Hope*; though, from the tempestuous weather which these adventurers met with in latitudes to which they had penetrated at an unfavourable season, it was denominated *the Cape of Storms*.

Emanuel, who succeeded the second John on the throne of Portugal, pursuing the line which had opened to his predecessors prospects of encreased wealth and enlarged territory, in the year 1497, equipped a squadron of four ships, under the command of *Vasco de Gama*; who passing the Cape of Good Hope on the 20th of November in the same year, reached Calicut, on the Malabar coast of Indostan, on the 19th day of March 1498, after a voyage of thirteen months, through seas hitherto unknown; and having failed in an attempt to settle a trade and enter into a treaty with the sovereign, he engaged in disputes which ended in his leaving Indostan, (from whence, however, he carried off some of the inhabitants) and returning to report the discovery he had made.

Thirteen ships were now soon fitted out under the command of Alvares Cabral; who taking back to Calcutta some of those natives of that country who had been carried off by Gama, entertained hopes of a favourable reception; but he was attacked soon after his arrival, and fifty of his men killed: in revenge for which, he burnt all the vessels in the harbour; and, sailing along the coast, found the tributary princes of the empire ready to enter into alliance with him, even contrary to the allegiance which they owed to the emperor; so that, partly by intrigue, and partly by force, the Portuguese possessed themselves of all the trade of the Malabar coast, and made several settlements, from whence they from time to time returned many ships to Europe loaded with the riches of the East.

These advantages being now great national objects, it became necessary to fix on a proper person to be entrusted with the care and management of the Portuguese interests in this quarter of the world; and as one of those who had been on some of those voyages appeared the fittest for such an employment, the confidence of the court of Lisbon was placed in Alphonso Albuquerque, an able navigator, and a discreet and prudent commander; who, on his arrival in the East Indies, found the trade in so flourishing a state, and the advantages which might be derived from it so obvious, that he thought it advisable to turn his first attention to the securing some proper place for an establishment, which might be easily fortified where the harbour was safe and capacious, and the air more wholesome than at the places which had been hitherto visited.

Goa, a city situate near the middle of the coast of Malabar, seemed to possess all these advantages, lying upon an island separated from the continent by a river which, dividing into two branches, surrounds it, and forms one of the finest harbours in the world; and the city itself being built upon the side of a hill, which rises from the edge of the water in the form of an amphitheatre.

This island and city, which belonged to the kingdom of Decan, was then in the possession of Idalcan, an usurper, who had endeavoured to render himself independent of his master, and was at this time attempting to extend his power in Malabar: and of this absence Albuquerque took advantage; and making a sudden attack upon it, reduced it with very little loss or difficulty.

But

But Idalcan soon flew to his capital; and the Portuguese being unsupplied with provisions and other necessaries to stand a siege, Goa soon fell again into the hands of it's former master; from whom, however, it was almost as speedily recaptured by Albuquerque, who had procured reinforcements from Cochin.

The Portuguese now conquered Malacca, settled factories at the Maluccas and Banda Isles, and extended their settlements to the Red Sea and the Persian Gulph; and besides their settlements in the islands, they were compleat masters of the coasts of the two peninsulas of India.

Through this vast tract their authority was unquestioned, and their power unlimited; their trade was neither interrupted by individuals, nor the rights they had assumed invaded by nations: to the former, indeed, they affected to grant licences, but they were restricted to particular articles, both of import and export; and the Portuguese retained to themselves the privilege of supplying all the markets of Europe with all such commodities of the East as were most easily conveyed, and produced the most considerable profit.

But, in the acquisition of riches and power, they forgot that the means by which they are obtained must also be exerted in their preservation: they grew wanton with success, and debauched with affluence; they ruled over the wretched natives with a severity which too often degenerated into actual cruelty; they prostituted the sacred name of Religion to the basest purposes; established inquisitions, to punish those who could not have committed offence; and plundered the unhappy victims of their avarice, under pretence of rendering honour to that God whose laws they sacrilegiously violated.

As they grew more compleatly vicious, they also became intolerably effeminate; they kept seraglios of women; and when they had enjoyed them to satiety, they forced them to betake themselves to the most laborious employments, and compelled them to yield up to these cruel masters the produce of their labours. They indulged themselves in the Asiatic pleasures of singing and dancing girls, who were the only natives that were not involved in the general ill-treatment; they learned to recline on sofas; they adopted all the customs of the Asiatics; and they even carried on war in that luxurious and dissipated manner which had afforded them opportunities of extending their conquests.

The natural consequence of such a falling off, was the contempt of the nations among whom they had established themselves: no longer the terror of the Indians, they prepared to expel them from their coasts. They took arms against these invaders, and actually attacked one of their principal settlements; but, by the vigorous exertions of Don Juan de Castro, who had now succeeded to the chief command of the Portuguese forces in India, they were repulsed, and the dying embers of European spirit seemed for a time to revive, and dispel the enervating vapours of Asiatic luxury. But this gleam was of short duration; when the storm was blown over, they relapsed into the same inglorious and inactive state, from which they were only roused by an insatiable avarice, which tempted them to the commission of every crime and enormity that could dishonour and disgrace human nature.

Nor were these excesses confined wholly to the natives, though they were undoubtedly the greatest sufferers, because they were least capable of defending themselves; the intoxicated Portuguese preyed on each other; and the same brutal lust of wealth which in-

duced them to torment and murder the unoffending Indians, tempted them to lay violent hands on each other: the iniquities of individuals corrupted the state; vices of the blackest dye pervaded even the cabinets of the governors and commanders; and those who succeeded to power practised the most horrid cruelties on their immediate predecessors, in order to extort from them the riches they had amassed by means which entitled them to the punishments they received from those who, notwithstanding, meant to tread exactly in their footsteps.

The several Indian nations now united a second time to extirpate these detested tyrants. The court of Portugal dispatched Ataide from Europe, with succours and unlimited power, who for a while repelled the attacks of the exasperated natives: but though they failed in an attempt upon Goa, they succeeded in depriving the Portuguese of many of their less important settlements; and other nations of Europe, not yet so obnoxious to the inhabitants of Indostan, appearing on its coasts, the Portuguese soon lost their consequence, and many of their remaining possessions were wrested from them by these Christian powers.

The only remains of the mighty conquests of Portugal, in this eastern quarter of the world, are Macao, in an island of the same name; the city of Diu, in the province of Cambaya, Goa, Daman, and Bassaim: and these are at present very unimportant places, and the advantages arising from them very inconsiderable, in the great scale of trade now carried on between the different parts of Europe and the empire of Indostan.

In the year 1521, Magellan, then in the service of the king of Spain, passed the Straits which have since taken his name; and having reached those islands, which were by him denominated the Philippines, he was killed in a skirmish with the natives, and his ship returned by the Cape of Good Hope, being the first which had circumnavigated the globe. He established a factory in these islands; which was, however, very soon abandoned.

The voyages of Drake, and the other early circumnavigators, having opened the passage to the East Indies, and the successes and advantageous trade of the Portuguese having inspired the English with a desire to participate in the wealth of this new-found world; several voyages were made by individuals between the years 1580 and 1600, which terminated differently; some to the benefit of those concerned, and others to their disadvantage: but as it soon became evident that a larger capital was requisite for such a perseverance in the scheme as might produce probable hopes of its becoming lucrative, a body of merchants determined to join their properties, or such parts of them as should be agreed on; and they accordingly applied to the Queen and Parliament in the year 1600, and were incorporated by an act of the legislature, which granted to this Company the exclusive privilege of trading to the East Indies for fifteen years; but this act contained a proviso, that if it should be found to prove injurious to the state, it might be suppressed, and the grant of incorporation annulled, on giving two years previous notice to the governor and members for the time being.

Under this incorporated company, of which Alderman Smith was the first governor, four ships, each of which was provided with a royal commission, and the whole commanded by Captain Lancaster, who had been one of the former voyagers, sailed out of the Thames in February 1600; and having visited the islands of Sumatra and Java, and established

established a factory at Bantam in the latter; returned to England in September 1603, with a cargo of pepper, cloves, and some other commodities of these countries; but it does not appear that Lancaster touched at all on the continent of India, or acquired any material information of the advantages which might be derived from pursuing the line of trade which had been adopted by the Portuguese.

For, in the following year, Sir Henry Middleton, with a like number of ships, sailed from the port of London; and pursuing nearly the same course, excepting only that he extended his voyage to the Molucca islands, returned with a similar, but more valuable cargo; bringing letters and presents from the kings of some of the islands to James the First, who then sat on the throne of England.

At length, after several voyages of Davis, Michelbourne, and others, to the insular parts of India, Captain Keeling was dispatched, not only on a trading concern to the islands, but to carry out Captain William Hawkins, as an ambassador, to conclude a treaty of alliance and commerce with the Great Mogul, or Emperor of Indostan; which he accomplished with great honour and advantage to the monarch he represented.

In the year 1610, Sir Henry Middleton sailed again from the Thames; and having narrowly escaped being destroyed by the Turks at Mocha, he proceeded to Surat, then an inconsiderable settlement of the Portuguese; who, attempting to oppose him, were totally defeated by the English: notwithstanding which, they had art enough to irritate the natives against Middleton; so that he was not only obliged to leave the place without effecting any of the purposes of his voyage, but to withdraw the factory which had been settled here, under the protection of the Mogul, by Captain Hawkins, in a former voyage.

In the year 1612, Captain Best, with four ships, arriving at Surat, applied himself to the re-establishment of the factory; in which he was assisted by the officers of the Mogul, under the immediate influence of their master, who had also indulged the English with his permission to settle themselves, for the purposes of trade, at Cambaya, Amadavar, or any other port on the coasts of his dominions which they might think most commodious: but the Portuguese having equipped a squadron of much larger force than that which was commanded by Best, determined to prevent the purpose of his voyage; and sailing from Goa, found Best at the mouth of the harbour of Surat; who, weighing anchor, proceeded to meet them; and having himself commenced the attack, totally defeated these formidable enemies; who, notwithstanding, procured succours from their several settlements on the coasts, and ventured a second fight with the gallant Englishman, which terminated as the former, and left him at full liberty to compleat his purpose at Surat.

On the return of Best, who reported the favourable disposition of the Great Mogul, Jehan Shek, to the English nation, which had not been a little augmented by the successes of their arms on his coasts, it was thought adviseable to send some person of consequence and abilities, as an ambassador to the court of the Emperor of Indostan; and Sir Thomas Roe being invested with that character, four ships were appointed to convey him to India, and return the several articles of commerce which were the produce of that country, and which he might, by this means, be able to procure: and this embassy was productive of all the advantages expected by it; for Sir Thomas was well received by
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this powerful monarch; and having, by great propriety of conduct, ingratiated himself into his favour, he succeeded in obtaining very considerable privileges and immunities for the English Company, and in procuring such information respecting the most advantageous manner of conducting the trade with this country, as proved highly beneficial to its commercial interests.

After this embassy, the power of the East India Company was considerably extended; and, within two years, we find they had settlements or factories at a vast number of places on both the coasts of the peninsula of Indostan; and from this time disputes arose and hostilities commenced between the Dutch and English Companies, in which the latter was so often worsted, and the cruelties practised by the Hollanders at Amboyna and elsewhere had so intimidated them, that the trade began to decline; nor did it revive till after the Restoration, though Cromwell compelled the Dutch to acknowledge and make some sort of satisfaction for the depredations they had committed on the property of the Company, and the cruelties they had exercised towards their servants; and to sign a treaty by which they engaged to permit the English Company to pursue their commerce in future without molestation.

But immediately after the Restoration, the revival of this lucrative trade was considered as an object of great importance: a new charter was granted, with much more extensive powers; and, in particular, authorities civil and military; powers of making war or peace with the natives; liberty to export bullion to a certain amount, on condition of returning its value by the exportation of goods for foreign markets; and permission to license private merchants to trade from port to port in India, under the denomination of private traders. But this charter also contained a proviso for making it void, after three years notice, if it should be found injurious to the state.

An opportunity soon offered of making a permanent settlement for the Company in the East Indies. But the recital of this event will be reserved for its proper place, as we mean, after thus giving an account of the rise and establishment of the trade to this quarter of the world, to proceed with an historical description of the several factories and settlements of the English East India Company in the empire of Indostan, and a progressive state of their territorial acquisitions, which have at last increased to a magnitude so astonishing, as to make them masters of a country little inferior in size to some of the most extensive monarchies of Europe.

And in order to preserve, as nearly as possible, a regular system in traversing these immense coasts, we shall begin with the most northern, and (as far as can be gathered from the various accounts which have been published) the most ancient English factory in the empire.

Surat is situated in the province of Guzurat, a few leagues to the northward of Bombay, in twenty-one degrees and a half north latitude, on the banks of the River Japee, and before the year 1660, was an insignificant place, consisting of a few houses defended by an old castle almost in ruins. About this time a town was built, which in a few years became the principal trading place in the Mogul dominions, and one of the most considerable in the world, both for its commerce and extent, it having been thought to be at least as large
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and as populous as London, within the walls; but this town is not built exactly on the site of the former, having, for greater convenience, when the English settled here, been removed about two miles lower down the river. It contains many good houses, according to the Indian mode of building; and soon after it's having changed it's situation, was surrounded by a wall to defend it from the insults of the Maharattas, by whom it had been twice pillaged; but this wall, though four miles in circumference, proved too narrow to contain the increasing inhabitants; an inconvenience which was remedied by extensive suburbs. The wall, though calculated to prevent sudden inroads, is far from being capable of standing a regular siege, though it has bastions mounted with cannon at regular distances; and the castle, which is by the river-side, and which must be passed in approaching the city, is a very irregular building, supplied in different parts with cannon: but the whole seems to be without order, and to be destitute of all the requisites to constitute a fortification; though a second wall, inclosing the suburbs, has been since erected.

Long before the English East India Company obtained possession of the Island of Bombay, the presidency of their affairs on the coast of Malabar was held at Surat, where their factory received from the Mogul government many important privileges and immunities: and even since the presidency has been transferred to Bombay, the factory has continued, and was at first established in one of the best houses in the city; but this becoming too little to contain their effects, another was procured nearer the water-side, which obtained the name of the New Factory.

For a long time this city, flourishing extremely, became the centre, and indeed almost the only emporium of India; the great variety of marketable goods of all sorts, which were to be found here, drawing together all the merchants and traders of the eastern world, and from hence they were distributed to the inland provinces, the manufactures of the country itself forming a considerable part of it's commerce; so that almost every article of merchandise that can be vendid in this country may be found here at all seasons. The Company carries on a considerable annual trade in piece-goods, especially of the coarse sorts, for the slave-trade on the African coasts. Of the factory at Surat the governor of Bombay is usually president.

Another circumstance which contributed to the prosperity of Surat, was the strict and impartial administration of justice; which, during the vigour of the Mogul government, induced the merchants of all religions and denominations, and particularly the Gentoos, to shelter themselves from oppression; for, at that time, no flagrant acts of injustice were committed, though the merchants would sometimes find means to engage the government to interfere in quarrels arising from private pique, or jealousy at superior success; and in those cases it was not uncommon to find the administrators of the laws conniving at wrongs by which they were to be gainers; but this generally happened in disputes between Europeans.

The governor of Surat administered justice at the Durbar, or Hall of Audience, where he usually presided in person; all prosecutions and actions, both of a criminal and civil nature, were brought before him, and summarily dispatched in the eastern manner. And it was customary for him, when he was discussing any material affair, to refrain from speaking

to those about him, and to write his orders in the Persian language, upon small slips of paper which lay before him ready for that purpose; and the orders so written were peremptory, and must be obeyed without reply. A return of these being afterwards made, they were filed or strung, and served as records of the suits determined by him.

The emperor had also an officer here who was stiled his admiral, and received the revenue called the Tanka, which amounted to about three lacks of rupees yearly, and arose from the rents of adjacent lands, and the taxes levied on the town. In the year 1748, the officer who enjoyed this post, being disgusted at some failure in the accustomed payments, seized upon the castle of Surat; and committing great outrages on the merchants, exercised an arbitrary authority over the lives and properties of all the inhabitants; and on his death, in 1756, his son assumed the same jurisdiction.

But this tyranny growing insufferable, and the distracted state of the empire of Indostan affording no hope of redress from that quarter, remonstrances were made by the merchants and inhabitants of Surat to the presidency of Bombay; and in 1759, Admiral Pocock, who then commanded the naval force of Great Britain in this quarter of the globe, dispatched two ships of the line, with eight hundred and fifty European soldiers, a train of artillery, and one thousand five hundred seapoys, under the command of Captain Maitland, to dispossess this officer of the power he had usurped; and, after an obstinate defence, the English became masters of the place, and the emperor not being at that time in a situation to refuse any requisitions of the English East India Company, they obtained the appointment to the post of admiral, and were constituted receivers of the Tanka, and by these means became possessed of supreme authority at Surat.

Though the streets of Surat are irregular, and the houses strangely built, yet even these circumstances are productive of convenience to those who are obliged to walk through them during the heat of the day; for though they are of a reasonable width at the ground floors, yet, as the houses rise, the several stories project so far over each other, that the uppermost apartments on each side of the street are close enough to admit of conversation between the occupiers of houses on different sides of the streets; and these projections exclude the sun, while, by the width below, the free ventilation of air is not obstructed. But the shops in this great mercantile city have but a mean appearance, the principal traders keeping their goods chiefly in warehouses, and seldom exposing any more than the samples by which they sell.

In the season when the heats are most intense, though they are seldom so extreme at Surat as in other parts of the empire, the merchants, and other opulent inhabitants, have country-houses at a small distance from the city, and principally on the banks of the river, to which they retire to enjoy the fresh air, and regale themselves on the productions of their gardens; national factories, and that of the English Company in particular, have elegant gardens for the use and amusement of the persons who compose them: though these recesses were formerly rendered unsafe by the frequent incursions of the Maharattas; a danger which has however vanished since the territories of the English Company became so very extensive.

The grounds round Surat are level, and extremely fertile on the land side, though sandy and barren on the sea-coast. No place in the world is better supplied with provisions; for
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besides various articles which an unrestrained importation brings into the markets in great abundance, the natural productions of the soil are equally plentiful and excellent in their kinds: the wheat of Surat is remarkable for its whiteness, substance, and peculiar delicacy of taste; their vegetables of all kinds are exquisite; beef, mutton, and domestic fowls, cheap, and admirably good; fish, wild-fowl, and game, in amazing variety, at a most reasonable rate. Europeans depend chiefly on importation for their wines and spirituous liquors; those spirits which are distilled in the country being generally hot, fiery, and ill-tasted: though it is said the natives endeavour to correct these qualities by distilling, with the other materials, pieces of animal flesh, such as venison, beef, or mutton, and denominating the spirit produced after the name of the flesh used in distilling it. How far this may be true, is matter of some doubt, as it is also whether the experiment would answer the intended purpose; though the immersion of raw flesh hath, even in this country, been recommended to restore wine which has become sour or sharp.

The almost universal custom of the East prevails, in a great degree, among the lower classes of the people of Surat; and especially the hamals, or porters, who get their living by conveying goods to and from the warehouses, and carry burdens of great weight: these take opium in such quantities, that the effect of a large dose is scarce perceivable; and it hath been asserted by credible travellers, and writers, that some individuals among them will take at one dose more than an ounce of this drug, without its being attended with any fatal or dangerous consequences; on the contrary, they pretend that it enables them to go through their laborious employment with more ease.

Nor is this habit confined to the lower or labouring classes; the great and affluent also indulge in it, and consider it not only as highly luxurious, on account of the pleasing deliriums which they affirm it produces, but as an extraordinary assistant to the pleasures of the haram. They usually take it in milk, boiled down from a large to a very small quantity; and when they chuse that its operation should cease, they swallow a spoonful or two of lime juice, or any other vegetable acid: but those who use it, as we have already observed in another part of this work, seldom reach old age, nature being exhausted at an early period, by perpetually stimulating its powers to unnatural exertions; but this is an argument which would be little attended to by these oriental sensualists, who, setting but little value on the duration of life, lose no opportunity of rendering it pleasurable while it lasts.

And as voluptuaries of all kinds are never at a loss to ascribe estimable qualities to their favourite gratification, so those in this country who are addicted to the use of opium, contend, that though it occasions a seeming heaviness of the head, and an apparent sleepiness of the eye, yet that the senses are not lulled by it, but remain in a state of perfect vigilance; and, in confirmation of this doctrine, the inhabitants of Surat relate the following story.

One of the governors of the town receiving a visit from a Gentoo chief, his friend, at a garden without the city walls, they met, with each his guards and attendants. As they were walking, the governor took notice of the Rajah's guards, who were squatted down, after their manner, in an open guard-room, with their heads reclining on their naked swords, and in appearance either stupified or fast asleep. The governor observed, with a smile, to the Gentoo, that he had a very proper opinion of his friendship, since he would venture to
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this interview attended by guards who had reduced themselves to such a condition by opium.

‘If, from this appearance,’ replied the chief, ‘you conceive that my guards are incapable of attending to their duty, I will convince you of your mistake; and if there be any person present for whom you have no regard, bid him pluck a flower, as softly as he pleases, out of any of their turbans.’ The governor instantly ordered one of his attendants to do as the Gentoo had directed: the man obeyed, and proceeded with the utmost circumspection. He approached him who seemed the most overcome with sleep, and snatched off the flower: the soldier felt what was done, and in the instant lifted his scymitar, and at one stroke cut off the wretch’s arm, and the rest were instantly on their feet.

The inhabitants also, in common with other people of the East, use an intoxicating herb which they call Bang; and it is difficult to conceive how they can be brought to habituate themselves to it; for it is very disagreeable to the palate, and so violent in its operation, as to produce a temporary madness; some being so affected as to run furiously about, attacking all they meet without distinction, till their career is stopped by a resistance which proves fatal to them.

Contrary to the customs of most other parts of Indostan, the Gentoo women at Surat, and even those of condition, make no scruple of going to the river, and bathing publicly in the sight of passengers. They indeed wear their cloaths in the water; but when these are wet, they fit close enough to their bodies to express perfectly the turn of their limbs. When they have bathed, they contrive to shift their wet cloaths for dry, with such dexterity, that though it be done openly, the business is conducted without the smallest offence to modesty.

Though the principal native inhabitants of Surat are Mahometans, yet all religions are tolerated, and the Gentoo is most prevalent; and so great is the influence of policy in this commercial city, that even the rigid musfulman seems to relax, and lay aside that fondness for making of proselytes which is shewn in most other countries where that religion is exercised: nor do they here scruple to take Europeans into their service without giving themselves the least concern about their religion. The inhabitants of Surat, and the neighbouring country, are extremely industrious, not only in the cultivation of their land, but in various manufactures; the most considerable of which are of fattins flowered with gold or silver, or plain; and of ivory, which they turn and work in the most elegant manner into a thousand toys and little utensils, polishing and piercing it with inconceivable beauty and skill. In Surat also are congregated all the jewels, precious stones, valuables, and rarities, of the coasts of Africa, Malabar, Arabia, and Persia, besides such as are the produce of Indostan; and the markets are constantly supplied with agates, cornelians, and other stones of inferior value, from Cambaya.

Proceeding towards the south, on the Malabar coasts, and within the kingdom of Visiapour, is Gheriah, once the capital of a piratical state governed by the family of Angria; the founder of which, from being a private Maharatta soldier, raised himself to the government of a little independent state, and formed a fleet not only capable of giving annoyance to the trade of the country, but even of interrupting that of the European powers; till at length

length the extirpation of this nest of plunderers, and the total demolition of their power, were effected by the united forces of the British navy, and those of the English East India Company.

About the year 1680, Conajee Angria, a private Maharatta in the fleet with which the Saha Rajah contended against the Mogul emperor, was raised to the rank of a general, and appointed governor of the small, rocky, well-fortified island of Severndroog, situated about a musquet-shot from the main land; but finding this employment ill-suited to his ambitious and enterprising spirit, he seized many of the vessels he had formerly commanded, and with these made short cruizes in person, and committed acts of piracy against the unarmed vessels which traded along the coasts; but he did not attempt to extend his territory, till by repeated successes he became more formidable. The Maharattas were now alarmed; but as he had by seizure and capture possessed himself of the greater part of their fleet, they were unable to attack him in his island; they therefore erected three strong forts upon the continent, within point-blank shot of his little insular territory, which was not much above a mile in circumference, and flattered themselves that these fortresses would prove effectual to reduce him again to obedience; but the skill and bravery of Conajee Angria soon rendered abortive their attempts to subdue him, and enabled him, in his turn, to attack and reduce several of their sea-ports, and at length to extend his conquests near sixty leagues along the sea-coasts, including in them several commodious harbours; but as he foresaw it would be impossible to secure the possession of these acquisitions without penetrating into the country, and maintaining an army to support his maritime dominions, he added the large tract of land to them which reached to the mountains, and secured his whole possessions by building small forts to command the narrow passes which led to the plain.

Nor were his successors deficient in attention or abilities; they increased their strength by entertaining every deserter from the European settlements, who were encouraged by promotion and pecuniary advantages; and they at length became so formidable, that the Maharattas actually agreed to conclude a peace with these pirates, on condition of their acknowledging the sovereignty of the Rajah, and yielding him an annual tribute.

Being thus freed from internal attacks, the reigning sovereign of this new-formed state turned his whole attention to the augmentation of his naval power, making very considerable captures; and not only made prizes of several India ships, richly laden, from the English, French, and Dutch East India Companies; but had the presumption to attack, though unsuccessfully, a squadron of British men of war, consisting of the *Vigilant* of sixty-four guns, the *Ruby* of fifty guns, and several other ships in company. And the Dutch suffered so much, that they found it necessary to attempt a reduction of his force: for which purpose they dispatched seven armed ships, two bomb-vessels, and a number of land forces, from Batavia, and attacked Gheriah, but failed in reducing the place, and were repulsed with considerable loss.

The reigning Angria now renounced his allegiance to the Maharattas. Upon the chief of those people having sent ambassadors to remonstrate with him on his conduct, he was so far from receiving them with respect, that he ordered their ears and noses to be cut off, and returned them in that mutilated condition, without condescending to give any answer to the complaints they had been commissioned to make. The Maharattas, exasperated at this

insult, meditated his ruin, and made repeated applications to the governor and council at Bombay to assist them with their ships; and as the repeated acts of piracy which the fleets of this petty prince from time to time committed, had compelled the English East India Company to be at the constant expence of a marine force to protect their trade, they at length determined to attempt the destruction of this troublesome neighbour; and in the year 1755, Commodore James, who was commander in chief of the Company's marine force in India, sailed from Bombay in the Protector of forty-four guns, with the Swallow of sixteen guns, and the Viper and Triumphant bomb-vessels, and attacked the island of Severndroog.

The fortrefs on it is strongly but not regularly constructed; the greatest part of the works being cut out of the solid rock, the remainder built with stones of ten or twelve feet square, and the bastions mounted with fifty-four cannon. The largest of the forts on the main, which was called Fort Goa, was built in the same manner, with square stones of the like enormous size, and supplied with forty guns; and two other forts, which were furnished with upwards of twenty guns each, were formed with less art, with stones of irregular shape and different sizes.

On the second of April 1755, the commodore began to cannonade and bombard the island fort; but the walls on the side where he commenced his attack being fifty feet high, and eighteen thick, this extraordinary strength compelled him to change his situation, so as to reach Fort Goa with his lower-deck guns, while he plied Severndroog with his upper tier. About noon of the same day, the north-east bastion of the latter, and part of the parapet, were laid in ruins, when a shell set fire to the houses, which the garrison were prevented from extinguishing by an incessant fire of swivels and small arms from the round-tops; and the wind blowing from the northward, the flame spread almost throughout the fort; one of the magazines in it blew up, and a general conflagration ensued. A multitude of men, women, and children, running out on the farther side of the island, embarked in boats; but most of them were taken by the Swallow, which was stationed to the southward to prevent any succours being thrown into the island from that side.

The commodore then directed all his fire against Fort Goa, and after a severe cannonade, the enemy hung out a flag of truce; but the governor of that fort, with some chosen seapoys, crossed over to Severndroog, which was still tenable; but upon the blowing up of their second and grand magazine, the houses were there entirely evacuated.

The piratical governor was now in possession of the island fort, and the commodore of the other three, from whence the latter kept up a smart fire on Severndroog; but the governor of that island, trusting to the natural strength of the place, resolved to maintain it till he could receive succours from another port on the main land belonging to the same state; and as the cannonading made no impression on the walls, and the arrival of succours might have rendered the task more difficult, a number of seamen were landed under cover of the fire from the ships and the shore, who bravely ran up, and with their axes cut open the gates of the sally-port, and with little loss obtained an entrance into the fort, which was now abandoned by the garrison; and the island, together with the forts on the continent, were immediately put into the possession of the Maharattas, who had marched an army and invested these fortresses on the land side.

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On the 8th of April, Commodore James anchored off Pancote, since named Fort Victoria, the most northern port of any consequence in all the dominions of the pirate, which surrendered the next day. But this place was, with the consent of the Maharattas, reserved by the East India Company, as it had a good harbour, and a considerable trade for salt and other commodities; and the adjacent country abounded with cattle, which were of great use in victualling the garrison and ships at Bombay.

In the month of November following, a squadron of British men of war, under the command of Rear Admiral Watson, arrived at Bombay; and on the eleventh of February in the succeeding year, the admiral, with his whole force, together with a considerable number of land forces, the ships under the command of Commodore James, and some other armed vessels belonging to the Company, appeared before Gheriah, the capital of Angria's dominions, a body of the Maharattas investing it at the same time by land. The reigning descendant of Angria, terrified at the approach of so large a force, left his fortrefs in disguise, and reached the camp of the Maharattas, with whom he endeavoured to treat for peace, and actually prevailed so far as to induce them to propose to him, that he should send orders to his brother, whom he had left to command the fort, to put them in possession of it; but whether this was made with a view only to obtain the plunder of the place, or with a design to keep the possession of it, it was equally injurious to their British allies, who they unquestionably meant to deceive.

But the admiral having received intelligence of these clandestine proceedings, summoned the fort to surrender the next morning; and receiving no answer, stood into the harbour in two divisions; the Bridgewater, which led his Majesty's ships, being followed by the Tyger, Kent, Cumberland, and Salisbury, together with the Protector of forty guns, belonging to the East India Company. The King-Fisher led a squadron of the Company's ships, consisting of the Revenge, Bombay, Grab, and Guardian frigates; with the Drake, Warren, Triumphant, and Viper bomb-ketches. From these ships such a cannonade soon commenced as silenced both the batteries, and the Grabs, or piratical vessels, of Angria; and about four o'clock a shell was thrown into the Restoration, an armed ship, formerly taken from the English East India Company, which set her on fire; and communicating to others, the whole fleet of the enemy was soon after in flames.

After it was dark the admiral landed the troops under the command of Colonel Clive; and the next morning the commandant of the fort was acquainted, that if he did not deliver up the place to the English in one hour, the attack would be renewed, and he must expect no quarter: whereupon he desired a cessation of hostilities till the next morning, pretending he could not surrender without the permission of the chief, who was then with the Maharattas; but this being considered as trifling, to gain time for taking measures to yield the possession of the place to the Maharattas, the admiral renewed the attack about four in the afternoon, and in less than half an hour a flag of truce was hung out by the garrison, when it was expected they would haul down their colours, and admit the British troops; but this being again demanded, and not complied with, the attack was repeated with so terrible a fire, that the assailants could distinctly hear the besieged cry out for mercy; and soon after the possession of the fort was given up.

Colonel

Colonel Clive had taken the precaution to blockade the fort on shore, and prevent the Maharattas from getting possession of the place; which was evidently their design, as they offered two officers of Colonel Clive's army, who commanded at a post of great importance, fifty thousand rupees, to suffer them to pass this guard; an offer which they not only rejected with indignation, but immediately acquainted Colonel Clive with the circumstances; so that the Maharattas found it equally impossible to elude the vigilance of the commander, and to corrupt the integrity of his officers.

The loss on either side was very inconsiderable. The British found their safety in their own bravery and spirit, driving the enemy from their works with the briskness of their fire, and preventing the possibility of their returning it; and the garrison being secured by the thickness of the walls, over which they did not even venture to shew their heads. As we have already observed, all their ramparts, which were not hewn out of the solid rock, were built of massy stones, so that the greatest weight of metal could never have made a breach: nor could any thing but the terror of a fire unusually fierce have subdued a place of such construction, and in which the conquerors found above two hundred cannons, six brass mortars, and a quantity of ammunition sufficient to have supplied a long and vigorous defence.

By this management of the admiral and Colonel Clive, the money and effects in the place, which amounted to an hundred and twenty thousand pounds in value, were prevented from falling into the hands of the Maharattas, and secured to the real captors.

As we proceed through the kingdom of Vifiapour, it may not be improper to mention it's ancient capital of the same name, which is situate in seventeen degrees forty minutes north latitude, at some distance from the sea-coasts, on the banks of the River Mendeva. The city has been described, as having been formerly very large, surrounded with high walls, and defended by many pieces of cannon. Without the walls, which were two leagues in circumference, were five spacious suburbs, rendering the whole circuit five leagues. The palace of the king, or chief, was in the middle of the town, from which it was separated by a double ditch, inclosing a circumference of three miles. The houses are said to have been built of straw and reeds, and the doors so small, that they could not be entered without stooping. This kingdom was tributary to the Great Mogul during the splendor of the empire; and the people were obliged to submit to various oppressions, from which their own king or chief was unable to protect them.

The present inhabitants work in gold and other metals, and are manufacturers of cotton and silk, having also a considerable trade in diamonds, and other precious stones; and the adjacent country produces a considerable quantity of pepper, which is almost wholly engrossed by the Dutch, who have the most capital European factory at this place.

Returning to the coast, the first place of consequence is Goa, belonging to the Portuguese, which we have already mentioned, and of which we shall speak more fully hereafter. About twelve leagues to the south of Goa, and seven leagues from Cape Ramus, is Carwar, or Corwar, where the English have a factory, and a small fort with two bastions and some cannon. The factory is situated in the latitude of fifteen degrees south, on the south side of a bay, into which empties itself and forms an harbour, a river capable of receiving ships of three

three hundred tons burden. Opposite to it is a pleasant island; which, as well as the country round it, is fertile, beautiful, and well stocked with game. It is indeed a hilly, or rather mountainous country; but it is one of the most healthy settlements on the Malabar coast, and the vallies between the hills abound with corn and pepper, which are esteemed the best produced on the continent of India. The woods and mountains are infested with tigers, wolves, and monkees; and afford plenty of wild hogs, deer, elks, and a species of wild cattle of most astonishing size. A traveller of some respect asserts, that he saw one of those beasts killed, the four quarters of which weighed above a ton, besides the head, hide, and entrails. The horns were twenty-three inches in circumference at the largest parts, and the marrow-bones of such magnitude as to admit a table-spoon into them to scoop out the marrow; but he observes, that the flesh was less delicate in taste than beef of an inferior size. In the woods are three distinct kinds of tigers: the smallest, which is the most fierce, seldom exceeds the height of two feet—the second rises to three feet, and subsists on wild hogs, deer, and a small animal called a pissay, which is shaped like a deer, but has a head resembling that of a hog, with two long tusks, which grow upward like those of a wild boar, and two others which turn downwards from the upper jaw, and reach to the under part of the lower jaw; yet, notwithstanding these weapons with which nature has provided this creature, it is inoffensive and timorous; it is about the size of a large cat, and feeds on grass and roots—the third species of tigers is sometimes three feet and a half high; but these seldom attack mankind, any more than the kind last mentioned, unless they are provoked, or particularly stimulated by hunger.

In the woods are found many curious birds; and, among others, wild peacocks of peculiar beauty; and another fowl about the bigness of a pigeon, which is called the bill-bird, on account of the largeness of its beak: these beaks vary in form and colour, and are of such a size as to make powder-flasks.

The above traveller relates, that he was once in these woods with his fowling-piece, when, by the falling of a sudden rain, his powder, which was only wrapped in paper, was wetted: his gun being thus rendered useless, he struck into a path which led from the mountain to the factory; but had not proceeded far, before he observed a very large tiger in the same path, with his face towards him; and the beast, on discovering him, squatted with his belly to the ground, and lashing his tail, crawled slowly in that position to meet him. Well aware that he should be overtaken in flight, the traveller advanced leisurely till he got within ten yards of his enemy, when he clubbed his piece, and made all the noise he could to alarm him; on which the beast pushed into a thicket, and gave the gentleman an opportunity of pursuing his course without any other injury than that of being severely frightened.

The English Company have a chief and council here, to superintend and conduct the trade, which, on account of the goodness of the pepper, is extremely valuable; nor is this station unprofitable or unpleasant one; the chief of the English factory is held in high respect, and seldom hunts without being accompanied by most of the natives of consequence in the neighbourhood of the factory, attended by their servants well armed, and a band of music; and these hunts are performed in the usual manner of the East; the men with fire-arms, placing themselves at convenient distances along the skirts of a hill, or at the ex-

tremities of a wood; while others, with drums and other noisy instruments, enter the covert to rouse the game; and spreading themselves so as to encompass it on all sides, except that where the armed men have taken their stand, on a signal given, strike up at once, and march towards that part; and the devoted denizens of the woods and mountains, terrified at the unusual disturbance, fly before the invaders of their peace, and fall into the ambuscade prepared for their destruction.

Still farther to the southward, is Batacala, near which are the remains of a large city, which is situated on a small river about four miles from the sea. This country produces also a considerable quantity of pepper; and the English Company had formerly a factory here, which was destroyed by the following extraordinary accident. About the year 1670, an English ship came to trade there, the captain of which had a fine English bull-dog; and the chief of the factory growing fond of the dog, begged him of the captain. Soon after, the factory, consisting of eighteen persons, making a hunting party, unfortunately took the bull-dog with them; and passing through this town, the beast seized another dog, and killed it. The priests, greatly enraged at an act so contrary to the principles of their religion, incited the people to revenge the death of the animal, by murdering the whole factory. This was immediately performed; but some of the natives, who were not concerned in this act of cruelty, dug a large grave, and buried them in it all together: and some time after the English Company sent a stone to be placed over the grave, with this inscription—'This is the burial-place of John Best, and seventeen other Englishmen, who were sacrificed to the fury of a mad priesthood, and an enraged mob.' But from this time the English had never any settlement there, though they still continue to trade thither for pepper.

Proceeding to the southward, the next English factory is at Barcelor, which is situated on the banks of a river about a league from the sea. The English, Dutch, and Danes, have also factories at this place: the Portuguese resort here for supplies of rice; in return for which, they give horses, dates, pearls, and other productions of Arabia.

Farther to the south, on the Malabar coast, is Tellicherry, where the English East India Company have a factory, pretty well defended with stone walls and cannon. Immediately at the back of the fort is the town, which is also encompassed with a stone wall; which, as well as the fort, was erected at a time when disputes ran high between the factory and the chief of the country, who demanded a duty on European goods, which the Company's servants thought fit to dispute. The established religion is the Gentop; but there are a few black Christians, who live under the protection of the factory; and some of these form the garrison, which does not consist of above forty or fifty soldiers.

At Anjengo, which is situate in eight degrees thirty minutes north latitude, the English Company have a small fort and settlement. The former is a regular fortification, consisting of two bastions and a curtain; which, as well as a platform towards the sea, are all mounted with cannon: a deep and wide river secures it on the land-side; which, after winding round the greater part of the fort, empties itself into the sea, somewhat to the southward; but a bar at the mouth of this river prevents the admission of any ships of considerable burden. The Company's servants who reside here are only a chief and a council of three, with a surgeon and necessary attendants; and the whole are lodged within the fort, in neat and elegant little houses thatched with palmeto leaves; but this settlement is
subject

subject to the great inconvenience of not having a drop of good water nearer than three miles from the fort; so that this necessary article is obliged to be conveyed from that distance.

The principal produce of this part of the country is pepper; but it is said to be by no means equal in goodness to that of more northern growth: an inferiority which is by some attributed to the soil and climate; and by others, probably with more reason, to the want of skill in gathering and drying it.

It is maintained by some writers, that this settlement is in the territories of a princefs or female chief, who is dignified with the title of Queen of Attinga; and that her crown descends to the female line, the males being precluded from the throne. And as this lady is not at liberty to marry, and is under no restrictions, either with respect to the numbers or quality of her gallants, she selects some of the handsomest young men in her dominions to compose her haram, who are also preferred to the most considerable offices at her court; and the male fruits of her amours are entitled to the rank of nobility, whilst the females claim the crown in order of birth.

The women of most of the countries on the Malabar coast expose their breasts without any covering; and, in the territories of this princefs, this custom has passed into a law, which is enforced with so much severity, that, according to the account of a modern traveller, a woman who had resided some time in one of the European settlements, and learnt the decent fashion of concealing her breasts, on her return to her own country, neglected to conform to the establishment, and appeared before the Queen with a covering on this part of her body; an offence of so heinous a nature, that the sovereign ordered them to be immediately cut off; a sentence which was executed with the utmost rigour.

Turning Cape Comorin, on the coast of Coromandel, is Negapatan, a town lately belonging to the Dutch, and situate in eleven degrees latitude: it was originally built by the Portuguese, who erected several churches, and founded a monastery, a college of Jesuits, and other public edifices. The Dutch took it in 1658, and possessed it till the year 1781, when it was captured by the British land and sea forces under the command of Sir Edward Hughes and Sir Hector Monro, after a long blockade by sea, and a siege of three weeks. It appears to have been considered as a place of great importance by the Dutch, as it was strongly fortified, and garrisoned with near eight thousand men, five hundred of whom were Europeans. A vast quantity of warlike stores and ammunition fell into the hands of the captors; and as the adjacent country is fertile, and produces great quantities of rice, this conquest promises many advantages to the English East India Company.

The next English settlement on the coast of Coromandel is Pondicherry, till lately the capital of the French possessions in the empire of Indostan. It is a large, well-built, and populous town, strongly fortified, and capable of making a vigorous defence; situate in twelve degrees twenty-one minutes north-latitude, and in eighty degrees twenty-nine minutes east longitude, from London.

Pondicherry was originally settled by the French, but was taken from them by the Dutch in 1693, and restored at the peace of Ryfwick. In 1748, it was besieged by Admiral

ral Boscawen; but the periodical rains coming on before he could make any impression, he was obliged to abandon the enterprize, after having sustained heavy losses by sickness and storms.

In 1760, the British forces, commanded by Colonel (now Sir Eyre) Coote, and the naval force under Admiral Stevens, invested Pondicherry, a blockade having already been formed to prevent the garrison and inhabitants from receiving any supplies of stores or provisions; and, on the 15th of January, in the succeeding year, the town surrendered without any capitulation, and was consequently given up to plunder and destruction. Monsieur Lally, the governor, (who afterwards suffered death in France through the intrigues of the then ministry) appears, by intercepted letters, to have been driven to distraction by the want of provisions, which were so scarce, that after having devoured their camels and elephants, the besieged were reduced to the necessity of converting their domestic animals to food; and these bore so high a price, that sixteen rupees, a sum equal to forty shillings sterling, was paid for the carcase of a dog.

Pondicherry, before this siege, was near a league in circumference, and contained seventy thousand inhabitants; but, in consequence of its being given up without terms, it was reduced to a heap of ruins: however, being restored to France by the treaty of 1763, it was speedily rebuilt, fortified, and new-peopled; near thirty thousand of the former Indian inhabitants returning and re-edifying their former habitations.

Since this restoration, the buildings are extremely regular; the streets perfectly straight; and the principal one, running from north to south, near half a league in length, being crossed by another extending near twelve hundred yards in contrary directions. The fort, which is situate about two hundred yards from the sea, is built of brick, plaistered with a white cement so well hardened as to give it the appearance of marble. This fortification is strong, though irregular. The city is also encompassed with a wall fortified with eleven forts, or bastions, and mounted with upwards of four hundred cannon; and it is furnished with capacious magazines, and an arsenal filled with mortars, bombs, ammunition, and warlike stores.

In the construction of this new city, the French provided an elegant house in the eastern part of it for the residence of their governor, opposite to which were spacious gardens beautifully laid out in walks for the Company and higher classes of inhabitants; and in these gardens was a building richly furnished, appropriated to the reception of strangers of distinction, who might visit Pondicherry, either on account of public affairs, or matters of commerce. They had also some religious houses; and among them a college of Jesuits, consisting of fifteen or sixteen, who were employed in the education of youth, and instructing them in the common branches of literature; a house for the priests of the missions, in which two or three only commonly resided, others being employed abroad in attempting the conversion of the Indians; and a small convent of Capuchin Friars, the numbers of whom seldom exceed ten or a dozen. The houses of private individuals, though consisting of one story only, were commodious, and suited to the ranks and occupations of the inhabitants.

Pondicherry

Pondicherry being the residence of the French governor-general, his dignity was supported with great splendor. He was attended when he went abroad by a party of horse-guards, in a uniform of scarlet faced with black, and laced with gold; and these were commanded by an officer whose dress was still more superb: he had also three hundred foot-soldiers, who were employed in mounting a regular guard round the governor's habitation; and, on extraordinary occasions, such as the reception of any of the chiefs of the country, or their ambassadors, this whole military force was drawn out in order, and the governor himself advanced to meet his guests in a palanquin ornamented with embroidery and fringe of gold.

The French garrison, in time of peace, consisted of three or four companies of Europeans, commanded by a field officer of considerable rank, and a larger number of natives of the country; who, being converted to the Christian religion, were clothed and disciplined in the same manner as the white soldiers.

On the 17th of October 1778, Pondicherry submitted to the British sea and land-forces, the former commanded by Sir Edward Hughes, the latter by Sir Hector Monro, after a siege of two months and ten days: this important place is now annexed to the English possessions in Indostan; and Chandernagore having also surrendered, the French are entirely expelled from all their settlements in this extensive empire.

The city of Pondicherry is situated on so low a spot, and the coast is so extremely flat, that no vessels of considerable burden can come to anchor within a mile and a half of the shore; and even the ships boats cannot reach the land without danger of being overfet by the surf, which continually breaks upon the sands; so that both the passengers and merchandize are conveyed to and from the vessels in flat-bottomed boats, navigated by the natives, who are extremely expert in the management of these necessary but somewhat dangerous craft.

The Gentoos, whose indefatigable industry and extreme temperance constitute the riches of this country, live several families together in long and narrow houses divided into different apartments; but they are all so ill supplied with light, that it is astonishing how they finish those exquisitely fine and delicate works in which they are employed. These are chiefly manufactures of silk painted and plain, and gauze; though there are some artificers in gold who perform fillagree work to the greatest perfection. Of the general manner of living of these people, the following account was given in a public assembly by that officer who added so greatly to the territorial possessions of the Company, and contributed so much to raise the English Company to power and consequence. 'The lowest wages,' says Lord Clive, 'in Bengal, are two rupees a month, which amounts to about two-pence a day. The poor can scarcely be said to be at any other expence than for eating. They drink nothing but water; they wear no cloaths; and the houses are built with mud and clay, and thatched with straw.'

Their food is chiefly, indeed it may be said wholly, rice boiled in water: as an extraordinary indulgence, they sometimes have an unleavened cake; but they never eat bread, though it is plentiful, cheap, and excellent. The rice is cultivated in vast quantities in the neighbourhood of the city, notwithstanding the scarcity of water, which is so absolutely

lutely necessary to the growth of this grain. To supply this deficiency, every method is employed which industry can suggest: wells are dug at every spot where there is the least probability of finding water, which is raised with a bucket and lever, as in the gardeners grounds in the neighbourhood of London; one of the Gentoo labourers stands upon the lever, and works it with his feet, encouraging himself by a song denoting the number of buckets he has drawn. As soon as the full bucket reaches the surface, it is emptied by others who stand ready to convey it to the roots of the rice; and when one well is exhausted, they have recourse to another, till they have procured a sufficient quantity. Besides the water obtained in this way, they have tanks and canals, in which they preserve it after the overflowings of the rivers and the rainy seasons.

Fort St. David, which was formerly called Cadelore and Tegapatan, is situated in eleven degrees forty minutes of northern latitude, and is about twenty miles to the southward of Pondicherry. It was purchased from a Maharatta chief, together with a territory stretching about eight miles along the coast, and extending to the country about half that distance, by an agent of the English East India Company, for ninety thousand pagodas. The situation is pleasant and healthy, and the neighbouring lands are refreshed with several streams of delicious water, which add to the fertility of the soil, and contribute to the security of the fort, which is of regular construction, and well supplied with cannon; and the garrison was, before the reduction of Pondicherry, generally pretty numerous. As the town is so well watered, most of the houses have good gardens. Those belonging to the Company are large and elegant; and the usual residence of the governor is in a house built in these gardens, though there are also apartments for him in the fort. Here is a considerable manufacture of cottons, both white and coloured, under a variety of denominations, such as ginghams, dimities, and succatoons; and great part of the trade carried on at Madras is supplied from this place, which is of much importance to the last mentioned settlement, and, indeed, to the general interests of the Company on this coast.

In the year 1758, the French army, consisting of three thousand five hundred Europeans commanded by Monsieur Lally, laid siege to Fort St. David; which, having held out a fortnight against a very severe cannonade, was on the 30th of April surrendered, and shortly after reduced to ruins, and the fort dismantled and destroyed: nor were the enemy content with the demolition of the fortifications, a step which was unquestionably justifiable; but they extended their vengeance to the neighbouring country, and involved in the general destruction the property of innocent and unoffending individuals. The fort has never yet been rebuilt, yet the trade flourishes, and seems to be rather increased than diminished since it has been less strong; it is, however, at present in a tolerable posture of defence.

Trichinopoly is situated on the banks of the River Caveri, in a plain once remarkable for populousness and fertility; but which, by having been the scene of action during great part of the last war, is now wasted and depopulated. It is of some importance to the English Company, as it is a kind of key to the states of Tanjour, Mysore, and Madura, in which it gives them considerable influence, and it is therefore strongly fortified.

The

The town is surrounded by a wall, which appears to have been encreased at two different times since it's first erection, as the inhabitants became more numerous; it is now near four miles in circumference, and has been doubled, and fortified with towers or bastions, so that it is a place of considerable strength. The ditch, which is near ten yards wide, and almost half that depth, is not always supplied with water, though the town itself never wants that essential article, with which it is furnished by aqueducts or canals, which convey it into reservoirs in different parts of the place.

In the center of this town, or rather of the original town, is a rock which rises to the height of one hundred yards; the summit is crowned with a pagoda, and many apartments are cut in it's sides, so that it furnishes habitations for a considerable number of the inhabitants.

Trichinopoly has been rendered remarkable by an attempt of the French to surprize it in the year 1753. About five hundred European soldiers, and a considerable number of the troops of the country, scaled the outer wall about three in the morning; and having secured a battery, turned the guns of it against the place, whilst they proceeded with petards to force a gate of no great strength in the second wall, which would have led them into the town: but the garrison being alarmed by the firing, effectual care was taken of this weak part, where so constant a fire of small-arms was kept up during the night, that it was impossible for the enemy to approach it. Mean time a party who attempted to enter by escalade, were discovered, and an officer and drummer, the two first who mounted, were cut off; and the cannonade of the attacked growing furious, the assailants were under the necessity of laying close under the wall for shelter till day-light, when all the survivors, to the number of three hundred and sixty-four Europeans, surrendered, and begged for quarter.

Madras, or (as it is more commonly called) Fort St. George, is situated in thirteen degrees forty minutes north latitude, and in eighty degrees of east longitude: so that it's distance from London is near one thousand six hundred leagues; and the sun consequently appears to the inhabitants of this place six hours earlier than in the metropolis of England, and sets about noon; and the length of the days varies so little here throughout the year, that it is always said to be six o'clock at the rising and setting of the sun.

It is hardly possible to conceive why so inconvenient a spot should have been chosen for the situation of a settlement of so much importance; and though various reasons have been assigned for this choice, none of them seem satisfactory. It stands in the country of Arcot, in a sandy barren plain, which neither affords verdure, nor a drop of good water, which must be procured from the distance of a full mile. Immediately at the back of the town is a salt-water river, which, though it adds to the strength of the place, is also productive of much inconvenience, subjecting the town to be overflowed by it in the rainy seasons: the sea falls with continual violence on the shore; and, in the tempestuous time of the year, seems to threaten destruction to the whole settlement.

Fort St. George is a place of no very considerable strength; which, towards the sea, is the less essential, as the coast is so shallow, that ships of sufficient force to cannonade or bombard it could not come within two miles of the shore, the very merchandize and passengers being

being obliged to be landed in flat-bottomed boats, as at Fort St. David's. The fort itself, which is situated north north-east, and south south-west, nearly in the center of the White Town, is a regular square of about three hundred feet on each of its sides, and has four bastions: it is constructed of a stone which, though honey-combed without, is of so hard a substance, that it is known here by the name of iron-stone, and resembles that metal in colour. The walls of the fort are not defended by any ditch; and being arched and hollow, are of no great strength. It has two gates, one on the west, or land-side, at which a strong guard is always mounted; and the other on the eastern, or sea-side, which being less liable to surprize, is not so much attended to; but these gates are both locked at a certain hour of the night, and the keys brought to the governor, or, in his absence, to the next in authority.

Within the fort is a handsome stone building, containing proper apartments for the governor and other officers of the Company. Two flights of steps lead to the two different stories of this house; the lower of which is appropriated to the general use of the Company's servants; and the higher, in which is the Council Chamber, is occupied by the governor.

The White Town, or that inhabited by the Europeans, contains about five or six hundred people, exclusive of the military. It is but indifferently defended by a slight wall, and some ill-constructed bastions, on the east, south, and north sides; on the west it is washed by the river; and consists of three tolerable streets to the northward of the fort, and the like number to the southward; barracks for the soldiers, and a well-ordered military hospital. Here was also the mint, but the business of coining rupees of silver, and pagodas of gold, hath for many years been removed to Calcutta; and within this quarter are the Town House and courts of justice, as well as a Portuguese and an English church; the latter of which is elegant, and furnished with an organ.

The houses, which are only of one story above the ground-floor, are built of brick, and have terraces according to the manner of the East; which are laid with a mortar composed from the lime of marine shells, and which, being laid in the dry seasons, acquires a hardness which no continuance of rain can penetrate. On these terraces the inhabitants, and particularly the Europeans, spend their evenings, to enjoy those refreshing sea-breezes, which can alone render this climate endurable from the month of April to the middle of September.

To the north lies the Black Town, which is much larger than the district occupied by the Europeans, but not so well fortified, though its strength has been increased by some modern improvements; and this, as well as the White Town, is provided with a numerous garrison, and well-furnished stores and magazines. As this quarter is possessed by Asiatic merchants of all the eastern countries, and some Jews, the buildings are of different kinds, some built with brick, and others of clay covered with leaves or thatch. The streets are, however, tolerably wide, and some of them planted with trees, which contribute to the beauty of the place, and serve as a shelter from the penetrating beams of the sun.

Beyond

Beyond this, and more to the southward, lies the suburb, or third quarter, which, though full of inhabitants, is without defence, though an advanced party of troops are generally posted here to prevent the possibility of surprize. As this suburb is only occupied by the lowest of the natives, it is wretchedly built, and consists entirely of low, clay-walled, thatched huts.

Besides these divisions of Madras, the territory which was purchased of the sovereign of Golconda, before the conquest of that country by the Emperor of Indostan, and which is about fifteen miles in circumference, comprizes two hamlets and several villages, which, together with the several towns and suburb of Madras, are supposed to contain one hundred thousand inhabitants.

The governor of Fort St. George has also the command of all the Company's settlements on the coast of Coromandel, and on the west side of the Island of Sumatra; he is also, for the time being, captain of the first company of native soldiers, and lives here in great pomp, exercising a very extensive authority. When he goes out of his house, the guards are turned out, and the drums beat, as for a prince of the blood, or a general commanding an army in Europe; and his palanquin is preceded by fifty or sixty black soldiers, and attended by an equal number of Europeans; and he is accompanied by a train of domestics, and a band of music.

The council is composed of six persons, the first of whom is captain of the second company of the native troops of the garrison; and these have each salaries, which are, however, so trifling, as to bear a very small part in the fortunes which are usually acquired by those who can attain this situation, the governor's not exceeding three hundred pounds a year, and those of the other members of the council so low as from forty pounds a year the least, to one hundred pounds the greatest. But the governor and council are also considerable traders on their own accounts in certain articles, by permission of the Company; and have, besides, other means of accumulating wealth not easily comprehended by those who have had no experience of these eastern advantages, and who cannot easily conceive how fortunes of two or three hundred thousand pounds can be easily gathered together in a very few years by men who have been known to quit their native country with very little more property than they carried on their backs.

Nor are these emoluments confined to the governor and council; the inferior officers, such as the chaplain, surgeon, judge-advocate, and attorney-general, are rewarded for their services by the Company with very moderate salaries, none of them exceeding one hundred pounds a year; yet these gentlemen, too, contrive to accumulate riches, and return to Europe, after a very short residence here, with such wealth as a whole life spent in Europe in the extremest industry and frugality would fall very short of obtaining.

Such of the military officers and soldiers as are Europeans, fare also extremely well: the pay, though not above one-third more than in England, enables them to live here in a very different manner, every petty officer, and even common soldier, being attended by one or more of the natives; whose maintenance, as we have already observed, is so little expensive, that it may be afforded out of the smallest pay of an European; be-

sides that, a considerable part of the provisions, both of the officers and soldiers, is provided by the Company, who also furnish their civil servants with board and lodging.

The surrounding territory produces but little rice, and few other necessaries of life besides fruits and vegetables, the growth of some gardens extending beyond the Black Town, and which are sold at reasonable rates. The Company have a kind of summer-house and gardens at St. Thomas's Mount, a small distance from Madras, where the governor frequently resides during the hot seasons.

With provisions to supply a very plentiful and moderate market Madras is supplied from the interior parts of the country; with rice from the southern, and with bread-corn from the northern settlements; and even the fuel which is consumed here is brought from the islands near Masulipatan.

The courts of justice held at Madras are, the Mayor's Court, held twice a week in the Black Town, for the determination of matters of dispute, and the recovery of debts between the natives. The litigations of Europeans are generally carried on in the court of the Judge Advocate, where the decision is left to a jury, and the suits are conducted by attorneys, and other officers, as in the courts of England. Here are justices of the peace, who hold sessions for the trial of criminals; and courts-martial are held, as elsewhere, upon military delinquents. Of the introduction of the English laws, and the erection of supreme courts of judicature in the empire of Indostan, we shall have occasion to speak fully in our accounts of the Company's settlements and possessions in Bengal.

The manufactures of Madras, and the territory about it, are not proportioned in extent to the number of inhabitants. It is computed that about twelve or fifteen thousand are employed in printing and painting calicoes for the wear of Europe, and coarser cottons for the trade of different parts of Asia, and in particular the Spice Islands: another, and more considerable part of the inhabitants, are engaged in the management of the glass, coral, and toy-trade, articles much demanded in the interior parts of the country for female ornaments. The diamond-mines, which are not above a week's journey from this settlement, turn another considerable branch of traffic to it; and many of the native inhabitants are employed by the Company in collecting and purchasing the produce of Arcot, and other provinces, for their exportation to Europe, and other parts of Asia; and those who by any of these means acquire money, lend it to English merchants, who, though not of the Company, are licensed to trade, engage with them in partnerships on account of the protection of the Company, or embark in bottoms belonging to Europeans their own property, paying for this privilege very considerable sums.

Over and above the profits which accrue to the English Company from the trade in cottons and other articles above mentioned, they derive a considerable revenue from the lands and territorial possessions here; and this is augmented by the customs and duties on betel and tobacco, and some other articles, which amount annually to little less than fifty thousand pounds sterling; so that, all advantages taken together, Madras may be considered as one of the most important and opulent of the Company's settlements in India.

Madras was captured by the French in 1746, but restored to the English Company at the peace. In 1758, General Lally laid siege to it with a very considerable army, and actually

ually got possession of the Black Town; but the garrison of the fort, commanded by Colonel Lawrence, and Colonel (now Sir William) Draper, made so vigorous a defence, that the enemy, after various fruitless attempts to reduce it by surprize and storm, were obliged to give up the siege, and retire with considerable loss.

Though the compass of our work will not admit of our giving a regular detail of the political conduct and proceedings of the East India Company and their servants in the different provinces; yet, in order to trace their progressively increasing power and extended territories, it will be necessary to take some notice of the manner in which the Company have interfered with the governing powers of the several districts, and the steps they have taken to reduce the native princes to a state of dependence on them, and compel them to relinquish their rights to large tracts of territory, which they held either by descent or conquest.

In the year 1751, it was determined to effect a revolution in the province of Arcot, in which Madras is situate, and to make Mohammed Ali Khan, whose pretensions were very doubtful, nabob, or governing sovereign of this extensive country; and this project was at length carried into execution, after a contest of several years, in which many difficulties occurred; and a war was carried on with different success, which, however, at last terminated in the subjugation of the whole territory contended for to the authority of Mohammed, or rather of the English East India Company, in whose hands the Asiatic prince seemed to be a mere instrument; for as soon as the conquest was compleated, he confided both the care of his person, and his revenues, to those who had procured for him the distinctions he enjoyed, making Madras the place of his residence; and as his protectors undertook the defence of his newly-acquired possessions, the nabob yielded to them the revenues of his whole dominions, reserving only to himself an annual income of about one hundred and twenty-five thousand pounds sterling for his maintenance, the gross receipts being from four to five hundred thousand pounds a year: and thus the Carnatic, a country of great commercial importance, from the number and industry of it's inhabitants, together with it's sovereign, were reduced to a state of absolute dependence on the English Company.

But this acquisition served only to point out to the Company the influence which might be derived from the addition of a tract of territory in the vicinity of Masulipatan; and, in 1767, they found means to procure from the Subah of the Decan grants of the provinces of Candavir, Elur, Rajamandri, and Chicacol; an accession of territory not only consequential in it's extent, but in it's revenues, and in the vast strength which it added to the power of the Company on the coast of Coromandel.

Yet, in this moment of apparent prosperity, a storm was gathering; which, though it's effects were at that time suspended, has since fallen heavily on the possessions of the Company, and at the present hour involves them in difficulty and danger.

Hyder Ali Khan, or, as he is more commonly called, Hyder Ally, an adventurer who, from being a private soldier in the forces of the Maharattas, had made himself master of Mysore, and extended his conquests on all sides, concerted the means of expelling the English, the only rivals who were by him esteemed formidable, from the coast of Coromandel

mandel; and well knowing that the neighbouring chiefs dreaded the power of his arms, which had been often exerted in ravaging their borders and stripping them of territory, he applied to the Subah of the Decan, and the Nabob of Arcot, and required them to join in a measure which, if successful, would emancipate them from the shackles in which they were at present bound, and restore to them that power, authority, and extent of dominion, of which they had been divested by the English; and lest these arguments should fail to rouse them to such a degree of spirit as would be necessary to answer his purpose, they were enforced by denunciations of vengeance in case of a refusal, and threats of depriving them of the poor remains of territory, revenue, and dignity, which had been left them by the English Company.

It now became absolutely necessary for the Company to assert the rights of those from whom they had borrowed all their consequence. Neither the Subah nor the Nabob were in a condition to oppose Hyder Ally; deprived of the sinews of war, and even the appearance of authority, they were equally unable to levy numerous armies, and to furnish them with the means of subsistence: a body of forces was therefore appointed by the precedence of Madras to oppose the hostile attempts of Hyder; and, reinforced by such troops as the Subah and Nabob could collect, Colonel Wood, in March 1767, began his march to meet the invader, who had now advanced towards the Carnatic; but was astonished to find the army with which he was to contend, well disciplined, well paid, and consisting of thirty thousand foot and twenty thousand horse; a force with which he was wholly unable to cope, with a small body of Europeans, and an undisciplined and dissatisfied rabble of Indian confederates.

Under these circumstances, the British commander was under the necessity of acting cautiously; and, instead of risking a battle, he was compelled to try the effect of harassing his enemy, and attempting to disconcert his plans.

But here too he was disappointed by the genius and address of Hyder Ally; who, in his turn, invented a number of successful stratagems to distress and circumvent his opponents. Perfectly acquainted with the country, he contrived to intercept their convoys, and cut off their foraging parties: he attacked them suddenly in their camps; and having excited panic and confusion, he retreated before they could form themselves into a posture for opposing him in force; and if they moved he was sure to be in their rear, to pick up their baggage, and carry off any lingering parties.

Worn out with eternal disappointments, and weakened by continual losses, the Asiatic allies of the English betrayed a strong inclination to turn their backs on this unprofitable war, and even the English themselves began to despond, when succours critically arrived, of which the English commander determined to take immediate advantage; and having by some means contrived to bring Hyder to a general action, notwithstanding his having hitherto shewn a determined disposition to avoid it, an obstinate and hard-fought battle ensued, in which the confederates remained masters of the field, though the loss on both sides had been extremely heavy.

But this victory was attended with no real advantage; the spirit of Hyder Ally remained unsubdued, and he was at no loss for resources: though once defeated, he was soon as formidable

formidable as before, and recourse was now had to negociation; terms of accommodation were offered to him, and he was at length brought to accept them; and a treaty was concluded, in which it was stipulated, *that if either party should be attacked, they should mutually assist each other to drive out the enemy.*

But though a peace was thus patched up, it did not appear likely that it would be lasting; the motives which first induced Hyder to propose the expulsion of the English still subsisted, and his ambitious views were yet unsatisfied; so that many judicious persons were then of opinion, that he meant only to wait a more favourable moment to recommence hostilities, and the event hath justified this suspicion.

Within two months after the conclusion of this treaty, Hyder Ally signified to the presidency of Madras his intentions of reclaiming some places, which had for about two years been in the hands of a neighbouring Maharatta chief, and desired a battalion of the Company's seapoys, with an officer, might be sent to assist him in this enterprize; but this being declined, as it would amount to a declaration of war against the Maharattas, the request was repeated; and a war between Hyder and the Maharattas breaking out soon after, he made frequent applications for assistance, which, under various pretences, was as often renewed; and Hyder, after continuing an unsuccessful war till the summer of 1772, made a peace with the Maharattas, which he was under the necessity of purchasing with the cession of a very considerable part of his territories.

It may easily be conceived, that a peace thus obtained could not sit easy on the enterprising spirit of Hyder Ally; nor can it be supposed he would rest satisfied with the conduct of those who, by refusing to lend him assistance, had contributed to his distress and disgrace. Within two years after this event, he took advantage of some intestine commotions among the Maharattas, and re-possest himself of the territory which he had been compelled to give up; and now it appeared that, despairing of deriving any advantages from his alliance with the English, he had privately solicited succours from the French, who had furnished him with supplies, and permitted such adventurers as thought fit to engage in his service; and at the same time it was discovered, that the nabob who had some time before proposed a confederacy with the Maharattas against Hyder, a measure which had not met the approbation of the presidency, had now entered into a private correspondence with him, though no great fears were entertained of ill consequences from a connection which the different interests of the parties rendered unnatural.

From this time till the year 1777, Hyder Ally contented himself with paying the strictest attention to the augmentation and discipline of his troops, and incorporating with them great numbers of French, who from time to time presented themselves, and offered to engage in his service. But in the beginning of this year he re-commenced the war with the Maharattas; and continuing to preserve the appearance of a mity with the English, he, in the beginning of the following year, transmitted to the presidency at Madras an account of a signal victory which he had obtained over the Maharatta army.

The war between England and France having now broke out, and Pondicherry being reduced by the arms of the former power, Hyder, still affecting terms of friendship, sent his congratulations to the governor of Madras on this occasion; though his sincerity was

at that time much doubted, both from his military preparations, and his continuing to cultivate a good understanding with the French, as well as from his having from time to time thrown out hints of dissatisfaction at the repeated neglects of his applications for assistance.

Nor were these doubts ill founded; for the Company having determined, on an expedition against Mahé, where a small body of French troops, who had been landed from Mauritius, were in garrison with some of Hyder Ally's forces; and intimation being given to Hyder of the intention of the Company to attack the French at Mahé, he very unequivocally informed the presidency, that he had factors of many nations resident in his country; and that if any one should entertain designs against them, he should take the best methods to give them assistance; and he accordingly entered into a treaty of peace with the Maharattas, collected large bodies of horse on the borders of the Carnatic, and transmitted a declaration to the presidency, that if they persisted in their attempt upon Mahé, he should certainly attack the Carnatic. This measure was, however, pursued; and Hyder immediately invested the English garrison which possessed that place after its reduction, and thus commenced the war with Hyder Ally: for though a negotiation continued some time after this event, yet as the parties had no confidence in the sincerity of each other, it produced no good effect, and hostilities commenced on all quarters. Hyder soon after invaded the Carnatic; the army of the Company was completely defeated; and a war with Hyder still rages, in which the Company's forces have been in a great measure compelled to act on the defensive to protect their own possessions, and those of their allies; and, notwithstanding their utmost efforts, Arcot, the capital of the Carnatic, with an immense quantity of stores, hath been captured by Hyder, and great part of that country hath been laid waste by him; whilst, at the same time, the Company are engaged in a war of doubtful success with the Maharattas, who possessing the interior parts of the empire, and holding the emperor, now emancipated from the English, in their power, find full employment for all the force of the government of Bengal.

But before we proceed to speak of this extensive kingdom, great part of which is now in the hands of the English, it will be necessary to notice the several settlements and factories of the Company between Madras and Calcutta.

Masulipatan first presents itself: it was taken from the French in 1759; and is of no great consequence, though it has a considerable trade in salt, with which commodity the inland parts of the Decan are furnished from this place, which has also a manufactory in cottons of no very considerable extent.

Vizagapatan, still nearer to the Gulph of Bengal, is of rather more importance. It is situate in about eighteen degrees north latitude, and is protected by a fort with regular bastions, and about twenty pieces of cannon. The neighbouring villages are full of manufactures in cotton, and the best figured or striped muslins of India are said to be procured at this place.

Both these settlements are in the kingdom of Golconda, which extends along the coast about eighty leagues, and is about seventy in breadth from east to west. It has a capital of the same name, which is said to be inclosed with a wall of stone six miles in circumference,

ference, and to contain the ancient palace of it's kings; and, in several magnificent mosques, some of their tombs.

This little kingdom, which has no other port than that of Masulipatan, was once part of the extensive empire of Bisnagar, which was first dismembered by the Patan Tartars, and afterwards still more reduced by the Mogul emperors of Indostan, who added great part of it to that empire; the remainder was seized by the chiefs of the country, and is at present divided into the kingdoms or provinces of Decan, Vissapour, Arcot or the Carnatic, and this kingdom of Golconda, which is now governed partly by a nabob of the Mahometan faith, and is partly in the hands of the Maharattas.

Golconda has various mines of iron and rock-salt; but it is much more remarkable for it's diamond mines, which have been long worked, and still continue to supply a considerable quantity of these precious stones.

These mines are principally seated among the mountains, a chain of which passes through this kingdom, and all of them are supposed to be rich in this valuable commodity: like mines of metal, they are sometimes found to produce these stones near the surface, and at others they must be sought in the very bowels of the mountains; in the former case the search is attended with no very considerable labour; but, in the latter, they are obliged to seek the vein by softening the rock with fire; and having found it, they are frequently compelled to pursue it with extreme difficulty and astonishing expence, sometimes losing it, and again recovering it, through a course of even several furlongs.

The vein, in which the stones are found, is generally composed of an earthy matter, sometimes of a yellow, and sometimes of a reddish colour; which being carefully separated from the rock, is brought out of the mine, and undergoes a strict and scrutinizing examination to discover the precious parts of it's contents, the rewards of the miners toils, which are very frequently so covered and incruited by the earth, that they might escape a less minute and attentive search.

To this end a cistern of earthen-ware, or hardened clay, is prepared, which is filled about half full of the earth supposed to be charged with diamonds; and water being poured on it, is suffered to remain till the earth is thoroughly softened, when an addition of water being made, the whole is well stirred; and as soon as it has rested long enough for the weightier parts to fall to the bottom, the earthy water is drawn off by a vent in the side of the cistern; and more water being then thrown on the remaining contents, the same process is repeated, and continued till a very small quantity of matter is left in the cistern; and this is taken out and spread abroad in the sun, where those who are accustomed to the business select the diamonds with such dexterity, that the smallest spark seldom escapes them.

The mining business is generally carried on by a set of adventurers, who agree with the chief or governor of the district to yield, for the use of him or the sovereign, all stones which may be found above a certain size; in consideration of which, and of the risk and expence which attends the discovery and working of the mines, all diamonds of an inferior size are to be the property of the adventurers. This agreement produces a constant exertion of attempts to commit frauds, and endeavours to detect them; the adventurer has
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to guard against concealments to his injury by the labourers he employs, and against the exposure of any large stones which may come to their hands, as he is perpetually engaged in endeavours to elude the vigilance of the agents of the chief; who are, on their part, equally attentive to deprive their principal of as large a share as possible of the produce. Some writers have fixed the size of those stones, which are to become the property of the sovereign, at fifty grains; but we apprehend it to be much more likely that the claims all such as exceed half that weight; diamonds of fifty grains being of a value much too considerable to be permitted to remain in private hands by any stipulated agreement.

Yet, notwithstanding all the precautions of the several parties, various deceits are daily practised: in spite of absolute nakedness, except a turban on the head, and a mere covering of decency about the waist, the labourers contrive to conceal a very considerable share of the property of their employers; and when a stone of large value comes to their hands, they very frequently deceive both the chief and the adventurer, and march off with the prize to some other territory, where they are sure to find a market and protection.

There are some few other English factories on different parts of this coast, and particularly at Pettipoly and Coletore; but these are so inconsiderable as not to require any particular description.

The kingdom of Bengal is situated at the north-west extremity of the gulph of the same name, and comprehends an extent of near two hundred leagues from east to west, and one hundred from north to south. It is bounded by the kingdom of Afham and Aracan on the east; by several provinces of the empire of Indostan on the west, by an immense chain of mountains on the north, and by the sea on the south; and occupies both sides of the River Ganges, being the most level and fruitful country in the whole empire, and producing in some places two, and in others three, crops of corn in a year. Its principal commodities are silk and cotton; but several sorts of spices and drugs, opium, saltpetre, gum-lack, and perfumes, are among the number of its productions; as well as those canes which afford sugar, and others which are used as walking-sticks, and admired for their beauty and elegance of growth. An herb is also found in this kingdom of peculiar appearance and quality, which throws out leaves from a straight stem about the size of a man's finger; and, rising to a considerable height, is crowned with a large bud or tuft: the fibres of this plant are first twisted and then wove into a kind of cloth, which being painted with flowers and figures, makes a beautiful and durable kind of tapestry.

The Ganges, and other navigable rivers, contribute as well to the prosperity of the inhabitants, as to the fertility of the soil: the numerous canals which intersect this vast level, serve as easy and convenient roads for internal communication; and the overflowing of the Ganges, and, of course of all the streams and canals which either empty themselves into it or are derived from it, is an annual source of manure, without the trouble of bringing, or the labour of spreading.

In our history of the emperors of Indostan, we have noticed the conquest of the kingdom of Bengal, and its being annexed to that empire; we have also, in tracing the declension of the imperial power, shewn the progressive steps by which the governors and viceroys of this and other provinces, under the various denominations of Subahs, Nabobs, and Nezims,

Nezims, had assumed to themselves the sovereignties of the several districts they were appointed to govern; and though they still affected to owe some obedience to the imperial crown, and contributed in a certain degree to it's support, had yet appropriated to themselves the whole revenues, and ruled with the authority of absolute and independent monarchs.

From one of these nabobs, even before they had assumed the powers they have since possessed, the English, at the close of the last century, found means to purchase the zemindary rights; that is to say, the property to the districts which surrounded the settlement they had, by permission of the then emperor, made at Hugley, upon a branch of the Ganges; and as these lands contained the villages of Calcutta and Govenpore, these places came into the hands of the Company, and were their first territorial possessions in that country, where they now enjoy the extent of empires, without even the affectation of yielding to the sovereigns their rights of royalties, which were excepted out of their early acquisitions.

From this time the Company have been continually extending their territories by purchase, conquest, and those kind of gifts which the donors are unable to refuse; and as they soon became engaged in alliances and wars, both with the emperor and the petty princes of Indostan, it will be necessary, for the better explaining the actual state of the British interests in the East Indies, to give some little account of the transactions in this part of the empire, from the time the influence of the Company became considerable.

In the year 1707, Calcutta was erected into a presidency, independent of that at Madras; and, in 1717, they obtained from the then emperor, or his viceroy, a small extension of territory, and certain privileges of exemption from duties throughout the empire, on the annual payment of a certain stipulated sum, amounting to about one thousand two hundred pounds.

At this time Jaffier Khan, who was nabob of Bengal, had prevailed on the emperor to annex to that government those of Orissa and Bahar, which had hitherto constituted separate governments; and he removed his residence from Dacca, in the neighbourhood of Calcutta, to Morshedabad, at a greater distance, which still remains the principal seat of so much of this government as remains unpossessed by the English Company.

On the death of this prince in 1725, he was succeeded by his son-in-law Sujah Dowlah; and this nabob dying in 1739, Seffrah, or Seffrez Khan, his son, assumed the powers of government, which now began to be considered as hereditary; but Anaverdi Khan, an inferior chief, and governor of one of the provinces under the nabob, having aspired to that office, excited a rebellion; and having vanquished the troops of Seffrah in a battle in which that nabob lost his life, Anaverdi seized his authority in 1742, and maintained it against all attempts to dispossess him till April 1756, when it ended with his life; but he was succeeded by his next heir, Surajah al Dowlah, the grandson of his brother.

Hitherto the interference of the English had rather been private than open; the servants of the Company had, from time to time, furnished the contending princes with stores and ammunition; and had, at critical conjunctures, made advantageous agreements for increase of territory, and remission of customary payments; individuals also had been permitted

mitted to enter into the service of the nabobs, and had enriched themselves by gratifications and the chances of war.

But the time now approached when they were to act more decisively, and engage in an open rupture with one of those princes; the consequence of which has been repeated wars with various princes on different sides of the empire, a vast acquisition of dominion, and a total change of the circumstances, condition, and situation, of the English East India Company.

Surajah al Dowlah had no sooner assumed the reins of government, than he determined to crush the growing power of the English; and pretending to have received various insults from the governor and council of Calcutta, and in particular by the imprisonment of Omichund, a Gentoo merchant of great eminence, and one of his subjects, he levied an army, and in the latter end of May 1756, invested the English settlement of Cassimbuzar, which is situate somewhat higher up the river; and finding a greater probability of opposition than he expected, he got the chief of that factory into his hands by stratagem, and then compelled him to sign an order for the immediate surrender of the place, as a ransom for his life; and, on the 4th of June, after some deliberation, the servants of the Company who remained in the factory consented to rescue their chief from the impending danger, by giving up to the insidious invader the goods, stores, ammunition, and effects of the Company, to a very considerable amount.

Having effected his purpose here, the nabob proceeded to Calcutta, or Fort William, with an army of seventy thousand horse and foot, declaring his intention to expel the English from the province. On the 15th he invested the place, and attacked one of the redoubts at the approach to the town, but he was repulsed with considerable loss; nor was his second attempt, on the following day, attended with better success; notwithstanding which, the attack was renewed the 18th, and the forces of the Company were then compelled to abandon the out-works, and retire into the fort, which being wholly unprovided with ammunition for a long resistance, the governor, and some others, escaped to the ships in the river, leaving those in the fort to shift for themselves; who having held out till the 20th, under Mr. Holwell, the second in command, were then obliged, by the treachery of the Dutch guard at a back gate, to surrender at discretion, whilst they were endeavouring, by a parley from the walls, to obtain terms of capitulation.

The scene which followed this surrender is so emphatically and minutely described by the pen of Mr. Holwell, one of the few unfortunate sufferers who survived, in a letter to a friend, that it would be injustice to our readers to offer an account of it in any other words than those of that gentleman.

‘ The Subah, or viceroy, of Bengal, and his troops,’ says Mr. Holwell, ‘ were in possession of the fort before six in the evening. At a third interview with him before seven, he repeated his assurances to me, on the word of a soldier, that no harm should come to us; and, indeed, I believe his orders were only general, that we should for that night be secured, and that what followed was the result of revenge and resentment in the breasts of the lower jemautdaars, or serjeants, (to whose custody we were delivered) for the num-
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ber of their order killed during the siege. Be this as it may, as soon as it was dark, we were all, without distinction, directed, by the guards set over us, to collect ourselves into one body, and sit down quietly under the arched veranda, or piazza, to the west of the Black Hole Prison, and the barracks to the left of the Court of Guard. Just as it was dark, about four or five hundred men, who were drawn up upon the parade, advanced, and ordered us all to rise and go into the barracks. We were no sooner all within them, than the guard advanced to the inner-arches and parapet-wall; and, with their musquets presented, ordered us to go into the room at the southernmost end of the barracks, commonly called the Black Hole Prison. Few amongst us, the soldiers excepted, had the least idea of the dimensions or nature of a place we had never seen; for if we had, we should at all events have rushed upon the guard, and been, as the lesser evil, by our own choice cut to pieces.

Amongst the first that entered, were myself, Messrs. Baillie, Jenks, Cooke, J. Coles, Ensigns Scott, Revelly, Law, Buchanan, &c. I got possession of the window nearest the door, and Messrs. Coles and Scott into the window with me, they being both wounded, the first I believe mortally: the rest of the above mentioned gentlemen were close round about me. It was now about eight o'clock. Figure to yourself, my friend, if possible, the situation of a hundred and forty-six wretches, exhausted by continual fatigue and action, crammed together in a cube of eighteen feet, in a close sultry night, in Bengal, shut up to the eastward and southward (the only quarters from whence air could reach us) by dead-walls, and by a wall and door to the north, open only to the westward by two windows strongly barred with iron, from which we could receive scarce any the least circulation of fresh air.

What must ensue appeared to me in lively and dreadful colours; the instant I cast my eyes around, I saw the size and situation of the room. Many unsuccessful attempts were made to force the door; for having nothing but our hands to work with, and the door opening inward, all endeavours were vain and fruitless.

Amongst the guards posted at the windows, I observed an old jemautdaar near me, who seemed to carry some compassion for us in his countenance: I called him to me, and pressed him to endeavour to get us separated, half in one place, and half in another, and that he should in the morning receive a thousand rupees for this act of tenderness. He withdrew; but in a few minutes returned, and told me it was impossible. I then thought I had been deficient in my offer, and promised him two thousand; he withdrew a second time, but returned soon, and (with, I believe, much real pity and concern) told me, that it could not be done but by the Subah's order, and that no one dare awake him.

We had been but few minutes confined, before every one fell into a perspiration, so profuse, you can form no idea of it. This brought on a raging thirst, which increased in proportion as the body was drained of it's moisture.

Various expedients were thought of to give more room and air. To obtain the former, it was moved to put off their cloaths: this was approved as a happy motion, and, in a few minutes, I believe every man was stripped; myself, Mr. Court, and the two young gentlemen by me, excepted. For a little time they flattered themselves with having gained a mighty

‘mighty advantage; every hat was put in motion to produce a circulation of air; and Mr. Baillie proposed that every man should sit down on his hams. This expedient was several times put in practice, and, at each time, many of the poor creatures, whose natural strength was less than that of others, or who had been more exhausted, and could not immediately recover their legs as others did, when the word was given to rise, fell to rise no more; for they were instantly trod to death, or suffocated. When the whole body sat down, they were so closely wedged together, that they were obliged to use many efforts before they could put themselves in motion to get up again.

‘Before nine o’clock every man’s thirst grew intolerable, and respiration difficult. Efforts were made again to force the door, but in vain. Many insults were used to the guards, to provoke them to fire in upon us. For my own part, I hitherto felt little pain or uneasiness, but what resulted from my anxiety for the sufferings of those within. By keeping my face between two of the bars, I obtained air enough to give my lungs easy play, though my perspiration was excessive, and thirst commencing. At this period, so strong a urinous volatile effluvia came from the prison, that I was not able to turn my head that way for more than a few seconds at a time.

‘Now every body, excepting those situated in and near the windows, began to grow outrageous, and many delirious. “*Water! water!*” became the general cry: and the old jem-mautdaar, before mentioned, taking pity on us, ordered the people to bring some skins of water. This was what I dreaded; I foresaw it would prove the ruin of the small chance left us, and essayed many times to speak to him privately to forbid it’s being brought; but the clamour was so loud, it became impossible. The water appeared. Words cannot paint to you the universal agitation and raving the sight of it threw us into. I flattered myself, that some, by preserving an equal temper of mind, might outlive the night; but now the reflection which gave me the greatest pain, was, that I saw no possibility of one escaping to tell the dismal tale.

‘Until the water came, I had myself not suffered much from thirst, which instantly grew excessive. We had no means of conveying it into the prison, but by hats forced through the bars; and thus myself, and Messrs. Coles and Scott, (notwithstanding the pains they suffered from their wounds) supplied them as fast as possible: but those who have experienced intense thirst, or are acquainted with the cause and nature of this appetite, will be sufficiently sensible it could receive no more than a momentary alleviation; the cause still subsisted. Though we brought full hats within the bars, there ensued such violent struggles, and frequent contests to get at it, that before it reached the lips of any one, there would be scarcely a small tea-cup full left in it. These supplies, like sprinkling water on fire, only served to feed and raise the flame.

‘Oh! my dear Sir, how shall I give you a conception of what I felt at the cries and ravings of those in the remoter parts of the prison, who could not entertain a probable hope of obtaining a drop, yet could not divest themselves of expectation, however unavailing! and calling on me by the tender considerations of friendship and affection, and who knew they were really dear to me! Think, if possible, what my heart must have suffered at seeing and hearing their distress, without having it in my power to relieve them; for
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the confusion now became general and horrid. Several quitted the other window (the only chance they had for life) to force their way to the water, and the throng and press upon the window was beyond bearing; many forcing their passage from the farther part of the room, pressed down those in their way who had less strength, and trampled them to death.

From about nine to near eleven, I sustained this cruel scene and painful situation, still supplying them with water, though my legs were almost broke with the weight against them. By this time, I myself was near pressed to death; and my two companions, with Mr. William Parker, (who had forced himself into the window) were really so.

For a great while they preserved a respect and regard to me, more than indeed I could well expect, our circumstances considered; but now all distinction was lost. My friend Baillie, Messrs. Jenks, Revely, Law, Buchanan, Simpson, and several others, for whom I had a real esteem and affection, had for some time been dead at my feet; and were now trampled upon by every corporal or common soldier, who, by the help of more robust constitutions, had forced their way to the window, and held fast by the bars over me, till at last I became so pressed and wedged up, I was deprived of all motion.

Determined now to give every thing up, I called to them, and begged, as the last instance of their regard, they would remove the pressure upon me, and permit me to retire out of the window to die in quiet. They gave way, and with much difficulty I forced a passage into the centre of the prison, where the throng was less by the many dead, (then I believe amounting to one third) and the numbers who flocked to the windows; for by this time they had water also at the other window.

In the Black Hole there is a platform raised between three and four feet from the floor, open underneath, and extending the whole length of the east-side of the prison; it was above six feet wide, and corresponding with that in the barrack: I travelled over the dead, and repaired to the farther end of it, just opposite to the other window. Here my poor friend, Mr. Edward Eyre, came staggering over the dead to me, and, with his usual coolness and good-nature, asked me how I did; but fell and expired before I had time to make him a reply. I laid myself down on some of the dead behind me on the platform; and, recommending myself to Heaven, had the comfort of thinking my sufferings could have no long duration.

My thirst grew now insupportable, and the difficulty of breathing much increased; and I had not remained in this situation, I believe, ten minutes, when I was seized with a pain in my breast and palpitation of heart, both to the most exquisite degree. These roused, and obliged me to get up again; but still the pain, palpitation, thirst, and difficulty of breathing, increased. I retained my senses notwithstanding, and had the grief to see death not so near me as I hoped; but could no longer bear the pain I suffered, without attempting a relief, which I knew fresh air would, and could only give me. I instantly determined to push for the window opposite to me; and, by an effort of double the strength I had ever before possessed, gained the third rank at it; with one hand seized a

‘ bar, and by that means gained the second, though I think there were at least six or seven ranks between me and the window.

‘ In a few moments the pain, palpitation, and difficulty of breathing, ceased; but my thirst continued intolerable. I called aloud for water, “*for God’s sake.*” I had been concluded dead; but as soon as they found me amongst them, they still had the respect and tenderness for me, to cry out, “*Give him water! give him water!*” nor would one of them at the window attempt to touch it till I had drank: but from the water I had no relief; my thirst was rather increased by it; so I determined to drink no more, but patiently wait the event, and kept my mouth moist, from time to time, by sucking the perspiration out of my shirt-sleeves, and catching the drops as they fell, like heavy rain, from my head and face: you can hardly imagine how unhappy I was if any of them escaped my mouth.

‘ I came into the prison without coat or waistcoat; the season was too hot to bear the former, and the latter tempted the avarice of one of the guards, who robbed me of it when we were under the veranda. Whilst I was at this second window, I was observed by one of my miserable companions on the right of me, in the expedient of allaying my thirst by sucking my shirt-sleeve. He took the hint, and robbed me, from time to time, of a considerable part of my store; though, after I detected him, I had even the address to begin on that sleeve first, when I thought my reservoirs were sufficiently replenished; and our mouths and noses often met in the contest. This plunderer, I found afterwards, was a worthy young gentleman in the service, Mr. Lushington, one of the few who escaped from death; and since paid me the compliment of assuring me, he believed he owed his life to the many comfortable draughts he had had from my sleeves. Before I hit upon this happy expedient, I had, in an ungovernable fit of thirst, attempted drinking my urine; but it was so intensely bitter, there was no enduring a second taste; whereas no Bristol water could be more soft or pleasant than what arose from perspiration.

‘ By half an hour past eleven, the much greater number of those living were in an outrageous delirium, and the others quite ungovernable; few retaining any calmness but the ranks next the windows. They all now found that water, instead of relieving, rather heightened their uneasinesses, and “*Air! air!*” was the general cry. Every insult that could be devised against the guard, all the opprobrious names and abuse that the Subah, Monickchund, &c. could be loaded with, were repeated, to provoke the guard to fire upon us; every man that could, rushing tumultuously towards the windows, with eager hopes of meeting the first shot; then a general prayer to Heaven, to hasten the approach of the flames to the right and left of us, and put a period to our misery: but these failing, they whose strength and spirits were quite exhausted, laid themselves down and expired quietly upon their fellows; others, who had yet some strength and vigour left, made a last effort for the windows; and several succeeded by leaping and scrambling over the backs and heads of those in the first ranks, and got hold of the bars, from which there was no removing them. Many to the right and left sunk with the violent pressure, and were soon suffocated; for now a steam arose from the living and the dead,

‘ which,

‘ which affected us, in all it’s circumstances, as if we were forcibly held by our heads over
 ‘ a bowl of strong volatile spirit of hartshorn, until suffocated; nor could the effluvia of the
 ‘ one be distinguished from the other; and frequently, when I was forced, by the load upon
 ‘ my head and shoulders, to hold my head down, I was obliged, near as I was to the win-
 ‘ dow, instantly to raise it again, to escape suffocation.

‘ I need not, my dear friend, ask your commiseration, when I tell you, that in this
 ‘ plight, from half an hour after eleven till near two in the morning, I sustained the
 ‘ weight of a heavy man, with his knees on my back, and the pressure of his whole body
 ‘ on my head; a Dutch serjeant, who had taken his seat upon my left-shoulder; and a To-
 ‘ paz, or black Christian soldier, bearing on my right; all which nothing could have en-
 ‘ abled me long to support, but the props and pressure equally sustaining me all around. The
 ‘ two latter I frequently dislodged, by shifting my hold on the bars, and driving my
 ‘ knuckles into their ribs; but my friend above stuck fast, and, as he held by two bars,
 ‘ was immovable. The repeated trials and efforts I made to dislodge this insufferable in-
 ‘ cumbrance upon me, at last quite exhausted me; and towards two o’clock, finding I
 ‘ must quit the window, or sink where I was, I resolved on the former, having borne,
 ‘ truly for the sake of others, infinitely more for life than the best of it is worth.

‘ In the rank close behind me was an officer of one of the ships, whose name was Carey,
 ‘ and who behaved with much bravery during the siege: (his wife, a fine woman, though
 ‘ country-born, would not quit him, but accompanied him into the prison, and was one
 ‘ who survived.) This poor wretch had been long raving for water and air: I told him
 ‘ I was determined to give up life, and recommended his gaining my station. On my
 ‘ quitting, he made an attempt to get my place, but was supplanted.

‘ Poor Carey expressed his thankfulness, and said he would give up life too; but it was
 ‘ with the utmost labour we forced our way from the window (several in the inner ranks
 ‘ appearing to me to be dead standing.) He laid himself down to die; and his death, I
 ‘ believe, was very sudden; for he was a short, full, sanguine man; his strength was great;
 ‘ and, I imagine, had he not retired with me, I should never have been able to have forced
 ‘ my way.

‘ I was at this time sensible of no pain, and little uneasiness. I found a stupor coming
 ‘ on apace, and laid myself down by that gallant old man, the Rev. Mr. Jervas Bellamy,
 ‘ who lay dead, with his son the lieutenant, hand in hand, near the southermost wall of
 ‘ the prison.

‘ When I had lain there some little time, I still had reflection enough to suffer some un-
 ‘ easiness in the thought, that I should be trampled upon when dead, as I myself had done
 ‘ to others. With some difficulty I raised myself, and gained the platform a second time,
 ‘ where I presently lost all sensation. The last trace of sensibility that I have been able to
 ‘ recollect after my lying down, was my fast being uneasy about my waist, which I untied
 ‘ and threw from me. Of what passed in this interval, to the time of my resurrection from
 ‘ this hole of horrors, I can give you no account.

‘ When the day broke, and the gentlemen found that no entreaties could prevail to get
 ‘ the door opened, it occurred to one of them (I think, to Mr. Secretary Cooke) to
 ‘ make

‘ make a search for me, in hopes I might have influence enough to gain a release from this scene of misery. Accordingly Messrs. Lushington and Walcot undertook the search, and by my shirt discovered me under the dead upon the platform. They took me from thence; and imagining I had some signs of life, brought me towards the window I had first possession of.

‘ But as life was equally dear to every man, (and the stench arising from the dead bodies was grown so intolerable) no one would give up his station in or near the window; so they were obliged to carry me back again. But soon after Captain Mills, (now captain of the Company’s yacht) who was in possession of a seat in the window, had the humanity to offer to resign it. I was again brought by the same gentlemen, and placed in the window.

‘ At this juncture the Subah, who had received an account of the havock death had made amongst us, sent one of his jemautdaars to enquire if the chief survived. They shewed me to him, told him I had appearance of life remaining, and believed I might recover if the door was opened very soon. This answer being returned to the Subah, an order came immediately for our release, it being then near six in the morning.

‘ As the door opened inwards, and as the dead were piled up against it, and covered all the rest of the floor, it was impossible to open it by any efforts from without; it was therefore necessary that the dead should be removed by the few that were within, who were become so feeble, that the task, though it was the condition of life, was not performed without the utmost difficulty; and it was twenty minutes after the order came before the door could be opened.

‘ About a quarter after six in the morning, the poor remains of one hundred and forty-six souls, being no more than three and twenty, came out of the Black Hole alive, but in a condition which made it very doubtful whether they would see the morning of the next day: among the living was Mrs. Carey, but poor Leech was among the dead. The bodies were dragged out of the hole by the soldiers, and thrown promiscuously into the ditch of an unfinished ravelin, which was afterwards filled with earth.’

Mr. Holwell, the principal person among the survivors, together with three others, were ordered into the custody of an officer; and the rest were immediately set at liberty, except poor Mrs. Carey, whose youth and beauty occasioned her to be detained for the conqueror, or some officer of state.

Mr. Holwell, when he came out of the prison, was in a high fever, and not able to stand; he was, however, sent for to be examined by the viceroy, and was in this condition carried to his presence. It was some time before he could speak; but as soon as he was able, he began to relate the sufferings and death of his unhappy companions. The viceroy, without taking any notice of this tale of distress, stopped him short, by telling him, he had been informed there was treasure to a very considerable value secreted in the fort, and that, if he did not discover it, he must expect no mercy. Mr. Holwell replied, that he knew of no such treasure; and then began to remind him of his assurance the day before, that no hurt should come either to himself or his friends. To this remonstrance he paid no more regard than he had done to the complaint; but proceeded in his enquiry concerning the treasure,

treasure, and when he found no intelligence could be got, he ordered the general of his household troops, whose name was Mhir Muddon, to take charge of Mr. Holwell as his prisoner.

Among the guard that marched before Mr. Holwell, when he went out from the presence of the viceroy, there was a man who carried a large Moratta battle-axe on his shoulder, which occasioned a report, first that his head was to be struck off, and afterwards that the sentence was executed.

It happened unfortunately that Mr. Holwell, in the hurry and confusion of the siege, after the fort had been deserted by Drake, forgot to set Omychund, the black merchant, whom Drake had injuriously imprisoned, at liberty. This neglect Omychund resented as an act of wilful injustice; and Mr. Holwell supposed, that if it had not been for Omychund's insinuations, he should have been discharged with the rest, notwithstanding the offence he had given to the viceroy by defending the fort, and the notion that prevailed of his being privy to the concealment of money; and in this opinion he was confirmed by the confinement of the three gentlemen who were detained with him, who were all of them persons against whom Omychund was known to have conceived a particular resentment.

Mr. Holwell, and his associates in captivity, were conveyed in a hackery to the camp, where they were loaded with fetters, and lodged in the tent of a Moorish soldier, which being no more than four feet by three feet, they were obliged to lie, sick as they were, half in and half out the whole night, which happened to be very rainy; yet the next day their fever happily came to a crisis, and boils broke out on every part of their bodies, which, though they were extremely painful, were the certain presages of their recovery. The next day they were removed to the coast; and, by order of General Mhir Muddon, were soon after sent by sea to Morshed-abad, the metropolis of Bengal, to wait the viceroy's return, and be disposed of as he should farther determine.

At Morshed-abad they arrived after a voyage of thirteen days, in a large boat, in which they had no better provision than rice and water, and no softer bed than some bamboos laid on the bottom-timbers of the vessel; they were besides exposed alternately to excessive heat and violent rains, without any covering but a bit of old mat, and some scraps of sack. The boils that covered them were become running sores, and the irons on their legs had consumed the flesh almost to the bone.

When they arrived at Morshed-abad, Mr. Holwell sent a letter to the chief of the French factory, with an account of their distress; who, with great politeness and humanity, sent them not only cloaths, linen, provision, and liquors, in great plenty, but money.

About four o'clock, on the 7th of July, they landed; and after marching a considerable way, as a spectacle to the multitude that thronged round them, they were deposited under an open shed not far from the palace.

In this place they received every possible relief, not only from the great kindness of the French and Dutch chiefs, but from the Arabian merchants.

On the 18th of July, the viceroy arrived, and the prisoners then learned that he had enquired for them in order to set them at liberty before he left Calcutta, and was offended with Mhir Muddon for having so hastily removed them to Maxadavad. He did not, how-

ever, order their immediate discharge when he arrived, which it is natural to suppose he would have done, if they had been detained in custody contrary to his inclination.

On the 25th they were conducted to the palace, to have an audience, and to know their fate: but they could have no audience that day; which, as it happened, was a favourable circumstance, for at night the viceroy's grandmother solicited their liberty, at a feast to which she was invited on his safe return, and the viceroy promised that he would release them on the morrow.

On the morrow, about five in the morning, they were waked, and told that the viceroy would in a few minutes pass by to his palace of Mooteejeel; upon this intelligence they got up, and when the viceroy came in sight, they paid him the usual homage, and uttered their benediction aloud. He looked at them with strong marks of compassion in his countenance, and ordering his litter to stop, he called them to him, and having heard a short extemporary petition which was spoken by Mr. Holwell, he made no reply, but ordered two of his officers to see their irons instantly struck off, and conduct them safely wherever they chose to go, giving them a strict charge to see that they suffered no injury or insult by the way.

Mr. Holwell and his friends being thus dismissed, immediately took boat, and soon after arrived safe at the Dutch settlement at Corcemadad, where he afterwards embarked for England.

But these outrages were speedily revenged: on the 29th of December following, Vice-Admiral Watson having arrived in the river with the squadron under his command, and afforded relief to the several fugitives from Calcutta, who had remained from the capture of that place by the Subah, on board such ships as had escaped falling into the hands of that conqueror, landed a body of the Company's troops commanded by Colonel Clive, who proceeded immediately to the attack of one of the first forts on the river; and a cannonade commenced the next morning, when some of the king's troops, and a party of one hundred seamen under the command of Captain King, being put on shore to support Colonel Clive, and the squadron advancing at the same time, and joining in the attack, this fort was soon evacuated, and a second fort being quickly reduced, the squadron and troops proceeded to Calcutta; which, after some resistance, surrendered to the English commanders, who immediately projected and executed an expedition to Hugly, where they captured and destroyed ammunition and merchandize to a very considerable amount.

These advantages were pursued; and the English Company not only recovered all they had lost, but the Nabob Surajah al Dowlah being driven to his capital, thought it prudent to conclude a treaty with the Company on terms very advantageous to their interests, confirming to them all their former possessions and privileges, and granting new and highly profitable immunities.

The news of a war between England and France arriving about this time at Calcutta, a neutrality was at first proposed, and in some measure agreed to, by the servants of the respective Companies; but during this negotiation it was discovered that a private correspondence subsisted between the French and the Nabob, and in consequence of this discovery, all ideas of suspending hostilities were laid aside, and a resolution was immediately formed

formed of attacking all the settlements of the French Company in the empire of Indostan; and the British commanders availing themselves of the timidity of the Nabob, who scarce dared to give open assistance to the French, they seized the opportunity to invest Chandernagore, the most considerable settlement which that nation had made in the kingdom of Bengal, which surrendered after a short cannonade, and both the fortifications and the town were compleatly destroyed by the captors.

But undoubted intelligence being soon after received, that Surajah Dowlah, in concert with the French, intended to extirpate the English as soon as their forces should return to the coast of Coromandel; the officers of the Company thought themselves warranted to attempt the deposition of that prince: and they accordingly entered into a private treaty with Meer Jaffier, a chief minister of the nabob, who agreed to betray his master; and in consideration of being invested with his authority, covenanted to pay large sums of money to the English by way of indemnity for past losses, and to grant them an extension of territory, and an increase of privileges.

In consequence of these previous steps, Colonel Clive, at the head of the Company's troops, advanced within thirty miles of Morshedabad, the capital of Bengal; and Meer Jaffier having contrived to sow discontent and disaffection in the camp of Surajah Dowlah, he was deserted by one part of his army, and the remainder making a faint resistance, a victory was obtained by the English forces with little loss on their part; and Meer Jaffier was, in pursuance of the previous agreement, immediately proclaimed Subahdar of Bengal: and thus the English Company of traders took upon them to dispose of the sovereignty of a country in which they had neither right nor interest, and to exercise the actual authority of the reigning emperor of Indostan.

Upon this occasion, Lord Clive, who commanded the English forces, and had been principally instrumental in the elevation of the new nabob, received the reward of these services, in being invested with the title of an Omrah, or chief, and the more substantial gratification of a jaghire, or territory, the revenues of which amounted to thirty thousand pounds a year, and a present, in hard money, of about three hundred thousand pounds sterling.

The unfortunate Surajah al Dowlah, after the defeat of his army, attempted to make his escape in disguise, but he was discovered in his flight, and being brought to the court of the new nabob at Morshedabad, he was privately dispatched.

But this revolution was not productive of lasting peace, or any continued respite to this unhappy country; the business of unmaking and making nabobs was too lucrative to be abandoned: Meer Jaffier was soon suspected of having invited the Dutch to make an attempt on Calcutta in the year 1759, with a formidable body of troops and seven ships, dispatched for that purpose from Batavia; and though this attempt proved abortive, the gallantry of the English having occasioned their repulse with loss, and compelled them to submit to an accommodation on very disgraceful terms, and to reembark their troops and depart; and notwithstanding the troops of the nabob actually assisted in repelling the attack, yet the suspicion of having intrigued with the Dutch was a sufficient pretence for the ruin of Meer Jaffier; and his friend, Lord Clive, had no sooner turned his back on Bengal,

Bengal, than those who succeeded in the management of the Company's affairs planned the deposition of this prince, which was effected in the year 1760; and Meer Cossim Ali Khan, who had married a daughter of Meer Jaffier, was invested with the subahship of which his father-in-law had been stripped. On this occasion the Company obtained an extension of territory, and an accession of revenue, and individuals were enriched with voluntary gratifications and extorted presents.

But in the investiture of the last nabob of Bengal, the faith of the English Company had been pledged for the protection of certain subordinate chiefs; who, jealous of the advancement of Meer Jaffier, and entertaining distrusts of his conduct towards them when he should be possessed of power, had demanded this security from the allies, or rather the masters of this new potentate, before they would submit to his government.

And no sooner was Meer Cossim established in the subahship, than, as a step towards independence, he meditated the destruction of some of the subordinate princes, for whose safety the English had engaged; and, in particular, of Ramnarain, Naib of Patna, who perceiving the vengeance of the nabob ready to fall on him, applied himself to the governor and council at Calcutta, and demanded that protection which they were bound by solemn covenant to afford him: but with equal cruelty and imprudence his solicitations were disregarded, and he fell a sacrifice to the policy of Meer Cossim, who was well assured, that the distrust and dislike of the English, which such conduct would naturally excite among the other petty chiefs of Bengal, would strengthen his hands, and enable him to effect his purpose of shaking off his dependence on those who, having for purposes of their own conferred on him the dignity he enjoyed, would be equally ready to deprive him of it again, when an opportunity offered of procuring, by such a measure, the gratification of their ambition or their avarice.

The consequences followed this breach of faith which had been foreseen by the subtle nabob; every person of consequence in the country was disgusted, the reputation of the English was in universal disgrace, and Meer Cossim seized the opportunity to attempt shaking off the British yoke, and for this purpose withdrew to a distant part of the province, where he employed himself in disciplining his troops, and conciliating the regards of those chiefs who would no longer place any confidence in the promised protection of the Company.

Having now felt his situation, and found matters ripe for a rupture with the English, he still determined to make them the aggressors, and began to shew his contempt for the Company, by indulging with particular advantages those among his subjects who were particularly attached to himself, and excluding from the same privileges such as he knew were well affected to the British interests; and as the servants of the Company were by no means inclined to permit this partial preference, they determined to annihilate the power of Meer Cossim; and after some fruitless negotiations, the British army marched to Patna, where it was worsted, and severely handled by the troops of the nabob, who, in consequence of these advantages, sacrificed two rich bankers, who were brothers and subjects of his own, because they were connected with the English Company, and put to death

death one hundred and fifty English prisoners, who fell into his hands in consequence of this defeat.

The struggle now became serious, and the event doubtful; all the strength of the Company was exerted; and even many of those who were employed in the civil departments, took the field on this momentous occasion, when not only the dignity and consequence of the Company was at stake, but even the lives and fortunes of all their servants depended on the success of this war.

Thus incited, every nerve was strained: the discipline and bravery of the British at length prevailed; Meer Cossim was totally routed, and obliged to take refuge with Sujah al Dowlah, the nabob of Oude; and Meer Jaffier, who after his deprivation had been kept at Calcutta as a kind of state prisoner at a small allowance, was reinstated in the Subahdarry of the three provinces of Bengal, Bahar, and Orissa.

But his restoration was accompanied with such restrictions as left him little more than the shadow of authority; the number of his troops was limited; even his place of residence was to be at the disposition of the English; and it was at first proposed to place a guard of the Company's European troops over his person, though this circumstance of humiliation was, at the request of this puppet of power, at length dispensed with.

Nor were the servants of the English Company content with bare limitations of power and restraints of authority; large territories were ceded, new and exclusive privileges granted, and such immense sums stipulated to be paid by way of indemnity or reimbursement, that, conscious of the nabob's inability to raise them, provision was made in the agreement with him, that if he should be unable to discharge these payments in ready money, they should be made good by assignments of lands.

Meer Jaffier did not long survive his second elevation; he died in February 1765, having left a legacy of five lacks of rupees to Lord Clive, which was settled by his lordship as a fund for the support of disabled officers and soldiers in the Company's service, and the widows of officers and soldiers; and having, when dying, declared his son Nudjum al Dowlah, a youth of eighteen, his successor: a declaration totally nugatory, as his being acknowledged Subah depended entirely on the English, who did not admit him to his succession without new treaties, farther extension of territory, additional privileges, and such shackles on his person and government, as rendered him a compleat slave to the Company; who, on this occasion, actually took possession of the three provinces of Bengal, Bahar, and Orissa, which they now actually governed by their own authority, the nabob retaining nothing more than the empty name, and an allowance out of his own revenues for the support of his nominal dignity. By the treaty executed on his being permitted to succeed his father, he was restricted from maintaining troops without the leave of the Company; and even these troops, when levied, were not to be under his direction, but that of a person fixed with him, by the advice of the governor and council, in the station of Nabob Saib, or prime-minister, who should have the chief management of all his affairs: and as this person was named by the governor and council of the Company, so he was not to be dismissed without their permission.

Having thus tied up the hands of this unfortunate minor, an attack was next made on his treasury, which was taxed with enormous sums, by way of presents to individual servants of the Company. Nor was the nabob the only person who was to pay for his elevation; Mahomed Reza Cawn, the newly-appointed prime-minister, was obliged to offer tribute to his creators; and even Jugget Scet, a rich banker, and son to one of the brothers who had been put to death by Meer Cossim, found it adviseable to purchase his safety by contributing to the mass of corruption; so that the whole sum distributed among the servants of the Company at the accession of Nudjum al Dowlah, amounted to little less than two hundred and fifty thousand pounds.

The government being thus compleatly vested in the Company, and the nabob being reduced to a mere dependant on the governor and council, he was entirely dispossessed of his revenue, which, with the consent of the emperor, obtained in the same manner as his own, was vested in the English Company, and he was brought to accept of fifty-three lacks of rupees, as a compensation for the whole, which, together with the already stipulated allowance to the emperor, was to be paid out of the Dewanny, or income of the three provinces, and the remainder was to be retained by the Company as a compensation for their permitting the nabob to enjoy his nominal honours, the minister his office, and the banker the sun-shine of the Company's favour.

The deaths of Nudjum al Dowlah, and his brother and successor Seyf al Dowlah, and the accession to that dignity of the youngest brother, the present nabob, Moburec al Dowlah, all which happened between the years 1765 and 1770, are events too unimportant to be marked with any other particular circumstances than abridgments of their several allowances; that of the reigning nabob being said to be now reduced to a very inconsiderable sum, with which he is compelled to be content, having now no lands left to procure the favour of his masters by farther grants, nor any power to procure friends among the chiefs of his own country.

Having thus drawn the affairs of Bengal down to the present time, it will be necessary to look back to measures pursued in another part of the empire.

We have already observed, that Meer Cossim, after his defeat and expulsion, took shelter with Sujah al Dowlah, the vizier of the empire, and nabob of Oude; and as the fugitive prince carried with him very considerable treasures, he found no difficulty in obtaining the protection he sought. The same motives, perhaps, occasioned a determination to make Sujah al Dowlah a party in the quarrel; an army was marched against him, and after some struggle, a compleat victory was obtained, and ample revenge taken for his daring to afford protection to the declared enemy of the English Company.

But the thirst after territorial acquisitions suggested a plan by which they might again be extended, and a particular part of the vizier's dominions, though at seven hundred miles distance from Calcutta, was considered as a desirable object; and to colour over a proceeding so apparently unjust, the country of Oude was to be conquered for the emperor, who was to cede to the English such a portion of it as they should chuse, and retain the rest, at least till they thought fit to demand it.

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This measure was pursued with eagerness: but Lord Clive, on his arrival in India, saw the absurdity of a project which would engage the Company in a war with a brave, injured, and restless prince, and he immediately restored to Sujah al Dowlah the territory of which he had been stripped; an act of wisdom and justice, if it had been unaccompanied with that marking characteristic of all the proceedings of the Company and their servants, an inordinate desire of gain. The dominions of the vizier were restored, but he was compelled to reward those who had with colour or pretence of right dispossessed him, with fifty lacks of rupees, upwards of six hundred thousand pounds sterling.

It might have been supposed, that the acquisition of such extensive territories, and the accession of so much wealth and power, would at length have satisfied the ambition of the Company, and the avarice of their servants; but whilst any part of the empire remains unsubdued, or any of the riches which it produces are unappropriated to the English, it is hardly probable that this unhappy country will enjoy the blessing of peace.

After the total demolition of the imperial power, the subjugation of the three provinces of Bengal, Bahar, and Orissa, and the humiliation of the vizier of the empire, Sujah al Dowlah, two distinct nations or tribes remained yet independent; these were distinguished by the names of the Maharattas and the Rohillas: the Maharatta territory may properly be said to extend sea-ward from Travancore, near Cape Comorin, at the southern extremity of the peninsula, to the River Paddar, which discharges itself in the Gulph of Scindy, and divides Guzzerat from the Persian dominions; but out of this extent must be deducted the Maharatta territory lately usurped by Hyder Ally. The Maharatta country is bounded by the Carnatic, the Company's northern Circars, and the dominions of the Nizam ul Moluc, Subah of the Decan Bazalet-jung, to the east, except the province of Catac, which carries their possessions irregularly to the Bay of Bengal; and the River Jemma, with the provinces of the Mogul empire, terminate their northern boundaries.

We have already seen the power of this nation frequently exerted, not only to spread terror and alarm throughout the empire in it's most flourishing state, but even to compel the emperors, from time to time, to purchase the amity of the Maharattas by the cession of territory and the payment of tribute.

Though this nation is governed by many chiefs, each maintaining sovereign authority in his own district, yet all these chiefs continued to yield a kind of tacit allegiance to one supreme head, under the title of Sou, or Ram-rajah, whose throne was established at Setterah; but, like the emperor of Indostan, this prince possesses now only the shadow of royalty. One of the chiefs about thirty years ago seized the reins of government and the person of the sovereign at once; and the descendants of this usurping minister have continued, from that time, to exercise the authority of the Ram-rajah; but, as it may be easily conceived, not without disputes and contests, which have almost constantly existed without the smallest regard to the actual sovereign, but merely between the chiefs, several of whom, and all with equal justice, have made pretensions to this administration of the national affairs. In the course of these struggles, one of the brothers of the first invader of his sovereign's rights, having possessed himself of this office in prejudice to his nephew, who he also murdered, was at length expelled by those over whom he had attempted to reign;

reign; and having by his conduct forfeited all pretence to favour and assistance from his own nation, he applied for protection to the English Company, which was afforded him at Bombay: and attempts being made by the English to restore him to the government, in consideration of large promises, and still higher expectations, war hath prevailed with very little interruption, between the Maharattas and the Company, from the year 1773 to the present time; but it hath not been attended with the usual success, nor have the Company reaped the expected advantages, either in extending their territory, or levying contributions, though both have been at times stipulated for, and actually granted by, the Maharattas, who have shewn the sincerest dispositions to perform their treaties, which they assert have been repeatedly broken through by the servants of the English East India Company. A treaty has, however, at length been formed, the particulars of which are not yet made public, and the sword is said to be at present sheathed.

The Rohillas inhabit the rich and extensive provinces called Rohil-cund, lying for the most part in a beautiful and fertile plain, extending between the Rivers Ganges and Jemna, from the boundary of Corah to the confines of Agra and Delhi. The Rohillas also occupy a large district of country on the north-side of the Ganges, reaching eastward to the provinces of Oude, and to uninhabited mountains northward, and crossing the Jemna between Agra and Delhi. The inhabitants of these countries are brave and warlike; the body of the people being Gentoos, but the Rajahs, or chiefs, Mahometans of the Patan race. These chief-ships being numerous, are not singly powerful; but as they have generally united in the common cause, they have always been considered as formidable.

With this unoffending people has a war also been commenced: and Sujah al Dowlah, once the great enemy of the Company, hath been put nominally in possession of these now wasted and depopulated provinces, whose chiefs have been held prisoners, and their subjects exposed to every species of cruelty, to gratify the vizier of the empire, on whose behalf the arms of the English Company have been employed against a brave, industrious, and innocent people.

It is also asserted, that the provinces of Illah-abad and Corah, though solemnly guaranteed to the unfortunate emperor, have been wrested from him, and sold to Sujah al Dowlah, for forty lacks of rupees; and that the poor allowance of twenty-six lacks of rupees, to which his revenue out of the province of Bengal had been already reduced, is now entirely stopped; and that this wretched monarch, after being compelled to grant away all his possessions, has been compelled to throw himself into the hands of the Maharattas for a subsistence, by whom he is now supported as a kind of prisoner at large, at Delhi, once the splendid capital of the empire.

It is now high time to return to the present state of Bengal, as it respects trade, commerce, and internal government.

The exports of the English East India Company to Bengal consist of broad-cloths, perpetuanas, copper, iron, lead, and a few other commodities from Europe; which are sold, and the produce invested in piece-goods, silk, drugs, salt-petre, and other articles, for the cargoes of their returning ships. They have also besides their European imports

and

and exports, a considerable trade from port to port in India; particularly in opium from Bengal to Bencoolen, some cotton occasionally from Bombay and Surat, and a little pepper from Bencoolen to China.

The goods imported by the English Company into Bengal are usually sold at stated periods by public auction, or outcry; and upon these sales the Company allow a discount of nine, six, or three per cent. according as the purchaser clears out his goods within the limited time. To these outcries all persons without distinction are invited, and are allowed by duffuck, or permit, which is given them by the governor and council upon their clearing out the goods purchased at these sales, to sell, exchange, or traffic with them. The provision for the investment or purchase of goods from the weavers or manufacturers, for the cargoes of the ships returning to Europe, is made with ready-money advanced in the inland countries, partly under the direction of the chiefs and residents at the Company's subordinate factories, who send black Gomastahs, or agents, into the interior parts of the empire, for the purpose of collecting these goods; and partly by black Gomastahs at the other manufacturing towns, under the direction of a member of the board of council at Calcutta, who fills the post of export warehouse-keeper.

The Armenians have ever had a considerable interest in the commerce of Indostan, and are dispersed throughout most parts of Bengal. Their commerce was originally established by the Mogul's firmaun, or grant, whereby the duties on the two principal articles of their trade, piece-goods and raw-silk, were fixed at three and a half per cent. The Armenians are represented as resembling Europeans in judgment, and vigour both of body and mind; on which account they have been employed in the most important offices, civil and military.

Before the English East India Company got the territories of Bengal into their entire possession, the balance of its trade with all countries was in favour of this province. The gold and silver of the East centered here, without any prospect of return. The European nations carried on their commerce with Bengal chiefly in bullion. The people, from religious prejudices, were abstemious; and being unused to luxury, the wants of nature were supplied by the almost spontaneous productions of the soil and climate.

The trade of Bengal being thus favourable to the increase of wealth, and the religion and dispositions of the inhabitants concurring to detain the bullion which was brought into the province, it is not extraordinary that the chiefs and capital merchants amassed immense riches, and the manufacturers and lesser traders partook of the blessings of commerce in a proportionable degree.

But those nations which formerly exchanged treasure for the manufactures and produce of Bengal, have suffered such internal changes and revolutions, as have made a total alteration in the state of their foreign commerce: the cruelties of the usurper Nadir Shah, and the continual civil wars which have followed his death, have exhausted the riches, and lessened the inhabitants, of Persia; those who possess any remains of wealth are obliged to conceal their property in apparent poverty, lest the hand of violence should wrest it from them, and far the greater part have been actually plundered, not only of the articles of luxury, but even the common necessities of life; the neighbouring states of

Georgia and Armenia have been involved in the same calamities; the tyranny of the Turkish government, exercised without controul in it's more distant provinces, hath reduced those which approach nearest to Indostan to a total inability of indulging in the delicate and costly produce of Bengal; and the intestine wars with which the empire of Indostan hath been torn to pieces in the struggles among the petty princes, for the division of that power of which the emperor hath been divested, and of late years the encroachments made by European powers, and the dreadful calamities which their interference in the government of this country have occasioned, hath considerably injured the traffic which has been formerly carried on by the province of Bengal with those parts of Indostan which are most remote from the sea-coasts.

Thus, by various concurring causes, the balance of trade in favour of Bengal with other parts of the East, which was once estimated at near a million sterling, is now reduced to less than one hundred thousand pounds, and the investments for Europe being calculated at one million and a half sterling, great part of which is purchased with the revenues of the province, and vast sums in specie being brought home by those who enrich themselves at the expence of the unfortunate natives, it is not probable that the resources of this country will long support these enormous drains, which receive no check from the prudence or foresight of those whose interest it is to avail themselves of the present moment to amass fortunes, regardless of the fate of the country, or of those who are to succeed them in office.

The capital settlement of the English in Bengal, or rather the capital of Bengal, (for, as we have already shewn, the nabob enjoys only an empty title) is Fort William, or Calcutta, for it is known under both denominations; the former describing the fortress, which has it's name in honour of King William the Third; and the latter the town. The fort is erected of brick and mortar, in the form of an irregular tetragon; the town also is irregular, the houses being built in such spots, and of such forms, as the proprietors thought fit to chuse. About fifty yards from the fort stands the church, a decent edifice, originally built by voluntary contributions, but now repaired and kept in good order by the Company. The governor's house is a regular structure, and the apartments and offices for the servants of the Company, as well as the warehouses for their goods, are spacious and commodious. The hospital is suitable to it's use, and the military storehouses and magazines capacious and well secured. Here is a good garden, with fish-ponds, for the use of the governor and other officers of the Company; and as the town is not closely built, many individuals enjoy the same advantages. On the opposite side of the river are the Company's docks, for the repair of their shipping; and here the Armenian merchants have a common garden. The garrison of Fort William generally consists of a few companies of European soldiers, detachments of whom are occasionally employed as guards on board the fleet of boats, in which the Company bring their piece-goods, salt-petre, opium, and other commodities, from Patna to Calcutta.

Calcutta is generally deemed unhealthy, on account of a lake of salt-water, which lies a league to the north-east of the town; and this lake overflowing at certain seasons, the waters, on their return, leave not only a vast quantity of offensive mud, or slime, but multitudes

titudes of fish, which putrify, and render the air noxious. Calcutta is also exposed to intense heat, as most of the houses front the sun in it's vertical or declining state; an inconvenience which is not, however, without remedy.

The town of Calcutta is governed by a mayor and aldermen, all English, and nominated by the governor and council; and before the establishment of another judicature in Bengal, a court consisting of the mayor and nine aldermen, seven of whom were to be natural-born subjects of Great Britain, and the other two Protestant subjects of any other state in amity with Great Britain, was authorized to hear and determine all civil actions between party and party, being Europeans; suits arising between the natives not being cognizable here, unless by mutual consent. And to this court belonged also the power of granting probates of wills, and letters of administration of the effects of persons dying intestate.

Here was also a Court of Appeals, composed of the governor and council, any three of whom (the governor being one) were finally to determine causes wherein appeals had been made from the judgment of the Mayor's Court, provided the cause of action did not exceed in value one thousand pagodas, or about four hundred pounds sterling; when the sum in dispute amounted to more, an appeal lay to the king in council.

A third court, which was denominated a Court of Requests, consisted of twenty-four commissioners, who presided, and decided, in a summary way, similar to the proceedings of the Courts of Conscience in England, in cases where the debt or damage did not exceed forty shillings.

And here also was a fourth court, for the trial of criminal offenders, in all cases except high-treason, in which the governor and council, or any three of them, the governor (or, in case of his absence, the senior member of the council) being one, presided as judges; and this was called the Sessions, being held in the nature of gaol-delivery three times in the year.

But in the year 1773, an act passed in the British Parliament, 'for establishing certain regulations for the better management of the affairs of the East India Company, as well in Europe as in India;' which made a total change both in the government and jurisprudence of this country.

By this act a governor-general and four counsellors are appointed, who were then named by Parliament, in whom is vested the whole civil and military government of the presidency of Fort William, and the ordering, management, and government, of all the territorial acquisitions and revenues in the kingdoms of Bengal, Bahar, and Orissa, so long as the Company shall remain in possession of them, in the same manner as they had been before exercised by the president and council, or select committee; and in determining all matters, in case by death or removal of the governor, or either of the council, the court shall be reduced to an equal number, the governor (or, in case of his death or removal, the eldest member of the council) is to have a casting voice, and his opinion to be decisive and conclusive.

The same governor and council are also invested with the power of superintending and controuling the government and management of the presidencies of Madras, Bombay, and

and Bencoolen, so far as concerns making war with any Indian princes or powers, or concluding any treaties of peace with them; in both which cases the approbation of the governor-general and council of Bengal is first to be obtained, except in any circumstance of imminent necessity, and where the interest of the Company requires immediate determination.

The governor and council, for the time being, are to pay strict obedience to the orders of the Court of Directors, to transmit to them exact particulars of all advices or intelligence, and of all transactions relative to the government, commerce, revenues, and interests of the Company; and the Court of Directors are also by this act enjoined, within fourteen days after the receipt of any letters from the governor and council, to deliver to the high-treasurer, or commissioners of the treasury, for the time being, exact copies of such parts of the letters so received, as relate to the management of the revenues of the Company; and to one of the principal secretaries of state, for the time being, exact copies of all such parts of the letters as relate to the civil and military affairs, and government of the Company.

The governor and council, nominated in this act, were to continue in office five years from their arrival at Fort William, in Bengal; and were in the mean time removeable only by his majesty, upon the representation of the Court of Directors; and, in case of death, or deaths, the nomination of a successor, or successors, was vested in the directors, with the consent of his majesty. After the expiration of the first five years, the directors are invested with the power of nominating and removing the succeeding governor-general and council.

And by the same act of parliament his majesty is empowered by charter or letters-patent, under the great-seal of Great Britain, to erect and establish a supreme court of judicature at Fort William, to consist of a chief-justice, and three other judges to be named from time to time by his majesty, his heirs, or successors; which court is to have full power and authority to exercise all civil, criminal, admiralty, and ecclesiastical jurisdiction; to appoint ministerial officers; to establish rules for practice and process; and to be a Court of Record, and of Oyer and Terminer and Gaol Delivery, in and for the town of Calcutta, and factory of Fort William, in Bengal, and the limits thereof, and of its subordinate factories.

The jurisdiction of this court is also to extend to all British subjects who shall reside in the kingdoms or provinces of Bengal, Bahar, or Orissa, and to hear and determine any suit, action, or complaint, against any person *employed by, or directly or indirectly in the service of the Company, or of any of his majesty's subjects.* And from the determinations of this court appeals may be made to his majesty in council.

By this act a salary of twenty-five thousand pounds a year is provided for the governor-general, ten thousand pounds a year for each of the council, eight thousand pounds a year for the chief justice, and six thousand pounds a year for each of the other judges, to be paid out of the revenues of the territorial acquisitions in Bengal, Bahar, and Orissa; and both the governor and council, and the chief justice and judges, as well as all other persons holding civil or military offices under the Crown or the Company, are restrained from

from accepting presents of any kind, under the penalty of double the amount of the sum received, and are prohibited from being concerned in traffic or commerce.

After the cruelties and oppressions which we have already enumerated, it seemed hardly possible to conceive, that a greater degree of wretchedness could be in store for the unfortunate natives of Indostan; yet hath the charter which, in consequence of the powers contained in this act, was soon after granted, let loose upon these wretched and innocent sufferers calamities to which all they had felt before were light and trivial in the comparison; and, as if it was not enough to harass them in their properties, to invade their rights, and to restrain their liberties, they are now manacled with the fetters of laws which they cannot understand, and subjected to be punished for crimes which it is impossible they should commit; they are convened before judges whose jurisdiction is an usurpation on the common rights of mankind, and they are to be tried by juries, aliens to them in nation, religion, and interests.

Though it is not within the compass of our work to enter minutely into the nature of the several hardships imposed on the unhappy natives of Indostan, by the introduction of a code of English laws; yet it may not be uninteresting to point out some particular instances in which these innovations favour of the most unchristian barbarity.

We have already remarked the severity of the religious restrictions of the Gentoo with respect to contamination, by communicating not only with those of other religions, but even with different casts of those who profess the same faith: by the introduction of the British laws, all possibility of avoiding so fatal an intercourse is taken away, and every precaution rendered fruitless; the unhallowed hand of an officer of the court may be laid on them, they may be thrown into a common prison with men of all persuasions, and be reduced by necessity to forfeit their casts, or starve: nor will the payment of the debts, or the acquittal of the crimes for which they are imprisoned, restore them to credit or comfort; the contamination is indelible, and they are condemned to spend the remainder of their lives as outcasts and vagabonds.

The different religions prevalent in Indostan, both the Gentoo and the Mahometan, admit of a plurality of wives, an indulgence accounted for by the early-ripened state of the females in this country, and their equally speedy decay; they are marriageable at eight, nine, or ten years old, and grow old at twenty: the maturity and decline of manhood does not keep pace with this rapid progress; at the age when the wife is in her decline, the husband hath only reached the zenith of his vigour, which abates by the same slow degrees as it rises to perfection. It is natural therefore that, unopposed by any law, or restraint of religion, he should leave one wife to take another, and this seems a reasonable ground for polygamy; though in more temperate climates, where the bloom of female charms takes place at a more advanced age, and the flower is preserved unfaded for a proportionable time, the natural equality between the sexes hath rationally established customs and laws, moral and divine, by which the husband is restricted to one wife, the children of whom are to inherit the possessions of their father, from which children born of any other woman are precluded, and no relation is allowed to exist between the parent and such illegitimate children.

But the case is widely different with the natives of Indostan. By those laws under which their lives have been regulated, the husband of many wives, and the father of many children born of different mothers, gives the bulk of his fortune to the favourite son, or the son of his favourite wife; all are equally entitled to expect this preference, and the birth of each confers on him the same privileges as those enjoyed by the others.

What then is the consequence of introducing the laws of Great Britain? The innocent Hindoo, who, in conformity to the customs, laws, and religion of his country, hath married a number of wives, is guilty of polygamy, a crime of which he has never heard; he is dragged before the supreme court of judicature, who are compelled to take cognizance of the charge; he is arraigned at that tribunal for having acted according to the religion of his fore-fathers, and the laws under which he was born; and he is punished for an offence of which it is impossible he should be guilty.

Nor does the evil stop there; the law now established takes a retrospect of acts committed before it had existence, bastardizes children whose parents no longer live to answer for their misdoings, calls on them to refund portions illegally possessed, and, in default of their producing effects long since dissipated, they are to be dragged to a prison, by a decree which the judge is compelled by the strict letter of the law to pronounce, and with which, as it concerns private property, he has no power to dispense; and the miserable objects of this legal vengeance are reduced, without original or subsequent offence, from affluence to beggary, under the specious pretence of administering justice.

According to the accounts of travellers, and the opinions of the best writers, the confinement of women in the eastern countries is a law of necessity, and therefore ought not to be changed. In these climates, where the woman is marriageable before her reason arrives at maturity, and where the passions are heightened by the near approach of the sun, restraint of this kind seems almost indispensable; and comparisons have been made between the conduct of the females in those European settlements, where only one wife is allowed, and where she enjoys the same liberty as married women in Europe; and the women of Turkey, Persia, India, and those other countries where the confinement of women prevails, very little to the advantage of the former, and very little in favour of an indulgence which is with great propriety granted in less fervent regions.

The practice of confining the female part of the creation prevails universally among the natives of Indostan, and is indissolubly connected with the manners and religion both of the Gentoo and the Mahometan. Both alike dread the exposure of their women as the greatest dishonour; and so sacred are they held in India, that the soldier, heated with rage, and flushed with victory, turns from the Haram as from a sanctuary, which even licentiousness itself dares not invade: yet, in obeying the mandates of this new court of judicature, these sacred recesses are to be thrown open, the honour of the husband, and the modesty of the wife, are alike to be insulted; the ordinances of religion trampled upon, the ties of domestic union dissolved, and the husband, father, and master, rendered incapable of affording protection to his wife, his daughter, or his servant.

Vain would be the attempt to enumerate the complicated distresses which must naturally be produced by enforcing the laws of Great Britain upon a people wholly unacquainted

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with the principles upon which they are founded, unconscious of the crimes to the punishment of which they are adapted, and totally incapable of comprehending those nice distinctions and regulations which they are calculated to govern: enough has been said to point out the absurdity, injustice, and cruelty, of the attempt; and as this matter is now before the legislature, upon the complaint of the natives themselves, represented by two of their own body, delegated to undertake the perilous and tedious voyage for this purpose, by their oppressed and wretched brethren; we may flatter ourselves that the repeal of a law so subversive of every idea of humanity, will be the first step towards a general redress of the wrongs sustained by the unfortunate natives of Indostan, whose sufferings call aloud for relief; which, for the honour of the British nation, should be speedily and effectually afforded to them. When we reflect on the situation to which millions of innocent people have been reduced from a state of happiness and independence, to answer the purposes of a few interested men, and to glut the avarice of a small number of rapacious individuals; and when we look round us, and see those individuals, instead of being avoided with horror, loaded with titles and honours, and entrusted with power and authority at home; we cannot forbear, at the same time, observing the decline of dignity in the British empire, the loss of her colonies, the disgrace of her arms, the defection of her subjects, and the several other degradatory circumstances which seem to portend her fall; and from both views are led earnestly to recommend to our rulers, in church and state, such measures, as may at least avert the censures of those who are ready to ascribe our own national calamities to those which, under our countenance and protection, have been brought on the unoffending nations of the East.

Besides the several settlements and factories belonging to the English East India Company, which we have already described, they have factories at many other towns in the interior parts of the empire; at Patna, in particular, which has at times been the residence of the viceroys of Bengal, they have an establishment, and a very considerable trade in salt-petre and unwrought silk. They have also considerable factories at Calicut, at Barcelor in the province of Canara, and a settlement protected by a fort of some force at Tellicherry; and several others of less importance in different parts of Indostan.

We shall conclude our account of the British interests on the continent of India with two circumstances; which, as they relate to the English government in this quarter of the world, ought not to be omitted.

The first of these is, the famine which raged in the kingdom of Bengal, and the neighbouring provinces, in the summer of the year 1770; of which the following authentic and affecting account was transmitted by letter.

'As soon as the dryness of the season foretold the approaching dearth of rice, our gentlemen in the Company's service, particularly those at the subordinates, whose stations gave them the best opportunities, were as early as possible in buying up all they could lay hold of. When the effects of the scarcity became more and more sensible, the natives complained to the nabob at Morshedabad, that the English had engrossed all the rice, particularly in the Bahar and Purnea provinces. This complaint was laid before the president and council by the nabob's minister resident in Calcutta; but the in-

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'terest of the gentlemen concerned was too powerful at the board, so that the complaint
 'was only laughed at, and thrown out. Our gentlemen in many places purchased the
 'rice at one hundred and twenty, and one hundred and forty seers (an Indian measure)
 'for a rupee, which they afterwards sold at fifteen seers for a rupee, eight or ten times
 'the prime-cost, to the black merchants; so that the persons principally concerned have
 'made great fortunes by it; and one of our writers at the Durbar, who was interested
 'therein, and not esteemed to be worth a thousand rupees last year, has sent down, as it
 'is said, sixty thousand pounds sterling, to be remitted home this year. The black mer-
 'chants, who had made their gross purchases from our gentlemen, brought down great
 'quantities of their rice, and deposited it in the golahs, or granaries, about Calcutta,
 'where, very unfortunately for the poor inhabitants, great part of it was destroyed by
 'most terrible fires, which happened in the months of April and May, before which time
 'the English had sold off all they had in hand. The effects of the scarcity continuing to
 'become daily more alarming, our governor and council bethought themselves, though
 'by much too late, to send into the interior parts of the country to purchase what rice
 'they could on the Company's account, fixed the price of sales in Culcutta at ten seers
 'for a rupee, and seized all they could upon the rivers. The black merchants remon-
 'strated, that the charges of bringing the rice down the country, together with the high
 'interest which they paid the shroffs, or bankers, for raising the money, and other con-
 'tingencies, ran so excessively high, that they should, upon those terms, be losers by their
 'purchases; upon which, by an order of council, seapoys were stationed at their golahs,
 'to prevent the delivering any rice without a permit or order; and notwithstanding all
 'the orders for purchasing up the country on the Company's account, so bare were the
 'Company's granaries here, that the council were obliged to send and take from the mer-
 'chants golahs what they wanted for the support of the workmen on the fortifications at
 'Calcutta and Budge Budge, who were threatening to desert for want of victuals; and it
 'was deemed a great favour if the merchants were allowed to carry from their golahs a
 'few maunds to the bazars to sell for the support of the inhabitants. The nabob, and
 'several of the great men of the country at Morshedabad, distributed rice to the poor,
 'gratis, until their stocks began to fail, when those donations were withdrawn, which
 'brought many thousands down to Calcutta, in hopes of finding some relief among us. By
 'the time the famine had been about a fortnight over the land, we were greatly affected
 'at Calcutta, many thousands falling daily in the streets and fields, whose bodies, mang-
 'led by dogs, jackalls, and vultures, in that hot season, (when at best the air is very in-
 'fectious) made us dread the consequences of a plague. We had one hundred people
 'employed upon the cutchery, or porters list, on the Company's account, with dooleys,
 'sledges, and bearers, to carry the dead, and throw them into the River Ganges. I have
 'counted from my bed-chamber window in the morning, when I got up, forty dead bo-
 'dies lying within twenty yards of the wall, besides many hundreds laying in the agonies
 'of death for want, bending double, with their stomachs quite close contracted to their
 'back-bones. I have sent my servant to desire those who had strength to remove farther
 'off; whilst the poor creatures, looking up with arms extended, have cried out, "Baba!
 "Baba!

"Baba! my Father! my Father! This affliction comes from the hands of your own-trymen, and I am come here to die, if it pleases God, in your presence. I cannot move, do what you will with me!" In the month of June, our condition was still worse, only three seers of rice to be had in the bazar for a rupee; and that very bad, which, when bought, must be carried home secretly, to avoid being plundered by the famished multitude on the road. One could not pass along the streets without seeing multitudes in their last agonies, crying out as you passed, "My God! my God! have mercy upon me, I am starving!" Whilst, on other sides, numbers of dead were seen, with dogs, jackalls, hogs, vultures, and other beasts and birds of prey, feeding on their carcases. It was remarked by the natives, that greater numbers of these animals came down at this time than was ever known; which, upon this melancholy occasion, was of great service, as the vultures, and other birds take the eyes and intestines, whilst the other animals gnaw the feet and hands, so that very little of the body remained for the cutchery people to carry to the river, notwithstanding which they had very hard work of it. I have observed two of them, with a dooly carrying twenty heads, and the remains of the carcases that had been left by the beasts of prey, to the river at a time. At this time we could not touch fish, the river was so full of carcases, and of those who did eat it, many died suddenly. Pork, ducks, and geese, also lived mostly on carnage; so that our only meat was mutton, when we could get it, which was very dear, and from the dryness of the season so poor, that a quarter would not weigh a pound and an half: of this I used to make a little broth, and after I had dined, perhaps, there were an hundred poor at the door waiting for the remains, which I have often sent among them, cut up into little pieces, so that as many as could might partake of it; and after one had sucked the bones quite dry, and thrown them away, I have seen another take them up, sand and all upon them, and do the same; and so a third and fourth.

On this horrid calamity it is unnecessary to remark; let those who occasioned it read and tremble!

The other circumstance is the imprisonment and death of Lord Pigot; which it is necessary to state shortly, as a specimen of the government in India, and the conduct of the Company's servants in this remote situation.

Lord Pigot having been appointed by the East India Company, Governor of Fort St. George, and president of the council of that settlement, was instructed by the directors to restore the Rajah of Tanjore to his dominions, of which the nabob of the Carnatic had been put in possession by the Company's servants, without orders from Europe. On his arrival at Madras, in the spring of the year 1776, he attempted to put into execution the orders he had received from his constituents; but the council, consisting of Messrs. Stratton, Mackay, Brooke, and Floyer, thought fit to differ in opinion from the directors, as to the expediency of this measure, and to resist the intentions of the governor to comply with his instructions. As this resistance seemed to be principally founded on the claims of an individual, of the name of Benfield, for monies advanced to the nabob on the revenues of the Rajahship of Tanjore, whilst it was in his possession, Lord Pigot

persisted in the restoration of them to the Rajah; and the council, some of whom had been suspended by Lord Pigot for their refusal, finding they could do no legal act without the concurrence of the governor, formed a resolution to deprive him of his authority, and to imprison his person. This was accordingly done on the 24th of July; on which day, as Lord Pigot was going to sup at his garden-house, some little distance from the Fort, accompanied by Colonel Stewart, he was stopped, made prisoner, taken out of his own chaise, and put into one of Benfield's, which conveyed him to the Mount, (a summer habitation belonging to the Company's governor) where he remained till the 27th, so strictly guarded, that it was thought proper to intimate to him, *that his life must answer any attempt to rescue him*. On the 27th at night, a Colonel Edington of the Company's forces, brought an order to Major Horne, who commanded the detachment on guard at the Mount, to deliver up his prisoner to the colonel, who was directed to convey him to a place thirty-six miles from the Mount: this order Lord Pigot positively refused to obey, and applied to the soldiers, who accompanied the bearer of it for their protection; and as these soldiers betrayed some disposition to pay regard to the man to whom they knew their own officers were subordinate, Colonel Edington desisted from any attempt to remove him by force.

From this time, to the 28th of April 1777, Lord Pigot remained a prisoner at the Mount, so closely guarded, that he was never left without an officer in his presence; previous to this day his lordship had been taken extremely ill, and the surgeon who attended him despairing of his recovery, he was now removed to the Garden House, where he languished, still a prisoner, and under a guard, till the 11th of May, when he died, and his body was, at the request of his relations, delivered to them for interment by Major Horne.

As this transaction hath been the subject of a publick trial at law, upon an information filed in the Court of King's Bench at Westminster, against the several members of the council already named, we shall forbear to make any other observation on it, than that it is obvious the court saw the conduct of these gentlemen in a very favourable light, as the judgment pronounced on them, after they had been convicted of the offence, amounted to no more than a fine of one thousand pounds each; a sum very trifling to men who had been invested with the powers of making and unmaking sovereign princes.

Having now fully described the English settlements in the empire of Indostan, it becomes necessary to mention those of other European powers; which we shall, however, do more concisely, as it is less important to those for whom we principally write, to be intimately acquainted with the interests of other nations than with those of their own.

Some of the Dutch settlements have in the present war been reduced by the British arms, and been added to those of the English East India Company; those which remain are chiefly on the Malabar coast. At Calicut, the capital of the kingdom of the same name, they have a factory, and a considerable trade; and at Craganor, more to the southward on the same coast, they have a settlement of some importance: at this place the Portuguese established themselves soon after their first arrival in India; but it was taken from them by the Dutch in 1662, and they have continued in possession of it ever since that time.

time. The Portuguese had erected several public edifices of magnificent construction, and in particular a cathedral, and six or seven other churches, all of which, except one, are now in ruins; the Dutch also found here a noble college for Jesuits, and without the walls a college much frequented by Christians of St. Thomas, the offices of whose religion were performed in the Syriac tongue, in which language also youth were instructed in a public school.

But the principal settlement of the Dutch on the continent of Indostan, is the city of Cochin, which lies in a kingdom of the same name, about fourteen or fifteen miles to the southward of Craganor, in ten degrees north latitude: there are two towns of this name distinguished by the names of Old and New Cochin; the former is situated upon a river near half a league from the sea, and the other is not above an hundred yards from the shore, though it was originally placed at a greater distance; but the sea has made encroachments on the land, and approached much nearer than at it's first foundation.

New Cochin was built by the Portuguese, who ornamented it, like their other settlements in this empire, with several fine churches and monasteries, which had the advantage of delightful walks and pleasant gardens. The college and church of the Jesuits had their fronts to the sea-shore, and the latter had a lofty steeple. The convent and church of the Augustine Friars stood upon the bank of the river. The cathedral was esteemed a good piece of architecture, at least for this country; and the convent and church of the Dominicans were elegant buildings, the latter adorned with a double row of pillars of excellent stone.

The situation of this city is so pleasant, that it was a proverbial saying among the Portuguese, that China was the country to get money in, and Cochin the place to spend it; the neighbourhood of the city being particularly calculated for a sportsman, as the great number of canals, formed by the rivers and islands, afford the diversion of fishing in it's greatest perfection, and the mountains which surround it at some little distance abound with game.

This city was also taken from the Portuguese by the Dutch about the same time as Craganor, by the assistance of several neighbouring princes; and in particular the king or sovereign of Cochin, who having been exasperated at the insolence of the Portuguese, brought an army of twenty thousand men against it. The English had at that time a factory in the city, but were obliged to remove after it was captured by the Dutch: it was then a mile and an half in length, and of considerable extent every way, but the Dutch immediately demolished great part of the houses, and several of the churches, in order to increase it's strength, and render the fortifications more regular. It is now only about six hundred yards long, and two hundred in breadth, yet it is fortified with seven large bastions and curtains, so thick that double rows of trees are planted on them, and now afford a delightful shade in the hot season. Some of the streets built by the Portuguese are however still standing, with a church for the Dutch service; but the cathedral is now turned into a warehouse. The house of the commandant is magnificent, and is the only house built after the Dutch manner: it is situated by the river which washes part of it's walls. The flag flies on a staff which is placed on the steeple of the cathedral on two masts,

masts, one seventy-five feet high, from the top of which rises the other about sixty feet, by which means their flag may be distinguished at more than seven leagues distance. The garrison generally consists of from three to five hundred Europeans.

The king of this country resides at Old Cochin, where the bazar, or market, is held, which supplies the Dutch inhabitants of the other city with provisions, being plentifully stored with the produce of the country.

This place is said to have been remarkable for having been formerly the seat of a Jewish government; and, according to tradition, that people were once so numerous in this kingdom, that they amounted to upwards of eighty thousand families; they are reputed to be at present reduced to about four thousand, and have a synagogue about two miles from the city, in which they carefully preserve their records, which are reported to be engraved in Hebrew characters, on copper-plates, and, as it is pretended, contain their history from the carrying away of the ten tribes by Nebuchadnezzar, to the present time. About the year 1695, one of the Dutch governors procured an abstract of their history, to be translated from the Hebrew into Low Dutch. They assert, that they are of the tribe of Manasseh, a part of which was carried by the conqueror to the most eastern province of his vast empire, which is supposed to have extended as far as Cape Comorin. They say, three years from the time of their leaving Babylon were spent in travelling thither, and that on their entering Malabar, they met with a friendly and hospitable reception, the inhabitants allowing them liberty of conscience, the exercise of their reason, and assigning them lands for the exertion of their industry. Under these advantages they increased in number and wealth, till at length, either by policy or purchase, or both, they obtained the little kingdom of Craganor; when two sons of a family in high estimation, on account of superior wisdom, as well as riches and power, were chosen by the elders and senators to reign jointly over the people. But as a divided authority can hardly exist without jealousies and discord, these demons of destruction soon spread their baleful influence; and one of the brothers, actuated by base ambition, invited his colleague to a feast, where he entered into a quarrel with him, and basely assassinated him, after which he reigned alone, till the son of the deceased revenged his father's death, by destroying his uncle; and the government became again democratic, in which form it still continues among the small remains of this people, who have been considerably reduced in wealth as well as numbers, being now chiefly in a state of poverty, and the lands, ages ago, returned back into the hands of the native inhabitants.

Such is the account given of this remnant of the Jewish nation by several travellers and modern historians; some of whom have embellished their relations with marvellous circumstances, which we apprehend are not of authenticity enough to be recorded.

Still farther to the southward, the Dutch have a small settlement called Tegapatam, which is situated near Cape Comorin.

The Portuguese have very considerable settlements in this empire, the principal of which are Goa and Diu.

The situation of the former we have already mentioned, and we shall now proceed to give a more particular description of it.

The

The houses of this city are large, and the outside appearance of them magnificent, as they are principally built of stone; but the insides are said to be by no means answerable, either in furniture or cleanliness, their very streets being cleaner than the tops of their houses, which are receptacles of filth. Goa is said to contain a spacious, elegant, and rich cathedral, with twenty-seven parochial churches and convents; a noble hospital liberally endowed, and richly ornamented; a house for the inquisitor, and other officers of the inquisition, and several other public edifices.

The monastery dedicated to St. Roche is described as a very magnificent structure, having a good library, an hospital, and a dispensatory well furnished with medicines and drugs. Here is also a large college of Dominicans, pleasantly situated, and magnificently built, with a grand front towards the street; the church is richly ornamented, furnished with great quantities of plate, and its pillars are gilt: the martyrology of the order is represented in paintings on the walls. The finest church in the city is said to be a small one belonging to the Franciscans, having so much gold about the high altar, and in eight chapels in the side aisles, that it appears almost an entire mass of that precious metal. In another superb church, dedicated to St. Paul, lies the body of St. Francis Xavier, the Portuguese apostle of the Indies, whose shrine is visited by numbers of devotees with great veneration, each of whom makes some offering, to defray the expence of the candles and lamps which continually burn before it; but none of these pilgrims are permitted to enter within the iron rails which surround the sepulchral spot.

The tomb itself is richly adorned; and, in particular, with a magnificent pedestal of green jasper, to which is fixed a brass plate, whereon are engraved the most signal actions of St. Xavier. The relics of this saint are exposed on the anniversary eve of his festival.

None of the churches in or about Goa have glass windows, except one within the city dedicated to St. Alexander; the rest have panes of transparent marine-shells, or mother of pearl, as have likewise all their other public buildings. Each church has a ring of bells, and some of them are in almost perpetual use.

The governor of Goa is distinguished by the title of Viceroy, and usually resides at the Powder House, about two miles below the city, near the best springs of water in the island; but he has a very noble palace over one of the gates of the city, leading to a street half a mile in length, and of proportionable breadth; on each side of which are shops, in which are exposed to sale silk, porcelain, drugs, and other valuable commodities: a beautiful church, called the Misericordia, terminates the street. In the palace is a long gallery furnished with the pictures of former viceroys, with a chair of state at each end of it. The viceroy has a third house for his summer residence at Pengeim, about a mile from the bar at the mouth of the river.

Near the same church of Misericordia is the market, which is held in a large square containing near an acre: it is plentifully supplied with provision of all kinds; and in the shops by which it is surrounded may be found not only the produce of India, but the manufactures of Europe, China, and other countries. Slaves, cattle, and some particular articles of provision, are sold in the market by auction; but these sales are discontinued,

tinued, and indeed the market is concluded, before noon, on account of the excessive heat of the mid-day sun.

The established religion is that of the Church of Rome, and those who profess this faith here are the most zealous bigots in the world. The Court of Inquisition proceeds with the utmost severity against all who are but suspected of being guilty of heresy: but as there are not a sufficient number of Jews to satisfy their cruelty or avarice, the victims are generally selected from the body of the Indian Christians; the emissaries of this righteous office having particular regard to the converts or their descendants, especially if any of them are rich, and promise a handsome confiscation to the holy tribunal. Yet, notwithstanding the severity of the inquisition, many Gentoos are suffered to dwell in the city, and are tolerated in the exercise of their religion on the score of policy, as they are much more industrious than the Portuguese Christians; but those who get above manual labour are very liable to be insulted: and it is even dangerous for those who are in trade to refuse letting the Portuguese have their goods at their own prices, or to ask for their money when it is due, lest, in revenge, they should receive blows, or worse treatment; so that the circulation of internal commerce is very inconsiderable.

The ecclesiastics of Goa are equally numerous and illiterate: travellers relate, that from a little hill near the city, near eighty churches, convents, and monasteries, are in immediate view; that in the city, and in its districts, which extend about twenty miles along the coast, and fifteen miles within towards the country, there are at least thirty thousand monks of different orders, and other dependents and ministers of the church, who live idly and luxuriously on the labours of the miserable laity; but we apprehend, notwithstanding the vast extent of church-tyranny, here, that this calculation is very considerably beyond the truth.

The grand inquisitor is always a secular priest, who claims the sole privilege of being carried in a palanquin, and is treated with much greater respect than the archbishop or the viceroys. His authority extends over all persons, both ecclesiastics and laymen, the archbishop, his grand vicar, who is always a bishop, the viceroy, and the governors who represent him, only excepted; but he may direct even these to be arrested, and begin the process against them after he has informed the court of Portugal of the crimes laid to their charge. His palace, as well as that of the viceroy, is very magnificent, and his household numerous, consisting of gentlemen, equerries, pages, footmen, and other domestics without number. The second inquisitor is generally a Dominican, and the officers, denominated deputies of the holy office, are taken from among the Dominicans, Augustines, and bareheaded Carmelites; the spies, or familiars, from among all ranks and orders of the people. The walls which surround the city have been described as being twelve miles in circumference; but within this space are included several fields and gardens. Within a musquet-shot of the bar, is a fortification called the Black Fort, and about a mile within it a battery built close to the sea, on a small promontory called Nos Sennor de Cabo; and opposite to it, on a little eminence commanding that side of the river, is another fort: without that is the Aquada, with a fort on the top of it, and several batteries at the foot of the rising grounds. On the top of the castle is a large lanthorn, which

which serves to direct ships and vessels into the road when the land is obscured by thick clouds or fogs, which is always the case in the autumnal months. The harbour is so well defended by the forts and large batteries which we have described, and several others, that it is esteemed the most difficult place of access in the empire of Indostan.

The island (for we have already observed that it is surrounded by the river and the sea) produces little corn, but the fruits are excellent, the mangoes in particular are said to be peculiarly large and delicious.

This island is reported to produce a singular vegetable which the inhabitants call the Sorrowful Tree, because it blooms only in the night: at sun-set no flowers are to be seen; but in half an hour after, the shrub is covered with them. They are extremely odoriferous; but the sun no sooner begins to shine upon them, than some of them fall off, and others close up: and thus it continues flowering, exposing its beauties, and emitting its sweets to the night, during the whole year. It is nearly as large as a small plum-tree, and its leaves resemble those of the orange. They are commonly planted in the courts of the houses, for the advantage of their shade, and the benefit of their smell, in the pleasantest part of the natural day in this fervid climate.

The Portuguese inhabitants of Goa are represented as idle, lascivious, and so generally tainted with the effects of unhallowed amours, that it is not esteemed disgraceful to suffer in this way.

The Portuguese are also luxurious and ostentatious; the rich are always attended by slaves, who hold umbrellas over their heads, to defend them from the sun. The women are loaded with jewels and rosaries of the precious metals, bracelets of gold, pearl-necklaces and locketts, and ear-rings of diamonds. Their shifts reach only to the waist, over which a close jacket and a petticoat is worn. They have very rich slippers, but no stockings: their shape and features are rather agreeable; but as they are closely confined, and but seldom suffered to appear, they are awkward and bashful. Their only amusements are singing and playing on the lute; but they are notable housewives, and employ themselves both in the kitchen and confectionary: though, notwithstanding they contribute so much to the pleasures of the table, they are seldom permitted to sit at it when there are any strangers. The children are suffered to run about naked till they grow so big as to be ashamed of it themselves.

Butchers meat of all kinds is prohibited, except pork, on account of the leanness of the cattle, the flesh of which is perfect carrion. Fruits, greens, and roots, in their several seasons, with bread and rice, which are extremely good, constitute the principal parts of their food; but at all times they indulge themselves in candied and preserved fruits. They have hogs and fowl in great plenty, and some pigeons; but the clergy engross most of the fish, which is scarce, though the sea is so near; and of those which are brought to the market, no person must presume to buy till the ecclesiastics are first served; so that the laity seldom get any till it is unfit for use. All the wine drank here is brought from Portugal, except that which is drawn from the palm-tree, and both are usually drank mixed with water. Arrack is made here in large quantities. All the lower classes of the people, such as fishermen, peasants, and handicraftsmen, feed on rice boiled in water,

water, with a small quantity of salt-fish, or pickled fruits, and are glad to get fair water to drink; and from this difference of living, it is not extraordinary that the laity are generally lean and feeble, and the clergy fat, sleek, and healthy.

On the same coast, though not so far southward, is Daman, a Portuguese factory dependent upon Goa both as to its civil and ecclesiastical government, the archbishop of Goa having a vicar-general here. The Portuguese first possessed themselves of it in 1535, but the natives recovered it from them; and they retook it in 1559, and have continued masters of it from that time, though several attempts have been made to regain it; but it has been so strongly fortified as to baffle the utmost efforts of Indian power. Aurengzebe besieged it about the middle of the last century, with above forty thousand men; but the garrison having in a sally attacked a part of his camp which was guarded by two thousand elephants, those unweildy animals were so terrified by the fire-arms, that they turned upon the imperial army, and trampled down such numbers, that he raised the siege, and gave up all hopes of reducing the place.

Daman is situated at the mouth of a river of its own name, which, running through the centre of the place, divides it into two parts, the Old and New Towns. The New Town stands on the south-side of the river, and is built in the Italian taste, and most of the houses stand detached from others, and have orchards or gardens. The buildings are tiled, but are seldom more than one story in height; the windows are of transparent shells, as at Goa. This New Town is about two miles in circumference, and is defended by walls and four good bastions, with a small intrenchment thrown up on the south and east sides; on the other two sides a branch of the river enters the ditch. The walls have a platform, and two gates. The port is but small, and is formed by the river between the two towns, but is quite dry at low-water; so that no vessel can enter it but with a flowing tide, and large ships only on the spring-tides. The entrance of the port is defended on the side of the Old Town by a small fort of white-stone, called St. Salvatore, which has three bastions.

The Old Town has been for many years in a manner deserted; nor is the New populous in proportion to its extent: but here is a manufacture of silk carried on, as well as in several villages and islands belonging to it, which are tributary to the Portuguese; and these goods are carried for sale to Goa.

About eighteen leagues to the south of Daman is Bassaim, another fortified city belonging to the Portuguese. It is situated on a small island, separated from the continent by a rivulet. This city is also inclosed with walls about two miles in circumference. In the middle of it is a citadel; and here are three or four churches, a college, a hospital, and some monasteries, convents, and other religious houses. The trade of Bassaim is inconsiderable, as great part of its wealth is buried in the churches, or lies in the hands of indolent people, whose ancestors having acquired fortunes, they are content to enjoy them in ease and luxury, without giving themselves any concern about commerce, or feeling any compassion for the distresses of the bulk of the inhabitants, who languish in poverty for want of employment.

The

The Portuguese have also small factories, and some trade at Batacala and Barcelor, on the Malabar coast; both which places they frequent principally for the supplies of rice, the principal food of the east, which they obtain in exchange for pearls, fruit, and other produce of Arabia.

At Mangalor, still more to the southward, they have a pretty considerable factory, which is defended by two small forts. They have also a church here, though but a very small congregation of Portuguese. The town is populous; but the inhabitants are chiefly natives: the road affords good anchorage for shipping, and the adjacent country is fruitful in corn; and, towards the rising-grounds, produces betel, sandal-wood, and some pepper.

Though the city of Diu, the next Portuguese settlement in consequence to Goa, is situate on an island of the same name in the Gulph of Cambaya; yet, as it is only separated from the continent by a very narrow channel, we may consider it as a part of Indostan.

Diu lies in twenty degrees forty minutes north latitude, and the island is about three miles long and one broad. The Portuguese obtained possession of it in 1515, and have added to it's natural strength very considerable fortifications. The city, which is by no means small, is inclosed with a stone-wall, which has bastions well mounted with cannon at proper distances. The harbour is defended by two large castles, from which upwards of one hundred pieces of artillery can be brought to bear upon the entrance of it; and towards the sea, nature has secured it by rocks and lofty cliffs: but Diu possesses at present only the shadow of greatness. The numerous buildings of stone, and even marble, serve only as monuments of past splendour: the Portuguese which once filled them are now chiefly withdrawn; the trade itself is fallen to decay; and what remains is chiefly in the hands of the natives; though the situation of Diu, under more industrious, and less proud and insolent masters, might enable it to rival the most flourishing parts of India. Perhaps the capitation, and duties which are demanded here for the crown, though scarce amounting in the whole to twenty thousand pounds a year, may have contributed in no small degree to this decay.

Tranquebar, on the coast of Coromandel, is the only settlement of the Danes in the empire of Indostan. It was first established by permission of the King of Tanjore in 1610, by a Danish admiral, who built a fort for it's protection: in 1621 a purchase was made of the land on which the fortress and town had been erected, together with a small tract of adjacent territory, from the same monarch. The town is situated in eleven degrees sixteen minutes north latitude, and is somewhat less than two miles in circumference, being surrounded by a good wall faced with stone, and provided with bastions. The principal streets are straight, wide, and well built, though the houses are only of one floor; these are the habitations of the Europeans, for those of the natives are much less elegant and commodious. The Danes have formed a seminary here for the instruction of youth in the Protestant Christian religion; and to facilitate so laudable a work, have had the Bible translated into the Malabar tongue, and have missionaries dispersed in different parts of the country for the propagation of this faith; though these are vehemently opposed by the Roman Catholic missionaries, whose practice, consisting more of show and cere-

monials, is better calculated to make profelytes among the ignorant and credulous Indians. Here is also a printing-press, and mills for making paper, that no means may be wanting to promulgate the religion of Christ. About eighty years after this settlement had been made, a king of Tanjore laid siege to the city with an immense army; but the garrison defended themselves near six months, till at length Mr. Pitt, then governor of the English settlement of Fort St. George, sent a body of troops to the assistance of the besieged, and prevented the Indian army from becoming masters of the place.

We have now gone through all the European settlements in this immense empire; for the French, as has been already observed, have no longer any possessions here; and it will now be expected that we should give some account of those kingdoms and provinces which compose the empire of Indostan, and in which the supreme government is still in the hands of the native princes, or at least of such of them as have not necessarily been described in our history of the emperors, and our state of the rise and progress of European settlements, and of such parts of others as have not been comprehended in these descriptions.

But the interior parts of this country are little frequented; and the only visitors having been those who, induced by the prospect of gain, have ventured to penetrate the distant provinces, the accounts obtained of them are desultory and doubtful, crowded with absurdities, and replete with fictions: we shall not, therefore, attempt accurate descriptions, or impose on our readers the fabulous tales of actual or pretended travellers, as authentic narratives; but shall select from those who appear most worthy of credit, such circumstances as seem to be founded in truth, and adding them to private communications, form the best account of which such information will admit.

The most northern province of the empire is Lahor, of which little more than the name is known: its capital is said to be situate in thirty-two degrees of north latitude; it is described as having been the residence of the chief of the Patan nation, the ancient conquerors of Indostan, and to be adorned with mosques, baths, and other public buildings usual in the East. The ancient palace is also reported to be still standing; and from hence it is asserted a road is continued to Agra, at the distance of upwards of one hundred and fifty leagues, which is regularly laid out and planted with tall trees, which afford a delightful shade to the traveller, who also finds convenient caravanferas for refreshment at proper distances, and pillars with directions to guide him on his way.

Cashmire, another of the northern provinces of this empire, is divided by Mount Caucasus, from Tartary, and is but of small extent, not exceeding, according to the best accounts, one hundred miles in length, and thirty or forty in breadth; but it is eminently blessed with salubrity of air and fertility of soil, and abounds with all the necessaries, most of the conveniences, and many of the luxuries of life. It is almost inclosed with mountains, which rise by gentle ascents, the lower parts affording pasture for innumerable herds of cattle, and shelter for amazing quantities of game; the higher parts of the hills are clothed with tall trees in eternal verdure, and the summits crowned with snow, which, melting in the summer, falls in a variety of streams and rivulets into the plain, which they contribute to fertilize and refresh; and, uniting in one river, it takes the name

of

of Chenas, and falling into the Indus, serves to convey the produce and manufactures of the country to the sea-coast; from whence they are transported to the various marts of India, and find their way to the western world.

The plain is thickly set with villages, interspersed with corn-fields, plantations of fruit-trees, and groves of evergreen shrubs: the choicest honey is gathered in the woods, which also afford a great variety of wood for ornamental work and varnishing; which is one branch of the business carried on in this province. But they have also a considerable manufacture of shawls, which are composed of different materials, some of the wool of the province, some of the goats-wool of Thibet, and some of both, with a mixture of camels hair. These goods are made in pieces from a yard and an half to two yards long, and from one yard to a yard and a quarter in breadth; and are sold, according to their fineness, from five pounds sterling to fifteen. These stuffs compose a part of the winter-dress of both sexes, being thrown over their heads and shoulders. They are now well known in Europe, and are worn by many English ladies of distinction, not on their heads, but by way of handkerchief over their necks.

The tops of the mountains rise above the clouds, and the various seasons of the year are experienced in ascending them. They have a traditional story here, of one of the Mogul emperors, who, desirous of enjoying the pure air on the summit of these mountains, determined to ascend them with a grand retinue; who, as well as the ladies who accompanied him, were mounted on elephants; but the foremost of these unwieldy beasts, taking fright at the prospect of a precipice, fell back upon the next, and the path being too narrow to admit of their turning, many of these animals, with their unfortunate riders, were tumbled back the steep ascent, and both perished.

The inhabitants are chiefly Mahometans, of complexions nearly as clear as Europeans, and remarkable for liveliness, ingenuity, and industry: the women are so beautiful, that the harems of distant chiefs are supplied from this province.

The capital city of this province is of the same name, and lies to the northward of a lake through which the River Chenas passes, a branch of which divides the town, which is united by means of two bridges. Some of the former emperors have at times resided in this city, where they had a palace, with delightful gardens, and water disposed in fountains, and canals faced with stone; they had also a summer retreat in one of the many islands which are dispersed in different parts of the lake.

The city is unfortified, and is about three miles in length, and half that breadth; the houses are mostly of timber, and, contrary to the usual manner of building in the East, two or three stories high; and as the place is chiefly inhabited by the opulent, the neighbouring grounds are laid out in gardens and plantations; and the hills, which rise within two miles of it, afford a romantic prospect of groves of tall trees, and craggy rocks, interspersed with mosques, summer-houses, and other buildings of use and ornament.

The province of Scindy stretches along the banks of the Indus, on which river the navigation is carried on in flat-bottomed vessels, denominated Kifties, which have only one mast and a square sail. The holds of these vessels are separated into different apartments, each of which is let for the voyage which the vessel is intended to perform, to a different merchant

merchant or trader; the deck being occupied by a common kitchen, and other convenient offices for the use of the passengers and boatmen.

This province produces vast quantities of grain, and particularly rice, the overflowing of the river enriching the land, which rewards the husbandman's toil with crops which seldom fail. Those parts which are more remote from the river, and approach the hills, afford lapis lazuli, several sorts of drugs, a small quantity of unwrought silk, and a larger of cotton; which latter is manufactured here into chintzes, calicoes, and muslins. The inhabitants are also ingenious ivory-turners, and make a considerable quantity of fine lacquered ware: they are mostly Gentoos; though the nabob, and all the officers of government, are followers of the doctrines of Mahomet.

The city of Tatta is the capital of this province, and the residence of the nabob; it is situated about two miles from the Indus, from whence it is plentifully supplied with water by several canals. The palace and gardens of the nabob are described as magnificent and pleasant; and it is defended by a citadel furnished with cannon, and has barracks for several thousand foldiers, and proper accommodations for horse as well as foot. About a league from Tatta are many large tombs, the burying-places of some of the ancient kings of Scindy.

The province of Cambaya, or Guzerat, extends from nineteen degrees fifteen minutes, to near twenty-five degrees of north latitude, being upwards of one hundred and thirty leagues from east to west, and one hundred from north to south. It is in a great measure a peninsula, having the bay of Scindy on the north-west, and the bay of Cambaya on the south-east.

The governor, or viceroy of the province, resides at Amadabad, which lies between forty and fifty leagues to the northward of Surat, in twenty-three degrees thirty minutes north latitude, in a delightful plain watered by a stream which falls into the Indus, and, like that river, overflows its banks in the summer. This city is several miles in circumference, and is surrounded by a wall defended by towers, and having twelve gates for entrances to the city. The principal streets are wide, and the Royal Square of great extent, and planted at the sides with rows of lofty trees. Here are also a palace, once occasionally inhabited by the emperor, but now occupied by the viceroy, and several mosques, caravanseras, and other public buildings: one of the mosques is celebrated for the magnitude and elegance of its construction, and is much resorted to on Fridays, when particular services are performed in it; from whence it has obtained the name of the Friday's Mosque. It stands on elevated ground, the ascent to it being made easy by a grand flight of steps; before it is a quadrangular cloister, or colonade, four hundred and twenty feet in length, and three hundred and sixty in breadth. The mosque has twelve domes, and in the midst is an open square.

The gardens belonging to the palace are situate on the banks of the river without the walls, and are planted with fruit-trees of the various delicious kinds which are the productions of this climate. The form of these gardens is amphitheatric, and the ascent is divided by several terraces above each other; the highest commands a delightful prospect of the city and the neighbouring villages. Many private houses having also spacious gar-

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dens, with groves of trees and plantations of evergreens; the whole place has, at a little distance, the peculiarly pleasing appearance of scattered villas in the country.

According to the usual custom of the east, the tombs of the ancient kings or princes of this country are found at Serqueck, a village about two leagues from Amadabad. These tombs are square-arched buildings of stone, having each three arches below, and several smaller ones above: they are of different sizes, but ranged in regular order; and the center of the area, which is surrounded by these buildings, is ornamented with a dome.

Cambaya, another city of the same province, is situate at the bottom of the bay of that name, in 23 degrees of north latitude. It is nearly of the same size as Amadabad, surrounded by a wall and defended by towers; it has, also, an ancient castle, but at present of no very considerable strength. The suburbs are very extensive, and the inhabitants enjoy the benefit of many delightfully-pleasant public gardens. The buildings are chiefly composed of bricks dried in the sun; and most of the streets are wide, handsome, and regular: but the trade is much decreased, and it is at present but very thinly inhabited. Here was formerly a Gentoo hospital for lame, maimed, and diseased beasts, which is now in decay; but the place is infested with an innumerable host of monkeys of different sizes and kinds, which are fed and protected by the Brahmins, and other casts of Gentoos. The neighbourhood of Cambaya is remarkable for immense numbers of peacocks, which are easily taken in the night, by a device similar to that used in catching small birds in England: the fowler here carries a lighted torch at the end of a long staff, which he raises among the branches of the trees where the peacocks roost; who, stretching out their long necks towards the light, are discovered by the fowlers assistants, who throw nooses over them, and so draw the unfortunate captives to the ground. The flesh of these birds is much admired in this country, though it is neither so white nor so firm as that of the turkey.

Visapour, the capital of a kingdom of the same name, is situate to the east of the territory formerly possessed by the descendants of Angria, in 17 degrees 35 minutes north latitude, on the banks of the River Mendeve. This city, which is very large, is said to be surrounded with high walls six miles in circumference, and to be defended by a thousand pieces of cannon: without the walls are several suburbs of such extent as to render the whole circuit of buildings little less than fifteen miles. In the midst of the town is an ancient palace, encompassed by a double ditch three miles in circumference: the houses are chiefly built of reeds, and covered with straw; and the doors are so low that they cannot be entered without stooping. This kingdom was tributary to the Emperor of Indostan; though, like most of the other provinces of that empire, the government is now usurped by the descendants of the former governors, who have in a great measure renounced their allegiance to the Imperial crown. Some of the inhabitants work in gold and other metals; and others are manufacturers of cotton or silk; and sell these goods principally to European agents, who go there to buy them: others trade in diamonds and other precious stones; but their merchants are not in general opulent. Considerable quantities of pepper are produced in the neighbouring country, which is mostly purchased on account of the Dutch.

The kingdom of Calicut is of considerable extent; and the capital, of the same name, is situate to the south of Tellicherry, in 11 degrees 22 minutes north latitude. The sovereign, (for it is an independent state) though formerly tributary to the Emperor of Indostan, bears the title of Zamorin, or Samorin, which also imports Imperial authority: he is esteemed the most powerful among the Malabar princes; and is reported to be capable of bringing an hundred thousand men into the field. This kingdom is fruitful in pepper, has abundance of cocoa-trees, sandal-wood, iron-wood, and timber for building, and some precious stones: it is also so famous for producing cotton cloth, that Calico, the principal manufacture of cotton, takes the name of this country, from whence immense quantities are exported to almost all parts of the world. It abounds with all the animals common to Indostan; and in particular with monkeys of uncommon sizes, who exercise their agility in leaping from tree to tree, to the astonishment of the traveller.

Among many strange customs attributed to the inhabitants of this kingdom, it is asserted, that when the Samorin marries, he is precluded from any intercourse with his bride till the chief priest has enjoyed her; an office for which he is rewarded with five hundred crowns, and is at liberty to detain her three nights, if he thinks proper; and this is considered as a dedication to the god she worships, by this his representative. The like custom is also said to prevail on the marriage of the nobles, who pay the clergy for performing the same friendly office: the daughters of the nobles are also allowed to marry a number of husbands. But of this custom we have already given a particular account in another part of the empire of Indostan.

The city of Calicut is reported to be three leagues in circumference, but is not walled; it is supposed to contain from five to six thousand houses, most of which are placed at distances from each other, so as to allow the convenience of gardens: the house of a merchant is said not to cost above five pounds sterling; and that of a common labourer, or mechanic, not more than a tenth part of that sum; they are chiefly built of large bricks dried in the sun, and are seldom above seven or eight feet high.

We have already observed, that the Portuguese landed here in 1498, when they first discovered India, by doubling the Cape of Good Hope. In 1714, a dispute arose between the sovereign of this country and the Dutch; and a war ensued which was carried on till they compelled the monarch to consent to an allowance of a duty to them out of all the pepper which should be exported out of his country for ever.—The English have a factory at this place, and export from it pepper, calicoes, and other Indian goods. The French had also a trade here till they were dispossessed of all their settlements on this continent.

Travellers have given accounts of the entertainments made by the prince and chief of the Malabar coast, and particularly the sovereign of Calicut; which, according to the representations made of them, are sometimes attended with effects as extraordinary as the occasion which can induce an Indian sovereign to feast his subjects, and which must be some very propitious event. But when any such happens, the inhabitants of the territory are invited, but not to partake of a costly dinner, the expence arising more from the quantity than the quality of the provisions, which consist principally of rice and the grain called dholl, rendered palatable by the addition of turmeric, cocoa-nuts, and other vegetables, all extremely cheap; and

and as their liquor is only pure water, no excess can be admitted in this way: but they are by no means temperate in their meal; on the contrary, it is not uncommon for some of the guests, tempted by the eleemosynary treat, to surcharge their stomachs with this innocent food, and actually to die of repletion. And so far is this fatal consequence from exciting horror, that it is usual to estimate the hospitality and magnificence of the lord of the feast by the numbers who lose their lives in partaking of it.

The country of the Rajah of Sarim Hatam, which lies at the back of the kingdom of Calicut, is said to be hitherto unsubdued, and to be governed by its native chiefs. Neither the country, nor the manners and customs of the inhabitants, are much known; but among the reports propagated concerning the latter, it is said they never carry on an offensive war, and when they are compelled to act on the defensive, they avoid putting their enemies to death; instead of which, their warriors are trained to a particular dexterity of cutting off the noses of their opponents in battle: and the dread of this deformity has proved sufficient to keep them free from the attacks of their neighbours; who, we may hence suppose, are not much addicted to martial exploits.

We have now completed our view of the empire of Indostan, and have availed ourselves of all the lights which have been thrown on so difficult a subject by writers of all denominations; as well as of the information which could be gathered from private correspondences, and manuscripts: yet in a country so remote, so variously governed, and which has been in so fluctuating a state almost ever since the European powers visited its coasts, it is impossible to arrive at absolute certainty in the accounts of the civil governments, and the precise manners of the people. We can only flatter ourselves, that a more accurate state of both is not to be found in any writer of a modern or more ancient date; and that the European interests have been distinguished with fidelity and perspicuity.

But between the empire of Indostan and that of China lies a vast tract of country, known generally by the description of *India beyond the Ganges*; but divided into many kingdoms, dominions, and governments; and of these we are now to treat distinctly, and lay before our readers the best accounts which can be collected, of nations little known, and countries of which travellers have either spoken slightly, or so marvelously, that it is not an easy matter to distinguish truth from fiction.

The kingdom of Thibet has been known by that name ever since the twelfth and thirteenth centuries; yet had never been properly explored by any Europeans, till a very late period: some straggling missionaries, of the begging orders, had, indeed, at different times, penetrated into various parts of the country; but their observations, directed by ignorance and superstition, and confined to a narrower sphere, could give no ideas, but such as were either ill-founded or imperfect. Since these, the Jesuits have given the world a short account of this country, collected, with their usual pains and judgment, from Tartar relations; which, as far as they go, seem to be tolerably just.

This country commonly passes in Bengal under the name of Boutan: it lies to the northward of Indostan, and is all along separated from it by a range of high and steep mountains, properly a communication of the great Caucasus, which stretches from the ancient Media, and the shores of the Caspian Sea, round the north-east frontiers of Persia, to Candahar

dahar and Cassamire; and thence, continuing its course more easterly, forms the great northern barrier to the various provinces of the Mogul empire; and ends, as we have reason to believe, in Assam or China. This stupendous Tartar bulwark had ever been held impassable by the Moguls, and other Mussulman-conquerors of India; and although in the vallies lying between the lower mountains, which run out perpendicular to the main ridge, there reside various Indian people, whom they had occasionally made tributary to their power; yet they had never attempted a solid or permanent dominion over them. It was on occasion of a disputed succession between the heirs of one of the Rajahs, or petty sovereigns of those people, that the Boutaners were called down from their mountains, to the assistance of the parties; and the English government, in Indostan, engaged on the opposite side. The party assisted by them did not fail in the end to prevail; and, in the course of this little war, two people became acquainted, who, though they were near neighbours, were equally strangers to each other. At the attack of a town called Cooch Behar, the English troops and the Boutaners first met; and nothing could exceed their mutual surprize in the rencounter. The Boutaners, who had never encountered in the plains any other than the timid Gentoos, flying naked before them, saw, for the first time, a body of men uniformly clothed and accoutred, moving in regular order, and led on by men of complexion, dress, and features, such as they had never beheld before: the management of the artillery, and the incessant fire of the musquetry, was beyond any idea which they could have conceived of it. On the other hand, the English found themselves on a sudden engaged with a race of men, unlike all their former opponents in India; uncouth in their appearance, and fierce in their assault; wrapped up in furs, and armed with bows and arrows, and other weapons peculiar to themselves.

The place was carried by the English troops; and a great many articles of the spoil, such as arms, cloathing, and utensils of various sorts, images in clay, in gold, in silver, and in enamel, were sent down to Calcutta; all which appeared perfectly Tartar, as they are represented in the relations and drawings of travellers: and there were, besides, several pieces of Chinese paintings and manufactures. Whilst those things continued to be the subject of much conversation and curiosity to the Europeans in Bengal, the fame of the British exploits in the war had reached the court of Thibet, and awakened the attention of Tayshoo-Lama; who (the Delai-Lama being a minor) was then at the head of the state. The Dah Terriah, or Deb-Rajah, as he is called in Bengal, (who rules immediately over the Boutaners, and had engaged them in the war) being a feudatory of Thibet, the Lama thought it proper to interpose his good offices; and in consequence sent a person of rank to Bengal, with a letter and presents to the governor, to solicit a peace for the Dah, as his vassal and dependant.

Mr. Hastings, the governor, not only determined, the first moment of this application, to grant a peace at the mediation of the Lama, on the most moderate and equitable terms, but he proposed in council, to send a person in a public character to the court of Tayshoo-Lama, to negotiate a treaty of commerce between the two nations, and to explore a country and people hitherto so little known to Europeans. An approved servant of the Company, whose abilities and disposition rendered him every way qualified for so hazardous and

and uncommon a mission, was pitched on, and penetrated, in spite of many difficulties, to the centre of Thibet; resided several months at the court of Tayshoo-Lama, and returned to Calcutta, after an absence of fifteen months: on the whole, having executed his commission to the entire satisfaction of the administration; and from his accounts of this country, the following particulars are chiefly collected.

This gentleman divides the territories of the Delai-Lama into two different parts. That which lies immediately contiguous to Bengal, and which is called by the inhabitants Doo-po, he distinguishes by the name of Boutan; and the other, which extends to the northward, as far as the frontiers of Tartary, called by the natives Pû, he styles Thibet. Boutan is ruled by the Dah-Terriah, or Deb-Rajah, as hath been already remarked. It is a country of steep and inaccessible mountains, whose summits are crowned with eternal snow; but they are intersected with deep valleys, through which pour numberless torrents, that increase in their course; and at last, gaining the plains, lose themselves in the great rivers of Bengal. These mountains are covered down their sides with forests of stately trees of various sorts; some of the fir and pine kinds, known in Europe; others such as are peculiar to the country and climate. The valleys and sides of the hills, which admit of cultivation, are not unfruitful, but produce crops of wheat, barley, and rice. The inhabitants are a stout and warlike people, of a copper complexion; in size rather above the middle European stature; hasty and quarrelsome in their temper, and addicted to the use of spirituous liquors; but honest in their dealings, robbery by violence being almost unknown among them. The chief city is Tasley Seddein, situated on the River Patchoo. Thibet begins properly from the top of the great ridge of the Caucasus, and extends from thence in breadth to the confines of Great Tartary; and, perhaps, to some of the dominions of the Russian empire. The summit of the Boutan mountains being once attained, you do not descend in an equal proportion on the side of Thibet; but, continuing still on a very elevated base, traverse valleys which are wider and not so deep as the former, and mountains that are neither so steep, nor apparently so high. On the other hand, it is represented as a most bare and desolate country: the woods, which every where cover the mountains in Boutan, are here totally unknown; and, except a few straggling trees near the villages, nothing of the kind is to be seen. The climate is extremely severe and rude. At Chamnanning, where the ambassador from the English company wintered, though it is in latitude 31 degrees 39 minutes, only 8 degrees to the northward of Calcutta, he often found the thermometer in his room at 29 degrees under the freezing point, by Fahrenheit's scale; and in the middle of April the standing waters were all frozen, and heavy showers of snow perpetually fell. This, no doubt, must be owing to the great elevation of the country, and to the vast frozen space over which the north-wind blows uninterruptedly, from the pole through the vast deserts of Siberia and Tartary, till it is stopped by this formidable wall.

The Thibetans are of a smaller size than their southern neighbours, and of a less robust make: their complexions are also fairer; and many of them have even a ruddiness in their countenances unknown in the other climates of the east. They appear to have quite Tartar faces; are of a mild and chearful temper, and the higher ranks polite and

entertaining in conversation, in which they never mix either strained compliments or flattery. The common people, both in Boutan and Thibet, are cloathed in coarse woollen stuffs of their own manufacture, lined with such skins as they can procure; but the better orders of men are dressed in European cloth, or China silk, lined with the finest Siberian furs. The ambassador from the Deb-Rajah, in his summer dress at Calcutta, appeared exactly like the figures seen in Chinese paintings, with the conical hat, the tunic of brocaded silk, and light boots. The Thibetan, who brought the first letter from the Lama, was wrapped up from head to foot in furs. The use of linen is totally unknown among them. The chief food of the inhabitants is the milk of their cattle, prepared into cheese, butter, or mixed with flour, of a coarse barley, or of peas, the only grain which their soil produces; and even these articles are in a scanty proportion: but they are furnished with rice and wheat from Bengal, and other countries in their neighbourhood. They are also supplied with fish from the rivers in their own and the neighbouring provinces, salted, and sent into the interior parts. They have no want of animal food, from the cattle, sheep, and hogs, which are raised on their hills; and are not destitute of game, though it is not supposed to be abundant. They have a singular method of preparing their mutton, by exposing the carcase entire, after the bowels are taken out, to the sun and bleak northern winds, which blow in the months of August and September, without frost, and so dry up the juices and parch up the skin, that the meat will keep uncorrupted for the year round. This they generally eat raw, without any other preparation; and the ambassador from the English company was often regaled with this dish, which, however unpalatable at first, he says he afterwards preferred to mutton just killed, which was generally lean, tough, and rank. It was also very common for the head men in the villages through which he passed, to make him presents of sheep so prepared, set before him on their legs as if they had been alive, which at first had a very odd appearance.

The religion and political constitution of this country, which are intimately blended with each other, would make a chapter of considerable length in it's history; but the intelligence we can gather is too incomplete to afford a regular system of them, either separately or united. At present, and ever since the expulsion of the Eluth-Tartars, the kingdom of Thibet is regarded as depending on the empire of China, which they call Cathay; and there actually reside two mandarines, with a garrison of a thousand Chinese, at Lahassa, the capital, to support the government; but their power does not extend far: and in fact, the Lama, whose empire is founded on the surest grounds, personal affection and religious reverence, governs every thing internally, with unbounded authority. Every body knows that the Delai-Lama is the great object of adoration, for the various tribes of heathen Tartars who roam through the vast tract of continent which stretches from the banks of the Volga to Corea on the sea of Japan; the most extensive religious dominion, perhaps, on the face of the globe. He is not only the sovereign pontiff, the vicegerent of the Deity on earth; but, as superstition is ever the strongest where it is most removed from it's object, the more remote Tartars absolutely regard him as the Deity himself: they believe him immortal, and endowed with all knowledge and virtue. Every year they come from different parts, to worship and make rich offerings at his shrine; even the Emperor

Emperor of China, who is a Manchou Tartar, does not fail in acknowledgments to him in his religious capacity; and actually entertains, at a great expence, in the palace of Peking, an inferior Lama deputed as his nuncio from Thibet. It is even reported that many of the Tartar chiefs receive certain presents, consisting of small portions of that from him which is ever regarded in all other persons as the most humiliating proof of human nature, and of being subject to it's laws; and treasure it up with great reverence, in gold boxes, to be mixed occasionally in their ragouts. It is, however, but justice to declare, that our ambassador totally denies the truth of this report, which he apprehends may have arisen from a custom of the Lama to distribute frequently little balls of consecrated flour, like the *pain benit* of the Roman Catholics, which the superstition and blind credulity of his Tartar votaries may afterwards convert into what they please. The orthodox opinion is, that when the Grand Lama seems to die, either of old age or of infirmity, his soul, in fact, only quits an actual crazy habitation, to look for another younger or better; and it is discovered again in the body of some child, by certain tokens, known only to the Lama or priests, in which order he always appears. The present Delai-Lama is a youth, and was discovered some years ago in the person of an infant, by the Tayshoo-Lama; who, in authority and sanctity of character, is next to him, and consequently, during the other's minority, acts as chief. The Lamas, who form the most numerous, as well as the most powerful body in the state, have the priesthood entirely in their hands, and besides fill up many monastic orders, which are held in great veneration among them. Celibacy seems not to be positively enjoined to the Lamas, but it is held indispensable for both men and women who embrace a religious life; and, indeed, their celibacy, their living in communities, their cloisters, their service in the choirs, their strings of beads, their fasts, and their penances, give them so much the air of Christian Monks, that it is not surprizing an illiterate capuchin should be ready to hail them brothers, and think he can trace the features of St. Francis in every thing about them. It is an old notion that the religion of Thibet is a corrupted christianity; and even Father Diefederii, a Jesuit, (but not of the Chinese mission) who visited the country about the beginning of this century, thinks he can resolve all their mysteries into ours; and asserts, with a true mystical penetration, that they have certainly a good notion of the Trinity, since they as often address the Deity in the plural as in the singular, and with their rosaries pronounce these words, 'Om, ha, hum.' The truth is, that the religion of Thibet, from whence soever it sprung, is pure and simple in it's source, conveying exalted notions of the Deity, with no contemptible system of morality: but in it's progress it has been greatly altered and corrupted by the inventions of worldly men; a fate the less extraordinary in a system of error, as we know that of truth has been subject to the same. Polygamy, at least, in the sense we commonly receive the word, is not in practice among them; but it exists, in a manner still more repugnant to European ideas, in the plurality of husbands, which is firmly established, and highly respected there; and appears to be founded in policy, if not in necessity. In a country where the means of subsisting a family are not easily found, it may not seem unnatural to allow a set of brothers to agree in raising one, which is to be maintained by their joint efforts. It is usual in Thibet for the brothers.

brothers in the family to have a wife in common; and they generally live in great harmony and comfort with her; not but that sometimes little dissensions will arise, (as may happen in families constituted upon different principles;) an instance of which is mentioned by the ambassador, in the case of a modest and virtuous lady, the wife of half a dozen of the Taylhoo-Lama's nephews; who complained to the uncle, that the two youngest of her husbands did not furnish that share of love and benevolence to the common stock which duty and religion required of them. In short, however strange this custom may appear to us, it is an undoubted fact that it prevails in Thibet, in the manner above described.

The manner of bestowing their dead is also singular: they neither put them in the ground like the Europeans, nor burn them like the Gentoos, but expose them on the bleak pinnacle of some neighbouring mountain, to be devoured by wild beasts and birds of prey, or wasted away by time and the vicissitudes of weather. These mangled carcasses and bleached bones lie scattered about; and, amidst this scene of horror, some miserable old wretch, man or woman, lost to all feelings but those of superstition, generally sets up an abode, to perform the dismal office of receiving the bodies, assigning each a place, and gathering up the remains when too widely dispersed.

The religion of Thibet, though it is in many of its principal doctrines totally repugnant to that of the Bramins, or of India, yet in others it has a great affinity to it; the Thibetans have, for instance, a great veneration for the cow; but they transfer it wholly from the common species, to that which bears the tails, of which we shall speak hereafter. They also highly respect the waters of the Ganges, the source of which they believe to be in Heaven; and one of the first effects which the treaty with the Lama produced, was an application to the governor-general for leave to build a place of worship on its banks. This, it may be imagined, was not refused; and a spot of ground was actually assigned for that purpose, about two or three miles from Calcutta. On the other hand, the sunniasses, or Indian pilgrims, often visit Thibet as a holy place; and the Lama always entertains a body of two or three hundred in his pay. The residence of the Dalai-Lama is at Pateli, a vast palace on a mountain near the banks of the Barampooter, about seven miles from Lahassa. The Taylhoo-Lama has several palaces or castles; in one of which the ambassador above-mentioned lived with him five months. He represents the Lama as one of the most amiable as well as intelligent men he ever knew; maintaining his rank with the utmost mildness of authority, and living in the greatest purity of manners, without stiffness or affectation. Every thing within the gates breathed peace, order, and dignified elegance. The castle is of stone or brick, with many courts, lofty halls, terraces, and porticoes; but the apartments are in general gloomy, and highly finished in the Chinese style, with gilding, painting, and varnish. There are two conveniences to which they are utter strangers, stair-cases and windows: there is no access to the upper-room but by ladders of wood or iron; and for windows they have only holes in the cielings, with penthouse covers, contrived so as to shut up on the weather-side. Firing is so scarce, that little is used but for culinary purposes; and they trust altogether for warmth in their houses, to their furs, and other cloathing. The Lama, who is compleatly conversant in what regards Tartary, China, and all the kingdoms of the east, was exceedingly inquisitive about Europe,

Europe, it's politics, laws, arts and sciences, government, commerce, and military strength: on all of which heads the British envoy endeavoured to satisfy him; and actually compiled for his service a brief state of Europe, in the language of Indostan, which he ordered to be translated into that of Thibet. The Lama being born at Latack, a frontier province, next Cassemire, is fully master of the Indostan language, and always conversed in it with the envoy: but the people, who are persuaded he understands all languages, believed he spoke to him in English, or, as they call it, the European tongue. The Russian empire was the only one in Europe known to him: he has a high idea of it's riches and strength, and has heard of it's wars and successes against the empire of Rome (for so he calls the Turkish state;) but could not conceive it could be in any wise a match for Cathay. Many of the Tartar subjects of Russia come to Thibet; and the Czar has even at various times sent letters and presents to the Lama. The English envoy saw many European articles in his hands; pictures, looking-glasses, and trinkets of gold, silver, and steel, chiefly English, which he had received that way; particularly a Graham's repeating watch, *which had been dead*, as the Lama told him, for some time.—While he was there, several Mongols and Calmucs arrived from Siberia, with whom he conversed.

The city of Lahassa, which is the capital, is of no inconsiderable size; and is represented as populous and flourishing. It is the residence of the chief officers of government, and of the Chinese Mandarins and their suite; it is also inhabited by Chinese and Cassemirian merchants and artificers; and is the daily resort of numberless traders from all quarters, who come in occasional parties, or in stated caravans. The waters of the Great River, as it is emphatically called in their language, wash it's walls. Duhalde, with great accuracy, traces this river, which he never suspects to be the Barampooter, from it's origin in the Cassemirian mountains, (probably from the same spring which gives rise to the Ganges) through the great valley of Thibet; till turning suddenly to the southward, he loses it in the kingdom of Assam; but still, with great judgment and probability of conjecture, supposes it reaches the Indian Sea, somewhere in Pegu or Aracan. The truth is, however, that it turns suddenly again in the middle of Assam; and traversing that country, enters Bengal towards Rangaimatry, under the above-mentioned name; and thence bending it's course more southerly, joins the Ganges, it's sister and rival, with an equal, if not more copious stream, forming at the conflux a body of running fresh water hardly to be paralleled in the known world, which disembogues itself into the Bay of Bengal. Two such rivers uniting in this happy country, with all the beauty, fertility, and convenience which they bring, well entitles it to the name of The Paradise of Nations, always bestowed upon it by the Moguls.

The chief trade from Lahassa to Peking is carried on by caravans, that employ full two years in the journey thither and back again; which is not surprising, when we consider that the distance cannot be less than two thousand English miles: and yet it is to be observed, that an express from Lahassa reaches Peking in three weeks; a circumstance much to the honour of the Chinese police, which knows to establish so speedy and effectual a communication through mountains and deserts, for so long a way. The trade with Siberia is carried on by caravans to Seling, which is undoubtedly the Selinginsky of the Russian travellers,

vellers, on the borders of Baykal Lake: and this accounts for an extraordinary fact mentioned by Bell, that on the banks of the river of that name, he found a man busy in redeeming from some boys who were angling, the fish they caught, and throwing them into the water again; and from this circumstance, and the mark on his forehead, knew him to be an Indian: on conversing with him, he found his conjecture to be right. The man told him he came from Madraſs; had been two years on his journey, and mentioned by name some of the principal English gentlemen there. This Indian, no doubt, must have travelled as a faquir, or sunniaſſy, through Bengal into Thibet, and from thence passed with the caravan to Selinginsky, where Bell found him. It may not be improper to remark, that the Indians have an admirable method of turning godliness into great gain; it being usual for the faquirs to carry with them, in their pilgrimages from the sea-coasts to the interior parts, pearls, corals, spices, and other precious articles of small bulk, which they exchange on their return for gold-duſt, muſk, and other things of a similar nature, concealing them easily in their hair, and in the cloaths round their middle; and carrying on, considering their numbers, no inconsiderable traffic by these means. The gosseigns are also of a religious order, but in dignity above the faquirs; and they drive a more extensive and a more open trade with that country. But it is necessary, in order to make our accounts consistent, that we should point out the sources from which this country, so apparently poor and unfruitful, draws a supply of the foreign articles of convenience and luxury, which we have occasionally said they possess. Besides their lesser traffic with their neighbours, in horses, hogs, rock-salt, coarse-cloths, and other merchandize, they enjoy four staple articles, which are sufficient in themselves to procure every foreign commodity of which they stand in need; all of which are natural productions, and deserve to be particularly noticed. The first, though the least considerable, is that of the cow-tails, so famous all over India, Persia, and the other kingdoms of the East: they are produced by a species of cow or bullock, different from what is found in any other country. It is of a larger size than the common Thibet breed; has short horns, and no hump on it's back: it's skin is covered with whitish hair, of a silky appearance; but it's chief singularity is in it's tail, which spreads out broad and long, with flowing hairs like that of a beautiful mare, but much finer, and far more glossy. The English envoy sent down a male and female of this breed to the governor at Calcutta; but they died before they reached that place. The tails sell very high, and are used mounted on silver handles, for chowras, or brushes, to chase away the flies; and no man of consequence in India ever goes out, or sits in form at home, without two chowrowbadars, or brushers, attending him with such instruments in their hands.

The next article is the wool, from which the shawl, the most delicate woollen manufacture in the world, so much prized in the East, and now so well known in England, is made. Till the embassy of which we speak, our notions on that subject were very crude and imperfect. As the shawls all come from Cassemire, it was concluded the material from which they were fabricated was also of that country's growth. It was said to be the hair of a particular goat; the fine under-hair from a camel's breast; and a thousand other fancies: but we now know it for certain, at least as to the finest sorts, or those made

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in this country, to be principally the produce of a Thibet sheep. Mr. Hastings had one or two of these in his paddock at Calcutta: they are of a small breed; in figure nothing differing from English sheep, except in their tails, which are very broad; but their fleeces, for the fineness, length, and beauty of the wool, exceed all others in the world. The Caffemirians engross this article, and have factors established for its purchase in every part of Thibet; from whence it is sent to Caffemire, where it is worked up, and becomes a source of great wealth to that country, as it is originally to Thibet.

Musk is another of the staple commodities of Thibet; of which it will be unnecessary to say much, as the nature, quality, and value of this precious drug, are so well known in Europe: it need only be remarked, that the deer which produces it is common in the mountains; but being excessively shy, and frequenting solely places the most wild and difficult of access, it becomes a trade of great danger and trouble to hunt after it. The musk is sent down to Calcutta in the natural bag, not without great risk of its being adulterated; though still it is far superior to any thing of the kind that is to be met with for sale in Europe.

The last of the articles which may be accounted staple, is gold; of which great quantities are exported from Thibet. It is found in the sands of the Great River, as well as in most of the small brooks and torrents that pour from the mountains. The quantity gathered in this manner, though considerable with respect to national gain, pays the individual but very moderately for the labour bestowed on it. But besides the gold procured in this way, there are mines of that metal in the northern parts, which are the reserved property of the Lama, and rented by those who work them. It is not found in ore, but always in a pure metallic state, (as seems to be the case in all other mines of this metal) and only requires to be separated from the spar, stone, or flint, to which it adheres. Mr. Hastings had a lump sent to him at Calcutta, of about the size of a bullock's kidney, which was a hard flint, veined with solid gold. He had it sawed in two; and it was found throughout intersected with the purest metal. Although they have this gold in great plenty in Thibet, they do not employ it in coin, of which their government never strikes any; but it is still used as a medium of commerce, and goods are rated there by the purse of gold dust, as here by money. The Chinese draw it from them to a great amount every year, in return for the produce of their labour and arts.

To render this account of Thibet compleat, something should be added respecting the plants and other botanical productions of this country; but hitherto no authentic information of that kind hath been procured: the ambassador above-mentioned, indeed, sent down to Calcutta many seeds, grains, kernels, and fruits, part of which only arrived safe: of the growth or produce of the former, no account hath yet been received; the last were chiefly of the European sorts, such as peaches, apples, pears, &c. and therefore more desirable in Bengal; but they were all insipid and bad.

We shall conclude our account of Thibet with a translation of the original letter which the Tayshoo-Lama wrote to Mr. Hastings, by the envoy, whom he sent to solicit a peace for the Deb-Rajah. The original is in the Persian, a language which the Lama was obliged to use; that of Thibet, although very elegant and expressive, as it is said, being totally

totally unintelligible in Bengal. A letter, under the sanction of a character so long talked of in the western world, but so little known, alone renders it an object of curiosity; but when it is found to contain sentiments of justice, benevolence, and piety, couched in a simple style, not without dignity, and in general exempt from the high-flown compliments, and strained metaphors, so common among the other people of the East, it will, no doubt, prove highly acceptable to our readers; at any rate, it will serve as a specimen of the way of thinking, and writing, among a people whose country and manners we have just described.

Translation of a letter from the Tayfahoo-Lama, to Mr. Hastings, governor of Bengal, received the 29th of March 1774.

‘ The affairs of this quarter in every respect flourish; I am night and day employed
 ‘ for the increase of your happiness and prosperity. Having been informed by travellers
 ‘ from your quarter, of your exalted fame and reputation, my heart, like the blossom of
 ‘ spring, abounds with satisfaction, gladness, and joy. Praise God that the star of your
 ‘ fortune is in it’s ascension. Praise him that happiness and ease are the surrounding at-
 ‘ tendants of myself and family. Neither to molest or persecute is my aim; it is even the
 ‘ characteristic of our sect, to deprive ourselves of the necessary refreshment of sleep, should
 ‘ an injury be done to a single individual; but in justice and humanity, I am informed
 ‘ you far surpass us. May you ever adorn the seat of justice and power, that mankind
 ‘ may in the shadow of your bosom enjoy the blessings of peace and affluence! By your
 ‘ favour, I am the Rajah and Lama of this country, and rule over a number of subjects;
 ‘ a particular with which you have, no doubt, been acquainted by travellers from these
 ‘ parts. I have been repeatedly informed that you have been engaged in hostilities against
 ‘ the Dah-Terria, to which, it is said, the Dah’s own criminal conduct, in committing ra-
 ‘ vages and other outrages on your frontiers, gave rise. As he is of a rude and ignorant
 ‘ race, past times are not destitute of the like misconduct which his avarice tempted him to
 ‘ commit. It is not unlikely but he has now renewed those instances, and the ravages
 ‘ and plunder which he may have committed on the skirts of the Bengal and Bahar pro-
 ‘ vinces, have given you provocation to send your vindictive army against him. How-
 ‘ ever, his party has been defeated; many of his people have been killed; three forts have
 ‘ been taken from him; and he has met with the punishment he deserved. It is as evident
 ‘ as the sun that your army has been victorious; and that, if you had been desirous of it,
 ‘ you might, in the space of two days, have entirely extirpated him, for he had not power
 ‘ to resist your efforts. But I now take upon me to be his mediator, and to represent to
 ‘ you, that, as the said Dah-Terria is dependent upon the Dalai-Lama, who rules in this
 ‘ country with unlimited sway, (but on account of his being in his minority, the charge of
 ‘ the government and administration is committed to me) should you persist in offering fur-
 ‘ ther molestation to the Dah’s country, it will irritate both the Lama and all his subjects
 ‘ against you. Therefore, from a regard to our religion and customs, I request you will
 ‘ cease all hostilities against him; and in doing this you will confer the greatest favour and
 ‘ friendship upon me. I have reprimanded the Dah for his past conduct; and I have ad-
 ‘ monished him to desist from his evil practices in future, and to be submissive to you in all
 ‘ things.

things. I am persuaded he will conform to the advice which I have given him; and it will be necessary that you treat him with compassion and clemency. As to my part, I am but a faquir; and it is the custom of my sect, with the rosary in our hands, to pray for the welfare of mankind, and for the peace and happiness of the inhabitants of this country: and I do now, with my head uncovered, entreat that you may cease all hostilities against the Dah in future. It would be needless to add to the length of this letter, as the bearer of it, who is a Gossaign, (a Gentoo) will represent to you all particulars; and it is hoped you will comply therewith. In this country, worship of the Almighty is the profession of all. We, poor creatures, are in nothing equal to you; having, however, a few things in hand, I send them to you by way of remembrance, and hope for your acceptance of them.

The farther peninsula of India, or, as it is more commonly called, *India beyond the Ganges*, may be described as bounded on the north by part of Thibet and China; on the east by Tonkin, or Tonquin, and the Gulph of Cochin-China; on the south by the Gulph of Siam and Straits of Sunda; and on the west by the Bay of Bengal, and the great Burrampooter river, which is supposed to rise in the mountains which bound Thibet, and running southward, separates the countries included in this peninsula from Indostan.

From these general boundaries it will appear, that this farther peninsula of India lies between the 1st and 27th degrees of north latitude, and the 107th and 127th degrees of longitude, being somewhat less than 340 leagues in length from south to north, and about 300 in breadth from west to east, at the greatest width; though in some parts, and particularly in the peninsula of Malacca, which it includes, it is even less than twenty leagues broad.

The dominions comprized within these limits, though formerly under the government of a great number of petty kings, or sovereign princes, may at present be reduced to the following states. Assam or Azem, Ava, Pegu, Arracan and Tipra, Jangoma, Malacca, Laos, Siam, Cambodia, Cochin-China, and Tonkin or Tonquin; though this last is not universally allowed to be a part of this peninsula, and several of the others are, by conquest or otherwise, united, as will appear in our subsequent accounts of them.

But of all or any of these countries, it is impossible to form a compleat history: the best accounts are derived from ancient travellers, and they are by no means to be relied on, especially as the past state of these countries was in all probability widely different from the present. We have, indeed, received tolerable accounts of the kingdom of Siam, of a later date; but even these are imperfect, being gathered from merchants and missionaries, who, far from being tempted to reside long in it, have found it so unfavourable both to commerce and religion, that they have been glad to escape from a situation in which they could neither hope to acquire riches nor gratify their zeal.

The kingdom of Assam, or Azem, has, on the north, the mountains of Thibet, in that part called Lassa, or Barantola; on the south, Tipra and Arracan: its eastern boundary is supposed to be the River Isanpu, and the western limit the Burrampooter. It is said to produce all the necessaries of life in great abundance, and to have mines of gold, silver, iron, and lead; all which the sovereign reserves to himself in lieu of tribute or taxes from his people, who are even exempt from the toil of working the mines, which is per-

formed by slaves purchased of his neighbours. Thus the inhabitants of Affem are free from taxes, and enjoy the blessings of liberty and affluence; whilst other nations of Indians endure the miseries of slavery and oppression, and are deprived of all the comforts of life, in a country which seems peculiarly favoured by Heaven with all the riches of nature in the greatest profusion.

The laws of this country prohibit the carrying gold out of the kingdom, or coining it into money; so that it is used for the purposes of trade, in great and small ingots: but even these are not to be paid to strangers. The king, however, has a coinage of silver pieces, of the size and weight of roupées, and of an octagonal form; and these may be exported.

The king resides in the city of Kennerooft, or Kemmerooft, though the former metropolis of Affem was Guerguon. The tombs of the royal family are in the city of Azo, where each succeeding prince erects a kind of chapel in the great pagoda, as a place for his own burial.

The inhabitants of Affem are idolaters; and it is an article of their faith, that sinners suffer in a future state the pains of hunger and thirst; they therefore place food by the side of the corpse, and throw into the grave bracelets and other jewels and ornaments, to purchase necessities. The king is said to be interred with those idols of gold and silver which he worshipped when living; and an elephant, twelve camels, six horses, and a great number of hounds, are also buried with him, from an opinion that they may be of use to him in another world. In the performance of the funeral rites, they are also said to exceed the Gentoos in barbarity; for that not only the woman he loved best, but the principal officers of his household, are induced to poison themselves, that they may enjoy the honour of being interred with him, and of serving him in a future state.

This country was hardly known before Emir Jemla (whose expedition hath been mentioned in a former part of this work) conquered it in the last century; and as this general brought from Affem several pieces of iron cannon, and a considerable quantity of gunpowder, the invention of this destructive commodity hath been attributed to this country, from whence the art is supposed to have been communicated to Pegu, and by the natives of that country to the Chinese. And yet, notwithstanding it's being so well provided with arms and ammunition, the kingdom of Affem is said to have enjoyed peace five hundred years before it was attacked by Emir Jemla, who met with but little difficulty in the conquest.

The inhabitants of the northern parts are reported to have good complexions, and to be well-featured, but to be subject to swellings in their throats, occasioned by the badness of the water: those of the southern part of the kingdom are swarthy and ill-favoured, but are free from the last-mentioned complaint. They are more or less cloathed, according to the difference of the climate: but they generally wear blue bonnets or caps on their heads, ornamented with boars teeth; pierce their ears with holes of vast size, in which they wear pieces of gold or silver; and decorate their arms with bracelets, which are composed of coral or amber for the affluent, and of rings of tortoise and other shells for the lower classes.

They

They have a considerable produce of silk, but it is of the coarser kind; and gum-lac, of two different sorts.

Cattle of all kinds, and of consequence provisions, are extremely cheap and plentiful; but they prefer the flesh of dogs to that of any other animal. Their salt is procured from different vegetables, one of which is the green weed, which floats on stagnant waters; this they burn, and gathering the ashes, tie them in a linen cloth, and boil them for a certain space of time, in which they become good salt: another is the leaves of that fig-tree which is called *Adam's fig*, and these are also burnt to ashes; but the salt obtained from this plant is so extremely acrid, that it must undergo several washings, boilings, and filtrations, before it is fit for use. This country produces also great quantities of excellent grapes, but no wine is made from them; and they are in general dried, and then distilled for brandy.

The geographical description of the empire of Ava is extremely doubtful: it is, however, generally placed between the 15th and 26th degrees of north latitude, and is supposed to be bounded by mountains, dividing it from Thibet and China, on the north; on the east, by the kingdom of Laos; on the south, by the kingdom of Siam and the Gulph of Bengal; and on the west, partly by the same gulph, and partly by the countries of Arracan, and Asem or Azem. Great part of this territory was formerly under the government of the King of Pegu; but that monarchy has been long annexed to the empire of Ava, to which is also added Arracan, Tippora or Tipra, and several other neighbouring states.

Travellers give but little information concerning the kingdom or empire of Ava, though they represent it to be twice as large as the dominions of France. They describe the capital city, which is of the same name, to be built principally of wood, the houses high, and the streets laid out regularly, and planted with rows of trees. The palace is, by some travellers, described as low and ill built, though of stone, and remarkable for little more than having four gates; whilst others assert, that it is magnificent, and adorned with gilding both within and without.

This country is said to be fertile, and to produce corn, grain, and wild and domestic animals for food in great abundance. It has also mines of silver, brass, and lead; and exports musk and rubies. By the city of Ava passes a great river, which is called by the natives Irabattey, and is navigable from that place into the province of Yunan in China, from whence it takes its course to the sea, which it joins about ten leagues from Sirian. The navigation on this river is performed in vessels of great burden, in the construction of which it is pretended that neither nails nor pegs are employed; and these have only one sail, which is proportioned in magnitude to the size of the vessel.

Since the junction of Pegu with Ava, the government of the latter country hath been transferred to the former; and our subsequent account of Pegu will bear relation also to Ava, and its other dependencies.

The only accounts which have been collected of the kingdom of Pegu, till a very late period, were those of Gaspar Balbi, a rich Venetian merchant, who traded thither in 1576; Gaspar Da Cruz, a missionary; and Mr. Alison, who had not only resided in Sirian, the naval port of Pegu, but had twice gone ambassador from thence to Ava: but, supposing

posing these ancient travellers to possess a competent share of judgment and veracity, and to have gathered the best intelligence, yet their accounts can give but little idea of the present state of these countries; we are therefore obliged to rely on the only modern traveller who hath visited these kingdoms, and who became instructed in the manners of the people partly from the inhabitants themselves, and partly from the informations he obtained from some of the English Company at Fort St. George, who traded thither: and this traveller hath thus related the cause which produced the ruin of the kingdom of Pegu, and occasioned the removal of the seat of government to Ava, as the circumstances were communicated to him by some intelligent persons with whom he had an opportunity of conversing.

Amity and friendship having for a long time subsisted between the kings and subjects of Pegu and Siam, who, being adjoining neighbours, carried on a considerable trade with each other, no interruption happened till the sixteenth century, when a Peguan vessel being at Siam, the metropolis of that kingdom, and being laden and ready to depart, anchored one evening near a small temple, a few miles below the city; and the master and some of the crew going to worship, saw a little image of the god Samfay which they liked; and the Talapoins, or attending priests, being inattentive, the Peguans stole the idol, and carried it to Pegu. The priests missing it, complained of the outrage to the neighbouring Talapoins, and, by their advice, represented the fact to the King of Siam; and a scarcity of corn happening in the same year, the calamity was attributed by the priests to the loss of their protecting god. The King of Siam, hereupon, sent an embassy to his brother of Pegu, requiring restitution of the image, the theft of which had been attended with such fatal consequences; but the King of Pegu refusing to comply with his request, a war ensued between the two kingdoms, in which the King of Siam proved successful, and ravaging the country, annexed the inland provinces of Pegu to his own dominions.

In this distress, the King of Pegu invited to his assistance the Portuguese, whose fame had begun to spread in the east; and by the offers of great rewards and encouragement, induced about one thousand volunteers of that nation to enter into his service; and, as the use of fire-arms had been hitherto unknown in these countries, they spread terror wherever they came, and expelled the Siamese out of Pegu. In gratitude for this deliverance, the king of Pegu heaped riches and favours on the Portuguese, and constituted Thomas Pereyra, one of that nation, general in chief of all his forces, settling his own residence-court at Martavan, upon the borders of Siam, that he might be ready on all occasions to repel the incursions of that people.

The Portuguese now grew insolent, and rendered themselves detested by all ranks of the people: Pereyra, however, continued a favourite with the king; had elephants of state, and guards composed of his own countrymen. One day, as he was coming with great state from the palace, mounted on a large elephant, hearing music in a citizen's house, whose daughter, a very beautiful virgin, had been just married, he went to the house, offered his congratulations, and desired to see the bride. The parents, considering the general's visit as a great honour, brought their daughter to the elephant's side; when, being struck with her beauty, he had the audacity to order his guards to seize her, and conduct her to his house.

These

These atrocious orders were but too readily obeyed by the minions of his villainy; and the unhappy bridegroom, unable to endure his loss and dishonour, put an end to his own life: the wretched parents of this unfortunate couple, distracted at so heinous an outrage, rent their cloaths, and hastened to the royal palace, uttering their lamentations, and imploring their gods and fellow-citizens to revenge the injuries they had received from the impious and insolent Portuguese, those perpetrators of violence, and cruel oppressors of their country. The streets were soon filled with crowds of people, who joined in the cry of vengeance; and the noise of the tumultuous multitude penetrating to the royal ear, he was soon informed of the cause, and gave orders that the populace should be assured he would inflict exemplary punishment on the delinquent: he accordingly dispatched a messenger for the general; but he was too busily employed in perpetrating the consummation of his iniquity, and excused himself by pretending to be indisposed.

Exasperated at so indecent and prevaricating an answer, the king, in the first transport of his rage, ordered the whole city to take arms, and put all the Portuguese to the sword wherever they were found; an order which was so readily executed by the enraged Peguans, that in a few hours not one of that nation was left alive in the city but the criminal himself, who was reserved for a severer punishment, being fastened by the heels to an elephant's foot, and dragged through the streets, till the flesh was torn from his bones. Three Portuguese, however, who happened accidentally to be without the city, escaped the carnage; and hiding themselves till night, made their escape in a small boat, and coasting along the shore, and venturing to land at night, supported themselves on what they could find among the rocks and in the woods, till at length they arrived at Malacca.

But we must not omit to mention a circumstance which more ancient writers have recorded, which is the reign of a Portuguese King or Emperor of Pegu, of whom they give the following account—

That one of the Kings of Arracan, who also at one time contended with Pegu for power, having, by the assistance of the Portuguese, conquered part of the last-mentioned kingdom, bestowed on them, at the instance of Philip de Brito, or Nicote, who from a very low station had become the favourite of that prince, the Port of Sirian, and conferred on Nicote the title of *Chenga*, which signifies *honest* or *good*.

Nicote, however, persuaded the monarch to erect a custom-house at the mouth of the river of Sirian, with a view to seize it and convert it to a fort to awe his benefactors; but the person to whom the king committed the erection of this building, jealous of the designs of the Portuguese, fortified it, and refused to give admittance to any of that nation, except one Dominican friar. Nicote finding it impossible to get possession by fraud, determined to attempt it by force, and succeeded; and, notwithstanding this outrage, had the address to conciliate the regards of the king, till he had put his fort into compleat order of defence.

The eyes of the monarch were now opened, and he levied an army, and laid siege to the fort; but his attacks were fruitless: the Europeans sallied, destroyed his works, and at length totally routed his forces; and the natives finding the Portuguese victorious, flocked to their standard in great numbers, and actually elected Nicote, then absent on a voyage,

to Goa to solicit succours, which were however unnecessary, King or Emperor of Pegu; Rebeyra, the second in command, being invested with that dignity as his proxy.

The son of the King of Arracan advancing with an army against this new sovereign, soon after his return from Goa, was also defeated and made prisoner by him; and he now made alliances with other princes, and, among others, with the King of Tangu: but he soon broke through his pacific engagements, fell upon his ally, made him prisoner, and robbed him of upwards of a million sterling.

This act of perfidy occasioned his ruin: the King of Ava, a powerful monarch, to whom the King of Tangu was tributary, revenged the insult by an attack which the Portuguese king was unable to withstand: he was totally defeated, his fort surrendered, himself taken prisoner; and his death, by impalement, ended the Portuguese monarchy in Pegu.

Such are the accounts given by modern and ancient writers of the conduct of this nation in Pegu; but both fall very short of certainty: those of the latter are probably, in some instances exaggerated, in others fabulous; and those of the former being charged, and probably not without some reason, with want of chronological exactness, and confounding the actions of different times and persons together.

About the middle of the 17th century, the King of Siam again making war on Pegu, conquered several states which were tributary to that kingdom. The King of Pegu finding his own forces unable to protect his dominions, applied for assistance to the King of Ava, whose dominions lay about five hundred miles up the river. This monarch accordingly joined the King of Pegu with an army, and drove the Siamese from their new conquests; but perceiving the want of discipline among the Pegu forces, he put to death the prince he came to support, disbanded the Peguan army, seized the kingdom of Pegu, and ruined its capital: this account, however, is contradicted by some writers, who assert, that the Peguans conquered Ava, and having deserted their own capital, possessed themselves of that of Ava.

The ancient city of Pegu stood about forty miles to the eastward of Syrian, and was once the seat of many great and powerful monarchs, who made distinguished figures in the east. It was spacious and well fortified, being surrounded with stone walls and wide ditches. It was divided into two cities, the Old and the New: in the former, which was extensive, and had considerable suburbs, lived the merchants, traders, and strangers, whose houses were only built of bamboos, and covered with tiles; though each had a warehouse of brick arched, to secure their effects from fire. The New City, which was also large and populous, was inhabited by the king, the nobility, and persons of fortune: the figure of this city was a square; it had five gates in each of its sides, and many towers on the walls for posting centinels. Crocodiles were bred in the ditches, to render any attempt to pass them dangerous. The streets of this new city were straight and regularly built, and at the gate of each house grew a palm-tree, which served both for ornament and shade.

The royal palace stood in the middle of the city, surrounded with walls and ditches; the apartments within were built of wood ornamented with gilding, and the very battlements are reported to have been enriched with plates of gold. On each side the entrance, within
the

the gate, were stables for the elephants, among which were some white ones, which are held so precious, not on account of their scarcity, but of some religious ideas annexed to them, that they have been the occasion of wars between Pegu and Siam; and the monarch of the former kingdom assumed the title of King of the White Elephant. The treasury is said to have been immensely rich, and to have contained three huge statues, one of gold, the second of silver, and the third of copper and lead mixed; each of which had a crown of gold, adorned with precious stones. Within a mile of this city was a hunting palace, appropriated to the diversion of taking wild elephants, which were decoyed hither by tame ones.

This city was destroyed by sword and famine in the year 1599, and the seat of government transferred to Ava; so that it is now, in a great measure, uninhabited, though it is the residence of the viceroy of the King of Ava, who occupies the remains of the royal palace.

Of the other inland cities and towns of Pegu, no descriptions are to be found, which are at all to be relied on, but those on the coasts are rather better known.

The first of these is Sirian, the situation of which has been already mentioned, as well as the fate of the Portuguese who settled there. It is at present inclosed with a dry stone-wall; and the port is capable of receiving vessels of considerable burden, and is visited by English, Portuguese, and Armenians.

About 45 leagues to the westward of Sirian, is Kosmi, or Kosmin, formerly much resorted to by Indian shipping, but it is at present of little importance; and on the eastern coast of Pegu is the city of Martavan, formerly the capital of a kingdom, long ago reduced by the Peguans, and annexed to the dominions of that country.

These countries are fruitful in corn, excellent pulse of several sorts, fruits and roots; and produce great variety of timber for building, elephant's teeth, iron, said to be of so hard a nature as to be a kind of natural steel, tin, lead, oil of earth, wood-oil, rubies of excellent colour and lustre, diamonds of an inferior size, amethysts, sapphires, and other precious stones, bees-wax, stick-lac, and salt-petre, in great quantities. The woods abound with deer, and other animals, whose flesh is wholesome food; and the former are so numerous, that our modern traveller affirms he bought one for a groat: these are fleshy, but not fat. They have also goats, buffaloes, wild and tame hogs, variety of good poultry, and the rivers afford many sorts of fish, besides those taken on the coasts. The air is wholesome, and the climate for the most part temperate.

The persons of the Peguans are differently described, some asserting that they are fat and ugly, others that they are plump and well-featured; they are, however, on all hands allowed to be dark-complexioned. They suffer their hair to grow very long, and tie it on the tops of their heads with a cotton ribband, which is bound round it in such a manner that it stands up like a spire: they wear a garment so thin, that the skin is easily seen through, or rather their garments are so loose and open as to disclose great part of the body; they have large scarfs about their loins, which reach to their ancles, but they use neither stockings nor shoes.

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The natives of Ava are distinguished from the Peguans by figures on their skins, which are pricked in with a needle or bodkin, and rubbed over with charcoal; a custom long in use in the east, and which late navigators have discovered to prevail in very distant quarters of the globe. The Peguans do not practise this operation.

The complexions of the women are much fairer than those of the men; and they are admitted to be better shaped, and to have commonly pretty round faces, but are of low stature. Their head-dress is their own black hair tied up behind; and when they go abroad, they throw a piece of cotton-cloth loose over the tops of their heads. They wear a cotton or silk frock, which is made tight to their bodies and arms, and hangs half way down the thigh; under this is a piece of the same materials as the upper garment, which comes four times round the waist, and hangs almost to the ankle, but is so divided as to shew the right-leg and part of the thigh at every step.

The custom of purchasing wives prevails universally; and another, still more singular, of offering their daughters to strangers as temporary help-mates. Hence most foreigners who trade to these countries marry one of the women for the time they stay. When the parties, that is to say, the man and the parents of the woman, are agreed, they, or the bride's nearest relations, invite the bride and bridegroom, with the friends of each, to a feast; after which, the father, or brideman, asks them both if they are desirous to cohabit together as man and wife; and if both give their consents, which is seldom refused by the lady, they are declared lawfully married. If the bridegroom has any fixed habitation, he conducts her thither; if not, they consummate in the house where they are married, and continue to live there during the existence of the marriage.

These wives are submissive and obliging to their temporary husbands, and take upon themselves the entire management of affairs within doors; go to market, buy and dress the food, and take care of their husbands cloaths. If the husband has goods to dispose of, the wife takes a shop, and sells them by retail to a much better advantage than he could sell them in large quantities; and some of them will actually take goods to the inland towns, and exchange them for such commodities as are proper for the markets to which the husbands are bound, bringing fair and just accounts of their dealings. If a wife proves false to this occasional husband's bed, he may disgrace her by cutting off her hair, sell her for a slave, by permission of a magistrate, and pocket the money. On the contrary, if the man goes astray, he runs a great risque of being poisoned, the revenge usually taken. If the husband cohabits so long with a woman that she bears children, they cannot be carried out of the kingdom without the permission of the king; which, however, is generally obtained for forty or fifty pounds: if the couple part by consent, the care of the boys rests on the father, and of the girls on the mother. If the husband has occasion to leave the country, but means to return again, he may continue the marriage, by making a monthly allowance of about six shillings and eight-pence to the wife; but she may marry again at the end of a year, after failure of payment: but if it is regularly paid, she is obliged to wait three years for his return before she can take another husband; and, far from being the worse esteemed for having been married to several European husbands, this circumstance adds to her reputation; for in these countries virginity is said to be of so little value, that the bridegroom who

who marries a young girl, generally offer her for the first night to any acquaintance, or even to a stranger.

It is a custom for those of the Peguans who are affluent, to play off sky-rockets in the month of September; and the height of their ascent is considered as a sign that the owner is in greater or less favour with the gods. If they fall to the ground, and spend their fire without mounting at all, the person who exhibits them is alarmed, and believes that his deities are unfriendly to him: if, on the contrary, they rise in the air to any extraordinary height, he testifies his sense of his favourable situation, by building a temple, and dedicating it to the gods he adores; and the priests who serve in decayed temples bring their idols to adorn the new, and are gratified with being admitted to the advantages of performing the duty of these new edifices. Some of these rockets are reported to be of so enormous a size as to contain above five hundred pounds weight each of gunpowder and other materials. In this case, the carcase is composed of the trunk of a large tree hollowed, into which the composition is rammed, and the carcase bound about with thongs made of buffaloes hides, from one end to the other, to prevent its bursting: after securing the ends of the carcase, that the combustibles may come gradually out when it is fired, they place it on a branch of a large high tree, and having fixed it in a position favourable to its ascending, they add a large bamboo for a tail to balance it; and this is said to be sometimes one hundred and twenty feet long. When the tail is secured, and the whole apparatus prepared, public notice is given of the day on which it will be fired, when multitudes of people of all ranks and ages assemble, and the owner sets fire to it with anxious apprehension, and the rocket either mounts an astonishing height in the air, or flies in five or six hundred pieces, which are scattered about near the ground, burning or wounding all who are in its way. They have also another festival, at the celebration of which they select a certain number of women out of the people assembled, to perform a dance to the gods of the earth. This dance is performed to various kinds of instruments, but the tabor and pipe are in the highest estimation: they have also an instrument shaped like the body of a ship, about three feet long, with twenty bells of several sizes placed on the top; and with these they are said to make tolerable harmony. These dancers work themselves up to a kind of extasy; and, falling into fits, pretend on their recovery to foretel future events.

They have also several other festivals in honour of various deities, which are celebrated with a variety of ceremonies at different seasons of the year; these are called sapans, and some of them are extremely magnificent and expensive.

Such a dread have the inhabitants of these countries of the small-pox, that when any person is seized with this distemper, the whole village remove two or three miles off, where they run up new houses, a work of little labour, as they are chiefly constructed of bamboos; at their departure they leave with the sick man a basket of rice, some earthen pots to boil it in, and a jar of water. If the patient survives, that is to say, if he has the disease so mildly that he can provide food for himself, they bring him to their new habitations; if he dies, his body is left to rot; for it is currently believed there that the most ravenous tyger will not touch the carcase of one who died in this loathsome disorder.

The food of the inhabitants of these countries, as in most others throughout the East, is principally rice; this they season with a preparation which ancient writers represent as most offensive to the smell; but by the accounts they give of it's composition, it seems to be of the nature of a sauce well known at English tables by the name of soy, which is an importation from the East Indies: they also indulge in animal flesh; which, as we have already observed, is plenty and cheap. Their common drink is water; but they draw a kind of wine from a certain tree, which they call Nipa, or Annipa, which is pleasant to the taste while it is fresh, and as it grows old, is distilled to a spirit. These nations chew betel in common with others of the East.

The religious tenets of the inhabitants of these countries differ but little from those of the other nations of Indostan and Thibet, though they vary considerably in practice and ceremonies. They hold the existence of one Supreme Power; but they admit also a great number of inferior deities.

They hold the doctrine of two first principles, good and evil, and worship both; desiring blessings from the former, and deprecating the wrath of the latter: they believe in the transmigration of souls, and future states of rewards and punishments.

Apes and crocodiles are objects of their adoration; and a tooth of one of the former animals was long held in great reverence; and being placed in one of their temples, received divine homage, till it was destroyed by the Portuguese: however, another was soon substituted, and believed by these credulous zealots to be the old one miraculously restored.

Their idols are generally horrid squat sitting figures, with small limbs and long faces. The priests, who are called Talapoys, or Talapoins, are bound to celibacy, and make only one meal in twenty-four hours. They are dressed in long loose frocks; at their girdles hang bags to receive alms, for they have no regular appointments; but he who builds a temple endows it with a few acres of land, which the priests cultivate; but if it's produce should not be sufficient to provide for the priests who are to attend, the remainder of their sustenance must arise from voluntary oblations: the collectors of these contributions are generally noviciates, who wear orange-coloured cloaks, and carry a small drum in the left-hand, and a stick in the right; with this they beat a certain number of strokes at the door of every house, the occupier of which seldom lets them depart empty-handed. These beggars observe a profound silence.

The Talapoins dwell chiefly in the woods, making huts or cages in the trees, for fear of the tigers and other beasts of prey: their lives are innocent; and they are such strict observers of the rules of humanity and charity, that if a stranger has the misfortune to be shipwrecked on the coast, though by the laws of the country he becomes the king's slave, they prevail on the governors to evade this law, and deliver him to their care. When any strangers or travellers call at their temples, they are hospitably supplied with food and necessities; if they are sick, these priests, who are the physicians of the country, attend them till they are cured, and then furnish them with commendations to the priests of the next temple on the road they design to travel. They never trouble themselves about the religion of a stranger: nor is their humanity confined to those of their own profession; they are universal philanthropists, and the human form is a sufficient recommendation to their benevolence.

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THE FUNERAL PILE OF A TALAPOIN.

Engraved on the Art. directed by Harrison S. Co. New York, 1853.

They consider charity as the first virtue of human nature; hold all religions to be good which instil virtuous principles; believe that the gods are pleased with various forms of worship, but with none that encourages persecution; because they say the mind of man is a free agent, and cannot be compelled to embrace a faith contrary to its own conviction.

The Talapoins are the peace-makers in cases of private quarrels, and use all their endeavours to promote reconciliation; nor will they cease to offer their good offices till they have obtained it: which being effected, the parties, according to an ancient custom, eat a particular kind of herb called champoc, and which is of a very disagreeable bitter taste, and somewhat resembles tea, from each other's hands; and this ceremony is considered as a cement to their friendship.

The only duty of the Talapoins is to preach, which they do frequently to numerous auditories: the usual subject of their discourses is charity, which they represent as the most sublime of all the virtues; and recommend its extension not only to mankind, but to animals: they particularly exhort their audiences to refrain from murder, violence, and theft; to give no offence in words, to avoid impurity and superstition; and, above all, not to worship evil spirits.

Near the ancient city of Syrian, are two of the largest temples or pagodas in all these countries; they are said so nearly to resemble each other, that they seem to be built on the same plan: one of them stands about six miles to the southward of Syrian, and is called Kiackkiack, or the temple of the God of Gods; and in this is an image twenty yards in length, lying in a sleeping position; in which posture they believe he has remained six thousand years. The doors and windows of this temple are always open, that every one may see and worship this idol: they expect it to awaken and destroy the world. The temple is erected on an eminence in an open country; so that in a clear day it may be seen at eight leagues distance.

The other pagoda is named Dogon or Dagon, and is situated in a low plain, about the same distance to the northward of Syrian; but the doors and windows of this are always shut, and none but the priests are allowed to enter it, who refuse to describe the shape of the idol it contains, though they say it is not human. They say that as soon as Kiackkiack dissolves the frame of the world, Dagon will gather up the fragments, and form a new one. Near this temple an annual festival is held; offerings are made for the use of these temples, and at the same time a considerable fair is held in the neighbourhood; so that the attendance of the religious answers the double purpose of devotion and commerce.

The ceremony of an high priest's funeral hath been thus described by the modern traveller already quoted: after the body had been preserved from putrefaction for three or four months, by spirits, or gums, or spices, a large mast was fixed firmly in the ground; and at fifty or sixty yards distance, on each side, four smaller were erected, all of them perpendicularly round the great mast: in the middle, three scaffolds were erected above each other; the lower the largest, and decreasing towards the top, so that the whole pile took the form of a pyramid. These scaffolds were railed in at the distance of three or four feet on each side, and, as well as the ground below them, were filled with combustibles. A rope was carried very tight from the mast in the middle to each of the other four masts, and
a rocket

a rocket was placed at the extremity of each rope towards each of the small masts. The corpse was then carried to the upper story of the pyramid, and placed flat on the scaffold; and, after many signs and expressions of grief among the attending multitude, at the sound of a trumpet, fire was set to the rockets, which, with a quick motion, flew along the ropes, kindled the combustibles of the scaffolds, and in a moment they were in a blaze; and, after burning an hour or two, all were entirely consumed, together with the body.

This Talapoin, or priest, was so highly venerated by the people, that they esteemed him a saint. He was in such favour with the king, that when any nobleman happened to incur the royal displeasure, his friendly interposition was always sufficient to procure his pardon, except in cases of very atrocious crimes; and then his endeavours were directed to procure a mitigation of the punishment, and seldom failed of success. The high-priest was distinguished from his brethren by the title of Rawli or Rowli; and though the funerals of all ranks of the priesthood are usually sumptuous, that of this head of their religion is peculiarly ceremonious.

The government is wholly arbitrary, and the laws are the commands of the monarch; yet he rules with moderation, is himself the minister as well as sovereign, and punishes, with the utmost severity, such governors of provinces and towns, or other officers and magistrates, as are guilty of oppression. Nor is he content to wait for complaints from his subjects: each province and considerable city has a deputy residing at the metropolis, which is now Ava, who is to correspond with the district he represents, and inform the monarch, from time to time, of all transactions which relate to it. These deputies are obliged to attend the royal pleasure every morning; and when the king has taken his breakfast, he retires into a room from whence he can see and hear those who wait his commands without being visible to them; and a page in attendance acquaints the person, from whom his majesty would receive an account of what has passed in his province or city, to begin his relation, which he does aloud, turning with profound reverence towards the closet of his sovereign, all the other attendants observing profound silence. If he omits any thing of consequence, of which his master happens to have intelligence from any other quarter, he may expect a very severe punishment.

When information of treason, murder, or any other high crime, is given, the king appoints such judges as he thinks fit to try the supposed offender; and, on conviction, himself denounces the punishment he is to undergo, which is either being beheaded, trampled to death by elephants, which is the most cruel death, or being banished for a certain time to the woods, from whence, if he escapes being devoured by tigers, or destroyed by wild elephants, he may return when the term of his banishment is expired; but is then ordered to spend the remainder of his days in serving a tame elephant. This latter is the ordinary punishment for robbery and theft; for less heinous offences, criminals are generally sentenced to clean the stables of the elephants.

The civil laws are strict, and severely executed; debts must be paid, even though the debtor himself, his wives and children, are sold to discharge them; though the more common method is to imprison the whole family in the creditor's house, till means are found to satisfy

satisfy him; in this case it is said he has a right to use the debtor's wife as his own; but this act cancels the whole obligation.

The government of the different provinces is likewise despotic, the same power residing in the several governors as in the king himself, with this difference, that they are responsible to the monarch for their misbehaviour in office; each governor appoints a deputy and twelve counsellors or judges, who sit and determine in ordinary cases, without the governor, who only appears to judge on particular occasions. The court is open, and the parties plead their causes by themselves or their friends, mercenary advocates being unknown here, as well as fees of office. At the backs of the judges are placed officers, whose business it is, at the public expence, to write down the complaint, the answer, and the evidence, as well as the judgment of the governor or his deputy, and the council. These proceedings are transmitted to the resident at court, ready to be produced in case of appeal, which the parties are at liberty to make: if the appeal appears well-grounded, and proof is made of partiality or injustice, the governor or deputy, and council, are severely punished; if, on the contrary, the appeal turns out to be frivolous, the punishment falls on the appellant.

They have also several methods of extorting confession by torture, or rather of trials by ordeal; among others, they compel the accused person to chew a certain quantity of raw rice, and hold him innocent if he swallows it, but condemn him, if he fails in that attempt. They also drive a stake in the deep part of a river, and compel both the accuser and the accused to lay hold of it, and sink below the surface of the water; he who finds himself obliged first to raise his head for air, is supposed to deserve credit, and he who is so unfortunate as to have the shortest breath, is sentenced to lie on his back for a certain number of hours, or even days, with his neck in a kind of stocks, without food, and is fined into the bargain: scandalous words are also punished in this way. Persons accused of very atrocious crimes are made to dip their hands in melted lead, or scalding oil, as already described in our accounts of the empire of Indostan; and if they escape being scalded or burnt, the accuser is to undergo the punishment which would have followed conviction.

The language used to the king by his subjects would appear to Europeans the most fulsome adulation, though it is by no means uncommon in other parts of the east: in addressing him, either verbally or in writing, they honour him with the appellation of Divinity, or God; and in his letters to foreign princes, he assumes the title of *King of Kings*, to whom all other sovereigns ought to be subject, as being the near kinsman and friend to all the gods in heaven and on the earth, by whose friendship to him all animals are fed and preserved, and the seasons of the year keep their regular course; who is brother to the sun, and to whom the moon and stars are near relations; who presides over the ebbing and flowing of the sea, is King of the White Elephant, and of the twenty-four white umbrellas. These latter parts of his titles seem at first to fall off considerably from the dignity claimed by the former; but they are allegorical, and relate to the conquests of other kings who had considered the possession of white elephants as important enough to constitute greatness; and the umbrellas are thought to denote the number of provinces added by the arms of former kings to this empire. When the king of this country has dined, a trumpet is

blown, to grant permission to all the other kings of the earth that they may go to dinner, as their lord hath already dined: and when foreign ships touch at his port of Sirian, he enquires the number of people on board, their ages and sexes; and is informed that so many of his slaves are arrived to enjoy the glory and happiness of breathing in his presence, and tasting his royal favour.

Foreign ambassadors are admitted to audience with great ceremony, being attended by parties of the royal guards with trumpets sounding, and preceded by heralds proclaiming aloud the honour which is about to be conferred on them, of beholding the countenance of the mighty emperor, the glory of the earth. From the gate to the head of the steps which lead to the royal hall, the ambassador is attended by a master of the ceremonies, to instruct him in his ceremonials; which are, to kneel three times in the way thither, and to continue on his knees, with his hands over his head, till a proclamation is made, granting him permission to change his posture.

To such a height do they carry their extravagant respect to the sovereign, that when baskets of fruit and pots of water are carried through the streets for the supply of the royal palace, they are attended by an officer, who compels all the people that happen to be near, to fall on their knees, and remain in that posture till these provisions are passed by; and when the king himself appears abroad, even the elephants are taught to fall on their bellies before him.

Both the officers of the army and the soldiers serve without any pay; but the governors of particular provinces and cities are obliged to provide subsistence for a certain number of soldiers, and to supply the royal palace at Ava with a stipulated quantity of provisions. In time of war, however, both officers and soldiers are allowed pay, cloaths, and arms; and magazines are also filled at the public expence for the support of the troops: but as soon as the war is ended, the cloaths and arms are returned; so that the soldiery, being almost constantly without arms, are destitute of military knowledge, and still more of discipline.

The rank of an officer is distinguished by the head of his tobacco-pipe, which is composed either of earth or some metal, with a socket to admit a jointed reed for a shaft, at the upper end of which is a mouth-piece of gold, jointed like the reed; and it is by the number of joints in this golden part that the quality of the officer is denoted, and the degree of respect that is due to him ascertained.

Though the king's palace at Ava is but a mean structure, it's four gates are distinguished by names significative of the purposes for which they are opened: thus the golden gate at which ambassadors enter, receives it's name from the presents by which they procure audiences. The south gate is called the Gate of Justice, because it is appropriated to the entrance of those who prefer petitions, accusations, or complaints. Through the Gate of Grace, on the west, all who have received favours, or have been acquitted of crimes, pass out in triumphal procession; and such as have been convicted and condemned are carried out, loaded with fetters, to receive the punishments due to their offences. On the north, fronting the river, is the Gate of State, through which the king passes, when, in the language of eastern hyperbole, he deigns to suffer the light of his countenance to shine on his people: through this gate also all his provisions and water are conveyed into the palace.

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A very extraordinary reason is assigned why this city, of considerable extent and very populous, is only built of split bamboos: they say it is thus constructed, that persons charged with treason, or other capital offences, may find no shelter from justice; for, if they fail to appear when they are called to answer for their supposed delinquency, fire is set to their habitations, which they are, by this means, obliged to abandon. But, we apprehend, the climate and employments of the inhabitants will much more naturally account for the manner of building.

Several other cities are mentioned by different writers, situate in different parts of the kingdom of Ava; such as Bakan, Chalu, and Prom; but the accounts given of them are so very obscure and contradictory, that little more than their names seems to be really known.

Of the kingdoms of Arracan and Tipra, we have accounts in the writings of some ancient and one or two modern travellers; but none of them seem to be well acquainted with the countries they undertake to describe, or the people whose persons, customs, and manners, they pretend to delineate: we shall endeavour to collect from these rude materials the most credible parts, rejecting the fabulous tales of a palace, the foundation of which was laid upon women with child; of the medicine composed of six thousand of the hearts of his subjects, four thousand of the hearts of white crows, and two thousand of the hearts of white doves, which one of the kings of these countries is said to have been advised to use by a Mahometan doctor, to avert a prediction which threatened a short period to his life; and many other stories of the like kind, which appear to have been inventions calculated to supply the want of real matter.

Arracan is said to be bounded on the east by the kingdoms of Ava and Pegu; and on the west by Bengal, from which kingdom it is separated by the gulph of the same name and the River Chatigan. It extends from 16 degrees 30 minutes, to 24 degrees of latitude, upwards of five hundred miles; near three-fourth parts of which extent are sea-coasts, from Cape Negrais southward, to Chatigan in the north: the extreme breadth at the northern part is about two hundred miles, but it grows gradually narrower to Cape Negrais, where it is a very few miles wide from east to west.

The kingdom of Tippora, or Tipra, is situated to the northward of Arracan, and to the southward of Achem or Azem. Its boundaries have varied at different periods of history; at one time it was supposed to be bounded on the east, either by the great river which passes through Arracan, or by some lesser stream which falls into it, and on the west by the Burrampooter river; but about two centuries ago it extended to the Ganges: its extent is therefore uncertain; travellers describe it as fifteen days journey across; but this computation gives us no idea of the actual dimensions, as journeys may be performed with very different degrees of celerity.

The air of these countries is good, and the soil fertile, being watered by many streams; but the sea-coast is very thinly inhabited, it being extremely infested with wild elephants and buffaloes, which ruin the fruits of agriculture; and with innumerable herds of tigers, which destroy every tame and domestic beast: some few islands at small distances from the shore are more populous, but the inhabitants of these are chiefly wretched fishermen.

Arracan

Arracan produces ivory, tin, lead, stick-lac, and timber for building. Some Indian merchants, who trade hither at certain times for these commodities, have sometimes met with bargains of gold, diamonds, rubies, and other precious stones, which are supposed to be some of that Sultan Sujah's treasure who we have formerly mentioned to have been driven from Bengal by Emir Jemla, the general of Aurengzebe, and who found protection at Arracan. The fate of this unfortunate prince, his wives, children, and followers, hath been already related.

The King of Arracan having murdered or betrayed him, and seized his treasures to an immense amount, died without issue; and two princes of the blood contending for the crown, and both resolving to seize the treasure, the priests are said to have removed it to a place only known to themselves; and the two princes pursued their quarrel with such animosity, that in one year both themselves and their whole families were destroyed, and the kingdom left in anarchy; but is now, as well as Tippora, subject or tributary to the King of Ava.

Neither of these kingdoms produce wheat or rye; rice serves as a substitute for both, and is prepared for eating in the usual manner of the east, by boiling it till it is quite dry, and become a solid mass. Other vegetable productions are in great plenty, though the weather is sometimes severely cold, and the frost intense.

In the internal parts of these countries, buffaloes are used for ploughing, horses being seldom or ever to be met with. These buffaloes are fierce, strong, and mischievous, goring and wounding travellers, even without provocation; and they are extremely offended at any thing of a red colour; yet they are tractable and submissive to those who work them, coming to their summons by the sound of a horn, and suffering them to ride them long journies, in which they pass the worst and most troublesome roads in safety. Among other animals, goats are in great abundance; and here are geese, ducks, common-fowls, and fish, in great quantities, of many excellent kinds.

The capital of Arracan is of the same name; and is said, by some travellers, to be about the size of Amsterdam; and by others, to be fifteen miles in compass: but it is generally agreed to be only fortified by the steep and craggy rocks with which it is surrounded, which are cut and shaped so as to resemble walls and ramparts; yet it is represented to have had formerly a castle of such strength as to baffle the attempts of a neighbouring monarch, who besieged it with an army of three hundred thousand men and forty thousand elephants; a force which we are little inclined to believe was ever collected together for this purpose.

The river before-mentioned runs so near the city as to supply it with streams and navigable canals, which serve for the conveyance of provisions, goods, and merchandizes, to the very streets of Arracan. The course of this river has been already described in our account of the kingdom of Thibet.

The city is populous, and closely built; but the houses are small, and not above five or six feet in height from the floors to the roofs; but they are elevated from the ground on posts, on account of heavy night-fogs which hover over the surface of the earth, and disperse in the morning. The houses are lightly built of bamboos, and covered with leaves; and

and spaces are left between the bamboos for windows, which makes them airy: those of the richer inhabitants contain several apartments, appropriated to different uses; but the habitations of the poor consist of only one room, and a little kind of penthouse, by way of kitchen; they have no beds, but sleep on carpets or mats spread on the floors, and have cotton counterpanes to cover them. The residences of the nobility, are, however much more spacious and sumptuous, being adorned with carving, gilding, and painting; and here are some public buildings ornamented in the same way, particularly several piazzas used as exchanges for the transaction of mercantile business; and temples or pagodas, of which they reckon no fewer than five hundred in this metropolis.

The royal palace stands on pillars composed of whole trees of large size, gilded with gold, and is principally, if not wholly, built of sanders, and other odoriferous timber; and the inside of the great hall is reported to be actually covered with plates of gold: the profusion of gold and jewels which are asserted to have been contained within this palace, at the period of time when the accounts of this capital were obtained, exceeds all probability; if they are to be credited, the Indian monarchy, in its utmost splendor, fell far short in magnificence and riches of the capital of Arracan.

From this city to Orietan, a maritime city on the northern coasts of the kingdom, the passage by water is described as most delightful, the banks of the river being said to be planted with tall trees, which, overhanging, meet and form an harbour impervious to the rays of the sun; and whilst the traveller thus enjoys the comfort of shade, and is wafted on a crystal stream, a thousand monkeys and apes, skipping from tree to tree, divert him with their agility, and peacocks equally numerous delight his eye with their variegated and gaudy plumage.

Orietan is reported to be a place of trade, and to be resorted to by merchants from India, China, and even Japan. To a mountain of the name of Mawm, at some little distance from this city, which rises from the brink of a lake of the same name, criminals are banished, and are strictly guarded, to prevent their leaving this inhospitable spot, which is infested with tigers and other wild beasts; and that no possibility may remain of their escaping, they are maimed and rendered lame, by being deprived of one or both their heels.

Peroem, Rama, and Diango, are other cities of Arracan; but the accounts of them are too obscure to deserve insertion; and towards Cape Negrais, are Dobazi and Chudabe, concerning which no better information can be gathered. Unless Chategan be still allowed to belong to Tipra, no other city or town is mentioned by those who have described that kingdom.

The inhabitants of these countries consider a broad flat forehead as a point of beauty, and endeavour to procure this pleasing appearance by binding a plate of lead on this part of the face as soon as the infant is born; both men and women have wide open nostrils, small sparkling eyes, and ears which hang down upon their shoulders; the women are tolerably fair, the men dark-complexioned.

Such of the men as are affluent, or of rank, wear shirts or vests of calico; and, over these, long gowns of the same cloth, which sit close to the bodies and arms, and are buttoned at the wrists, and tied with ribbands on the breasts; they wear also aprons which cover their

bellies and thighs before, and another calico cloth, folded or plaited, which answers the same purpose behind; and both these are tied round their waists; they let their hair grow long, and tie it in tresses with ribbands, or pieces of silk or cotton cloth.

The dress of the women is composed partly of a transparent flowered gauze, (which, covering their bosoms, passes over the shoulders) and partly of calico; a piece of which is wrapped three or four times round their waists, and reaches to their feet: women of condition have scarfs of coloured silk, which are thrown over one arm; their hair is not tied, but curled elegantly; and their ears, which are enlarged like those of the men, are ornamented with jewels among the rich, and by the poor with rings of metal, or even glass; their arms are adorned with bracelets from the wrists to the elbows, and their legs with rings from the calves to the ankles, either of metal enriched with precious stones, or without, or with common Japan ware, according to condition or circumstances.

They are said to be proud and ostentatious, and to exceed their fortunes in personal appearance and numbers of attendants.

Of their animal food, the accounts given are horrible. They are reported to make dainty dishes of rats, mice, and serpents; to make sauces of crabs or other fish, reduced to such a state of putrefaction as to be capable of being beat up to a kind of liquid: and their only liquor, besides water, is a wine drawn from a tree by incision, which they call *auze*.

Their priests, as usual, are their physicians, who use incantations, and offer sacrifices; if these fail, a vow is made by the nearest relation of the sick person, to make a feast to the honour of some idol: this feast sometimes lasts a week, if the patient happens to live so long; all his friends and relations are invited to it, and the person who has made the vow is to dance daily till he is quite exhausted, in which state he is supposed to communicate with the deity: if the sick man happens to recover, his cure is attributed to the performance of this ceremony; and he is carried to one of their temples, and anointed with oil: if he dies, they say the sacrifice was unacceptable, or that a greater favour is done to him by his removal into a world of greater happiness.

They have many ridiculous ceremonies in their funerals; among others, they are particularly careful to prevent a black cat from passing over the dead body before it can be burnt; a circumstance which they suppose would have the disagreeable effect of compelling the deceased to return to life again in some ignominious situation: to prevent this injury and disgrace, the priests exorcise, and burn perfumes. The coffin is adorned with a variety of the most noble beasts, in painting and sculpture, that, as they believe in transmigration, the next receptacle of the soul may be an honourable one. When the body is enclosed in this coffin, it is carried to some open place, and the whole burnt to ashes; but those who cannot afford a coffin, or a funeral pile, lay the body at the brink of a river, at low water, that the next tide may carry it off: nor do they only expose the dead in this way; when the sick are supposed to be incurable, they are placed in the same situation, where they are washed away by the returning tide; and, according to the conceptions of these people, delivered from pain and misery, and consigned to happiness.

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The trade of this country is chiefly carried on by Mahometan strangers from other countries, few of the natives being inclined to merchandize. Elephants are purchased here, and transported to the coast of Coromandel, and even to Persia; and the returns are made in calicoes, silks, and spices.

The natives of these countries are gross idolaters; figures of metal, wood, or clay, receive their adoration; and these are so numerous, that thousands are found to be in a single temple; and besides these, they have also their household gods. Their temples are of a pyramidal form, as in other parts of the east. They are extremely superstitious, and place great confidence in omens and signs of good or ill-luck; and in a festival annually celebrated to commemorate the dead, the image of their supreme deity is carried in procession, in a vast chariot, accompanied by some scores of priests, who are on that occasion clothed in yellow sattin: on the wheels of this conveyance are fastened hooks, on which the fanatic multitude throw themselves, and believe they receive a degree of sanctity from being wounded by them; whilst others, more desperate, prostrate themselves on the ground, that the wheels may pass over and maim them.

Their priests are divided into three different orders, the principal of which are confined to celibacy. They live partly in their own habitations, and partly in monastic fraternities, some of which are of royal foundation, and the buildings elegant and well provided. All the orders acknowledge one supreme high priest, or head of their religion, and pay him the same kind of obedience as the clergy of the Roman Catholic church yield to the Pope.

To the eastward of the kingdom of Ava lies a country or kingdom, which travellers have described by the name of Jangoma; but the accounts of it are neither of modern date, nor much to be depended on.

It is however asserted to be of considerable extent, and so populous as to afford an army of 350,000 fighting men; the country is said to be flat, and full of rivers, and to have wild buffaloes and elephants in great abundance.

Jamahey, or Chiamay, is mentioned as the principal city, and is said to contain many large and handsome streets of houses built with stone: the inhabitants are said to be fairer than those of Pegu, and their dress is described as composed only of a piece of cloth or silk wrapped about them.

The customs of this country, which we learn from the few writers who treat of it, appear to be nearly similar to those of the kingdoms last described; and, like them, the religion is idolatry. It had formerly monarchs of its own, but has for near two centuries been annexed to Ava and Pegu.

Laos, or Lahos, though its situation is differently described by different travellers and geographers, is generally conceived to lie between the 15th and 22d degrees of north latitude; but its breadth is allowed to be very inferior to this extent: it is bounded on the west by the countries of Ava and Siam, from both which it is separated by a chain of lofty mountains; in the same manner it is divided on the east from Tonquin and Cochinchina; its northern limit is the province of Yunan in China, and its southern the kingdom of Cambodia.

Laos is divided into two kingdoms or districts, both subject to the same monarch: that which is called the southern kingdom is also sometimes known by the name of Lanchang or Lanchang, as is the northern by that of Leng; though it is only, properly, a province which bears that name.

The climate of both kingdoms is said to be tolerably temperate, and extremely healthy; instances of longevity being recorded by travellers, which would appear wonderful even in the western world.

The soil is also good, the ground being fertilized by a great number of small streams which intersect the whole country, and a still greater number of artificial canals cut from the Great River, which the natives call Menan Kong, which passes through both kingdoms, and divides them not only in form, but in the goodness of their productions; the lands which lie on the east of the river being abundantly more fruitful than those on the west, and the very wild animals shewing by their size the superior excellency of the country they inhabit: the rice on this side is remarkably fine, and the trees large, tall, and straight; whilst, on the west, this grain is so hard and thick-husked, that it is scarce fit for food, and the growth of the forest appears stunted. After the regular rainy season, a constant southerly wind blows for some time; and while this prevails, a scum rises on the water, which floods the newly-sown rice grounds, which, as the water dries off, hardens into salt, and produces a supply not only for these kingdoms, but for all the neighbouring countries.

The principal commodities of the southern kingdom are, gum-benjamin, gum-lac, ivory, artificial musk, iron, lead, tin, and some gold: the northern kingdom, whose inhabitants are said to have fire-arms, and to understand the composition of gunpowder, had formerly manufactures of silks, stuffs, and calicoes; they also drove a trade in kettles, and other utensils of copper, emeralds, gold, silver, and porcelain, and received in exchange cotton-thread, some drugs, (in particular opium) and white linen cloth.

Buffaloes, and other horned cattle, which abound in both kingdoms, prove equally advantageous to the inhabitants for labour and food: their gardens produce fruits in great variety, and exquisitely flavoured; and the rivers such amazing quantities of excellent fish, that a hundred weight of the smaller kinds may be purchased for the value of sixpence sterling; and the larger sort, some of which weigh two or three hundred weight, at prices proportionably reasonable: some of these fish are eaten fresh, and others, being pickled, serve as sauce to give a relish to the rice.

Langan is mentioned as the capital of the southern kingdom of Laos, and where the king or viceroy from Ava generally resides. It is said to be defended in some parts by walls of great height, and good ditches, and on others by the Great River. The king's palace is described to be of such magnitude, as to equal, in itself, a city; and to be built with great splendor, taste, and symmetry: the royal apartments are said to be entered through a grand portico, and to consist of a most magnificent hall, and a great number of superb rooms of less dimensions; the whole constructed of wood, which resists the attacks of time and insects, ornamented with carvings admirably executed; and gilding so superbly finished, as to represent actual plates of gold.

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The apartments of his women, who are wives of two classes, a superior and an inferior, are proportionably magnificent; those of the first class adorned with painting and gilding, those of the second more plain; but both are situate in distinct courts, in the rear of the palace; and behind these are other courts, which contain houses or habitations for the officers of the royal household.

Though the houses of men of condition are elegant, yet they are built wholly of wood, the priests dividing with the sovereign the sole power and privilege of raising edifices of brick or stone: the habitations of the lower classes are mere huts; rich and poor use carpets to sleep on, and hang the sides of their rooms with neat and ornamental mats.

Leng is said to be the capital of the northern Laos, and to be situate on both sides the River Menan-Tay, which divides it in the middle; it is wholly unfortified, unless a palisading of wood, with which it is surrounded, can be considered as a defence: this is represented as so plentiful a place, that rice is sold for a few pence the hundred weight; the markets are also supplied with the flesh of buffaloes and other animals in such quantities, that it is vended at a price comparatively as low.

The inhabitants of these countries are said to be stout, well-shaped, and full of flesh; their complexions inclinable to an olive colour, their tempers mild, and their manners civil and agreeable; they stretch their ears like their neighbours, and ornament them in the same way: they are represented as possessing lively imaginations, and sound judgments; to be friendly, honest, and sincere; yet they are accused of being covetous, and of being importunate in their solicitations to obtain any thing they desire to possess. They are also said to be so extremely subject to superstition, as to be betrayed by it into horrid cruelties. They entertain an idea, that if the heads of their elephants are wetted with a certain composition, in which human gall is an ingredient, it will inspire with strength and courage both the beast and its owner: to obtain this precious liquid, the governors of provinces are said to give permission to certain desperadoes, at particular times, to go into the remote parts of the kingdom, or into the forests, and murder the first man they meet, in order to extract his gall while he is yet alive; and having succeeded, they cut off the head of the unfortunate victim, and bring it with them, as a proof that they do not impose on their employers.

The food of the inhabitants of these countries, though chiefly rice, is yet varied not only by the use of buffalo flesh, but by that of wild animals and poultry; the latter they roast with the feathers, and indeed are not remarkably delicate in any part of their cookery.

They only cover their bodies, their legs and feet remaining bare, though sometimes ornamented with flowers and figures, in painting or punctures: their garments are fitted close to their bodies; and their hair is cut short, except a lock on each temple, which is drawn through the vast orifice of the ear.

We have already observed, that they have two classes of wives; in fact, only one of the first class is considered as a wife; the others, though they are held in different degrees of honour, being only concubines, and the lower class slaves, who are employed in domestic and menial offices; though they are also subservient to the pleasures of their proprietors. The manner in which they contract marriage might serve as a lesson to more polished nations: they enquire after the oldest and happiest couple in the neighbourhood; and, going

before them, promise to follow their example; not that these obligations are always held sacred, or that they are at a loss for pretences to break through them: fornication is tolerated; but adultery, on the part of the wife, punished at the discretion of the offended husband, to whom the wife immediately becomes a slave, after conviction of this crime.

They burn their dead, after keeping them a month in coffins, so prepared as to preserve the bodies from putrefaction: during this month the relations celebrate a festival, inviting their friends and neighbours; and priests attend to sing certain poetical compositions, which they say contain instructions for the soul of the departed, to find its way to the regions of happiness. At the expiration of this time, they place the coffin on a pile of wood, ornamentally disposed, according to the condition of the dead, and consume the whole to ashes; which are gathered and deposited in their temples, where monuments are erected to perpetuate the memories of the affluent.

These ceremonies performed, the surviving relations mention no more the name of their deceased friend, who, they believe, will soon be sent to animate some other body; and that therefore no part of him remains which requires their care or remembrance.

Their original, like that of all other parts of the world, seems to have been, in the original state, pure deism; but as man, in his uninformed state, requires some external object to excite his attention and fix his reverence, so priestcraft hath here, as well as elsewhere, invented systems which have been conformable to the weakness of human ideas: idols therefore have been introduced, and the adoration corruptly transferred from the Deity to the worship of men's hands; nor is this surprising, when the purest religion in the world hath suffered by errors equally gross and absurd.

The priests are here also called Talapoins, in the language of Pegu; but, in the native language of these countries, Fé: they are described as an illiterate, debauched, and licentious set of men; and their morals and manners have been compared to those of certain orders among the professors of the Christian faith.

They are not admitted to the priesthood without many ceremonies; one of which is, to find a sponsor, who is to present them for admission into the holy, and become surety for their conduct; this is an office, which, though it is expensive, as the sponsor feasts the whole fraternity, the rich are desirous to undertake, from an idea that it confers on them a degree of sanctity, as it certainly does of confidence with the public.

These priests are clothed in yellow cassocks, bound round the waist with a belt of red cloth; this reaches to the knees, and covers the left arm; the legs and feet are bare, as well as the right arm, in the hand of which they carry a fan; the figures or marks on which denote the rank of the bearer: all the hair on their heads and faces, and even their eye-brows, is close cut or shaven.

Their monastic houses are like those of the Roman Catholics; the public apartments, and those of the superior, are elegant and sumptuous; the other members of the society are content with cells, which are separated by partitions of wood. They collect alms, like the capuchins and other mendicants of Europe; and after taking what they like best, distribute the remainder to the poor, those who are confined in prisons, and animals: they breakfast in their own apartments, but dine in a common hall, where the table is in general well served.

ferred. In the evening they make a light supper, and finish the day in the temple belonging to the convent, from which no member must absent himself at this time of worship.

These priests affect great dignity, gravity, and solemnity; expect to receive an extraordinary degree of respect, and if they fail to receive it, are sure to punish the neglect with extreme severity, engaging some of the inferiors of their order to bastinado severely the contumelious culprit. Nor do those who are witnesses of these outrages venture to interfere, lest they should not only incur censure, but receive a share of the same treatment.

But the religious, who live in communities, are under better regulations: they are restrained from debauchery with a severe hand; and in cases of fornication or violence, they are punished condignly. Yet as the clergy claim the privilege of being tried by the king himself, he is in general so little inclined to have offenders of this order convicted, that a very trifling offence will in general ensure an acquittal. If the criminal has been taken in the fact, or the evidence is so strong that it is impossible for him to escape, he is condemned to feed the elephants, the most disgraceful sentence a native of these kingdoms can receive; but the number of those consigned to it falls very short of that of the guilty, nine in ten of whom find means to get off, either by the lenity of the court, or from the dread of revenge under which the prosecutors enforce their suits.

These priests are obliged to make confession of their sins at least fourteen times in a month; and this they are enjoined to do in a public manner. All the members of the society being assembled in their hall, they proceed singly, according to seniority and rank, to leave their seats, and go into the middle of the room, where, on their knees, they make their declarations aloud of the faults they have committed, which are generally confined to excesses, in indulging the appetites, or gratifying the passions; but whatever enormities they acknowledge, they are sure to receive instant absolution, and then return to a repetition of those crimes which find so very easy an expiation.

They use a kind of holy water, sprinkling the sick with it, and placing a degree of confidence in it, as a restorative to the body, and a cordial to the soul; but the principal use seems to be the profit it brings the priest, who receives in return for it, wine, or some other good liquor.

The sacrifices made to their idols are neither frequent or costly; they consist principally of a few flowers, some odoriferous compositions, and small quantities of rice, which are laid on the altars; and on such occasions, but at no other times, they light up tapers. The priests carry in their hands strings of beads, by which they count their hymns or prayers, in the manner practised by the members of the Roman Catholic Church.

There are also other ecclesiastics, who retire to the woods, and lead solitary lives as hermits; not that they refuse to receive company, that of females in particular, who flock to them in such numbers as to scandalize their pretensions to sanctity: these hermits are liberally supplied with all manner of provisions from the benevolence of the devout; and though they pretend to fast three months, are supposed not even to live abstemiously during that time. As soon as this farce is over, they celebrate a festival of the same duration, eating and drinking publicly, and without restraint.

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If those travellers who treat of the priesthood of these countries are to be credited, they resemble in craft the Jesuits of Europe; for they assert, that if a new invention in arts or mechanics makes its appearance, these ecclesiastics will be sure to procure a model or copy, and then pass it for a discovery of their own; and it is vain for the real inventor to claim the credit of his ingenuity, as those before whom their appeal must be tried will be sure to determine against him.

Yet the sovereign is the head of the church; and not only establishes and superintends the rules and orders for their government, but actually appoints their festivals, determines the ceremonies to be used in the celebration of them, explains their doctrines, solves doubts and difficulties, and corrects and licences their writings: but at the same time, as their judge, he shelters them from civil punishment; and, in order to obtain the assistance of their supposed magical powers, winks at the commission of the grossest enormities. And so far does he carry his respect to this body of his people, that if he meets a priest, he offers him the first civility, by raising his right-hand, the usual salute of the country. He surrenders his vassals to them for slaves, and consigns whole districts and villages to supply them with necessaries; compelling the unhappy inhabitants to labour for them without any other compensation than the means of a wretched existence.

These priests are said to possess certain arts, which they impose on the public as the effects of magic or supernatural influence: among others they put a plaister of a particular composition on the back or rump of a female tame elephant; and, turning her into the woods, she draws a great number of males after her, who are easily tamed and rendered tractable; they also give out, when any person of consequence is taken sick, that he labours under the influence of some spell, which has been placed on him by some priest, for neglect of duty or respect; and then another is sent for, who for a reward undertakes to expel the charm, either by prayers, or the administration of internal medicines.

In many of their ceremonials, they seem similar to those of the Christian Roman Catholic church: they agree to cure a sick man for his weight in rice; and then give him an old garment of theirs in exchange for a new one of his, and persuade him that he will either recover from his indisposition, or if he dies in it, that it will be his passport to future scenes of happiness. We read of kings and princes in Europe, who have attempted to find the way to heaven in Monk's cowls.

The submission of men of rank to perform servile offices for the priests, resembles the humiliating services formerly performed by Christians of high quality to ecclesiastics of that faith. Here the grandee scruples not to go into the forests, fell wood, and bring it on his shoulders, for the supply of the lazy inhabitants of the cloyster, and glory in the performance of duties, to which on any other occasion he would scorn to submit.

Shaka, their supreme deity, or great idol, has a festival in the month of April, at which time he is exposed to public view in the court of his temple; and the people flock about him in great numbers, bringing offerings of gold, silver, precious stones, cloth, and even rice, and other common necessaries, for none approach him empty-handed: the former articles of these oblations are pretended to be hung up in the temple, but much the greater

part

part of them fall to the share of the priests, who, on these occasions, furnish themselves with the means of debauchery for the remainder of the year.

The residence of this fabricated Deity is in a temple upwards of one hundred cubits high, the numerous windows of which are always kept open; it is ornamented with plates of gold, many of which are hung loose, and being forced against each other by the air, make a perpetual jingling, like the sound of musical instruments at a distance. In this temple is said to be an altar, having two pillars of solid gold ten cubits high: nor, though this temple is thus always open, is the least apprehension entertained that it will be robbed of its rich contents; the devotion and superstition of the people being a sufficient guard for whatever is found within the sacred limits.

During the festival month of Shaka, the priests preach daily in the temples, the subject of their sermons being invariably an inculcation to their auditors of the propriety of this season for rendering themselves worthy of temporal and eternal blessings; and this, according to their doctrines, is to be done by renouncing, during the continuance of this feast, the cares of the world, employing themselves in visiting the temple, and partaking of such diversions and amusements as are provided by the priests, and which consist of shews, pantomimes, farces, dancing, singing, and music.

Their law consists of five negative precepts, to which the preachers never fail to exhort obedience: these are, not to kill any living creature; not to commit adultery; not to lye, or suppress the truth; not to steal; and to abstain from wine. But strongly as these precepts are enforced in the pulpits, they are almost totally neglected in practice, the priests themselves granting dispensations to all who have ability or inclination to purchase them: each of these dispensations, however, allows only the commission of one crime; so that he who desires to commit several, must pay for so many dispensations, which are written in mystical characters on a palm-leaf.

The kingdom of Siam seems to have received this name from the Portuguese, and other Europeans, who probably took it from the Peguans, who call it Psiam: by the natives it is denominated the country of Tai, which signifies Freemen; and the Peguan word Psiam has the same signification. The inhabitants also call themselves Tay-noo, or Little Siamese, by way of distinction from Tay-yay, or Great Siamese, the nations who inhabit mountains to the northward of this country, and who are supposed to be wild and ferocious.

The opinions of geographers are not more various with respect to the situation and extent of any of the inland countries of Asia, than of Siam; nor is it exactly known in what part of the peninsula of Malacca it begins, nor how far it extends beyond it, the precise boundaries either of that or the neighbouring kingdoms being left undetermined by the few European travellers who have visited them; but this is not the case with respect to the capital of Siam, the exact situation of which seems to be accurately determined. According to the best computations, Siam occupies about 12 degrees of latitude, lying between the 7th and the 19th degrees; and is therefore, from north to south, about 278 leagues in length; and extending between the 115th and 121st degrees of longitude,

is in it's greatest breadth, from east to west, about 133 leagues, but towards the northern extremity grows much narrower.

Siam is almost surrounded with high mountains, within which the whole country is in a manner level, having a large river divided into many branches, or receiving many lesser streams; running through it from north to south: it is bounded on the north by Pegu and Laos; by Cambodia and Cochin-China on the east; on the south by the kingdom of Malacca and the Gulph of Siam; and the Bay of Bengal on the west. It is divided into two districts, called Upper and Lower Siam; the former of which contains the following provinces, which receive their names from the respective capital cities, Porcelouc, Sanquelouc, Lacontay, Kampeng-pet, Koconrepina, Peshobon, and Pichay. The Lower, or Southern Siam, contains the provinces of Jor, Patana, Ligor, Jenesserim, Chantebon, Petelong or Bordelong, and Chiay; and these are in like manner named after the principal city or town in each province.

The principal river of Siam is the Menan; the source of which is so doubtful, that it has been conceived to be a branch of the Ganges: after a course of amazing length, it discharges itself into the Gulph of Siam, in the fourteenth degree of north latitude. The next in consequence is the Menan, which passes through Laos and Cambodia; but the accounts of it's disemboguing differ; some affirming that it falls into the Indian Sea, in the ninth degree of north latitude; and others, that it is received by the river just named. A third river is the Jenesserim, which is supposed to rise in the mountains of Ava; and falling into the Bay of Bengal, in the thirteenth degree of latitude, forms an island called Merguy, and an excellent harbour of the same name: and a fourth river is the Chantebon, which is more navigable than either of the others, though it has not so long a course. Most of the principal towns of this kingdom are situate on the sea-coast, or upon some of these rivers, the mountainous part of the country being almost covered with woods; and that which is less clothed with trees is scorched up by the heat of the sun, and is wholly unfit for the cultivation of rice, the common and almost sole food of the inhabitants of these eastern countries.

The winds blow from the southward, upon the coast of Siam, in the months of March, April, and May; in the second of these months the rains begin, and continue, almost without intermission, during all May and June. In July, August, and September, the wind sets from the westward; and the rains continuing, though in a somewhat less degree, the rivers overflow their banks, and the waters extend nine or ten miles on each side; and during this flood, and more particularly in July, the tides make so strong in the river Menan, as to reach the city of Siam, though it is situated sixty miles from it's mouth, and, in particular instances, fifty miles higher. In October the winds blow from the west and north, and then the rain ceases. In November and December they come from the north; and this being the dry season, the waters are in a few days reduced to their proper channels. The tides flow so insensibly, that the water is fresh at the mouth of the river; and at Siam there is no more than one flood and one ebb in the space of twenty-four hours. In January the wind shifts to the east; and in February blows sometimes from the east, and sometimes from the south. The current of the river is influenced

ced by the wind; when it is at east, the current sets to the westward; and when the wind is from the west, the current runs to the eastward.

Situated as this country is, near the tropic, it must of course be intensely hot; yet, as in other places of nearly the same latitude, when the sun is vertical, and shines with it's most powerful effect, the inhabitants are blessed with the intervention of clouds; and the air is so refreshed by the continued rains which occasion the overflow of the plains, the only parts inhabited, that the heats are endurable, nor do they produce any malignity in the air. When the cool winds blow in December and January, it is delightfully pleasant.

The soil of Siam, at least the surface of it, to a considerable depth, has been gradually formed by the clay and earth washed down from the mountains, and distributed over the face of the country by the overflowing of the rivers; so that they have little stony ground, and there is hardly a flint to be found in the whole kingdom. Ancient writers mention it's being rich in mines; and the numbers of statues, and other casts in metals of different kinds, as well as the old pits which have been discovered, shew that more were worked formerly than at present; and from the gold with which some of their idols, and even the roofs of their temples, are covered, it is evident that great quantities of that metal were once found here; but fruitless attempts were made towards the close of the last century, to discover any vein, either of gold or silver, that promised to answer the expence of working, though several Europeans were employed in the search, and particularly a Spaniard, who was well acquainted with the business, having been accustomed to work in the mines of Mexico. All their endeavours, however, ended in finding some inconsiderable veins of copper, intermixed with a little gold and silver: but a French physician is said to have discovered a mine of good steel, and others of crystal, antimony, emery, and other minerals; he also found a quarry of beautiful white marble; and a gold mine, which he supposed to be very rich; but did not think fit to communicate his success to the Siamese, though he instructed several of the priests, and others, how to purify and separate metals, from specimens of very rich ore which they secretly brought him. Tin and lead are, however, found in great plenty; the latter they harden and purify by a mineral called kadmia, reduced to powder; and the tin, thus hardened, is the metal now well known in Europe by the name of tutanaque.

Diamonds, sapphires, and agates, are found in the mountains; but these are all seized for the use of the king; so that the inhabitants have no encouragement to search after them. There is also said to be a mountain of loadstone near the city of Louvo; and another in the island of Gonsalam, on the Malacca coast, in the Bay of Bengal.

The plains of Siam are rendered fertile by the mud which the rivers leave behind them, when they return within their banks after overflowing; but the high grounds are dried up and burnt by the sun, as soon as the rains are over: and though some of these higher lands are naturally fertile, yet they are so productive of contagious diseases, that the natives who dare cultivate them are frequently cut off; or, if they survive, the fruits of their labours are so ravaged by insects, that they are sometimes deprived of their harvest for several successive years; and these times of famine are generally succeeded by pestilential diseases. The insects which prove most troublesome are white ants, a kind of gnats called marin-gowins; the

the millipedes, or palmer-worms, which have stings both in their heads and tails; and little shining flies with four wings: the ants, to avoid the floods, make their nests in the trees; and fowls, not accustomed to perch in other countries, do it here for the same reason.

Wheat is sometimes sown upon those lands which the inundations do not reach; but these must be watered by little channels cut through the fields: they have two crops in every year, but do not sow twice on the same spot of ground.

Oxen and buffaloes are employed indifferently in works of agriculture; they are guided by ropes running through their noses, and passing through rings fixed on their ploughs, which are without wheels, have shares or staffs to hold them by, and in other respects are not unlike the foot-ploughs of England, only that, instead of nails, the parts are fastened together with pins and thongs.

The rice is not threshed, but trodden out by cattle, and the dust and chaff separated by pouring it down by degrees from a high place, the wind performing the office of winnowing; but the rice, having still a hard thick skin, is beat in a wooden mortar to get it off, and render it fit for culinary preparations.

The land is prepared for tillage as soon as the earth is sufficiently moistened by the floods. They sow their rice before the waters arrive at any considerable height; and as the rise of the waters is slow, the growth of the rice keeps pace with it, and the ear is always above the waters: they cannot reap this corn till the water retires, unless they go in boats to cut it while the waters are upon the ground, which they are sometimes obliged to do. If rice is sown in lands which are not subject to be overflowed, they are obliged to supply these fields constantly with water, while the rice is growing, from basons and ponds, which, lying above them, their contents can be easily distributed over the arable grounds; and the rice cultivated here is preferred to that produced in wet lands, and will keep longer.

It was formerly a custom for the King of Siam to plow, annually, a piece of land with his own hands; but this ceremony is at present performed by a deputy; and a great sacrifice is substituted to those idols whom they suppose to have the care and government of the produce of the earth.

Their gardens afford pulse and roots of different kinds; some of them wholly unknown in Europe: they have excellent potatoes, which, being roasted, are as good as chestnuts; but some able writers assert that they have neither garlic, radishes, onions, turnips, carrots, or parsnips; nor any lettuces, coleworts, or other of our salad-herbs; but only asparagus, which they do not use: whilst others affirm that they have cucumbers in great plenty, of a very inoffensive quality; and garlic remarkably mild and pleasant. After the floods, when the land begins to be parched, they shelter their garden-plants from the heat of the sun, as Europeans do from the cold.

Here are several of the fruits known in Europe, particularly oranges, lemons, citrons, and pomegranates; the former are of different kinds, some or other of which are ripe at all seasons of the year, but most of their other fruits ripen at a particular season: they have also all the fruits common to warm climates, such as bananas, Indian figs, jaques, durions,

riens, mangoes, mangostans, tamarinds, ananas, and cocoa-nuts. Sugar-canes and pepper are produced in great abundance; and as they depend for great part of their food on the produce of their gardens, they extend for several leagues together, upon the banks of rivers near the capital towns and cities; but their vineyards are trifling, as the grapes produced here will not yield wine.

Many of the flowers common in Europe are found here; such as tuberoses, gilliflowers, and amaranthus's; they have also some roses and jessamines, but not in great plenty; nor are these, or any of the other flowers, so highly scented as in Europe: they have also some peculiar to the country, which are very beautifully coloured and variegated; and it is observable, that some of them emit their fragrance in the night time only, the heat of the day entirely overpowering the scent.

We have already remarked, that the hilly part of the country is almost entirely uncultivated, being covered with wood; but the plant most useful in this country is the bamboo, which flourishes in marshy soils, and, like reed and sedge, is found on the margins of ponds and rivers: when young, it resembles these aquatic plants, but grows to an astonishing size, and hardens so as to be applied to the uses of timber; when it is green and tender, the Siamese pickle it for sauce, and it is commonly brought to England thus prepared, from different parts of the East Indies. The bamboo is hollow, and the shoots are separated by knots or joints; but it differs from the reeds of Europe, by being branched and thorny: each root puts out several stems; so that no task is more difficult than to pass through a plantation of bamboos, especially as the wood is hard to cut, though it will very easily cleave: like canes of other kinds, it has a sweet pith; and this is the wood which, when perfectly dry, the Siamese use to procure fire by friction.

The forests of this kingdom also afford timber fit for building ships, and for masts and yards; and they make cordage of the husk which covers the cocoa-nut, as usual in other countries of the east: they have likewise timber proper for building houses, and for wainscot; and some trees, the wood of which will not cleave; in particular, one called by the Europeans wood-mary, said to be excellent for the ribs of ships. Cotton-trees they have in great plenty, and others that yield capoc, a very fine cotton wool, but too short to be fit for spinning, and therefore used in stuffing mattresses and pillows. Some of their trees afford oil, and others yield gum and varnish, which, mixed with the oil, gives a surface to wood like polished marble. Cinnamon-trees are found here, but of an inferior kind to those of Ceylon; and some dye-woods, but in no great plenty.

The animals of Siam are, the elephant, the rhinoceros, a few horses, and some sheep and goats; but the flesh of the latter is not used as food: their oxen and buffaloes are chiefly employed in the tillage; and their hogs are of a small size, but fat, and the wholesomest animal-food which the country produces. Here are also some few hares, but no rabbits: deer abound, though great numbers are destroyed by tygers and other wild beasts, with which the forests are infested; and many of them are killed by the inhabitants, only for the sake of the skins, which are purchased by the Dutch, and carried to Japan.

Of tame fowls, they have cocks and hens, ducks extremely good, and pigeons: of wild, peacocks, grey partridges, turtle-doves, with a variety of gay plumage; admirably-flavoured
6 A snipes,

snipes, and abundance of water-fowl, which the natives neither kill nor take; but the Mahometans are said to have falcons brought from Persia for the sports of the field.

Vultures and other birds of prey are common here; as are parrots, crows, sparrows, and a vast variety of small birds, most of which are of beautiful plumage; but their notes are by no means harmonious, though some imitate the human voice. The religion of the Siamese preventing their offering injury to the feathered race, the sparrows are so tame, that they fly into the houses and pick up the insects. Vultures and crows also are equally familiar, and are fed by the people. Some travellers assert, that the Siamese give their children who die before they are three years old, to be devoured by birds of prey; which, next to burning them, is esteemed the most honourable method in which the dead can be disposed of. Fowls of vast size are also reported to be sometimes found in this country; some of which are near five feet in length from the beak to the feet; and their wings, when extended, seven or eight feet: these birds are said to have beaks three feet long, and are probably of the pelican kind.

Snakes, lizards, and scorpions, are very numerous; and some of the former are represented to be of so enormous a size, that we forbear to mention it, as we apprehend the account does not deserve credit.

Siam is by no means populous; which may be accounted for from the vast extent of the forests which occupy the larger half of the kingdom.

The Siamese are, in general, under the common European size, but handsomely made, and well proportioned: their complexions are dark, and the faces of both the men and women are broad at the cheeks; but their foreheads suddenly contracting, terminate in a point, as do their chins, so that the figure of the countenance is extremely unpleasing. Their eyes are small and black, their jaws hollow, their mouths large, and their lips thin and pale; their teeth they dye black; their noses are short, and round at the extremities; and they have monstrous ears, which they suppose to contribute to their beauty: their hair is thick, lank, and generally black; and both sexes cut it so short, that it does not reach below their ears; the women turn it back upon their foreheads; the young women cut their hair close on the crowns of their heads, but let the rest grow to its length, and hang down to their shoulders. These people are in general naked, except a piece of cotton-cloth, or silk, wound round their waists, and reaching to their knees: the rich have this cloth of such an extraordinary length, that the men bring it up between their legs, and tuck it into their girdles, so that it answers the purpose of a pair of breeches; these have also a muslin shirt, with wide sleeves, but without collar or wristbands, and the bosom open. In winter they throw a piece of stuff or painted linen over their shoulders, like a mantle, and wind it about their arms; their legs are bare, but they wear pointed slippers: women of condition suffer the calico about their waists to hang almost to the ground, without keeping it up.

The king distinguishes himself by wearing a vest of brocaded sattin with sleeves, strait, and reaching to the wrist, under the shirt or vest above described; nor is any subject at liberty to wear this garment, unless he receives it as a mark of royal favour from the sovereign; and when the king presents a scarlet vest, which is the military colour, to a general,

general, it is buttoned before, and reaches to the knees; but the sleeves are wide, and so short as scarcely to cover the elbows. All the servants of the king, both civil and military, are clothed in red, when the king either makes war, or goes to hunt; but on other occasions wear the common colours. The chief officers have caps of state, white, high, and pointed like sugar-loaves; that of the king is encompassed with a circle of precious stones; and those of his officers have the like of gold, silver, or vermilion gilded, to distinguish their rank: these caps are fastened with a stay under the chin; but are only worn in the king's presence, when they preside in courts of justice, and on some other particular occasions. They cover their heads with hats when they travel; at other times few people wear any thing on their heads, but defend themselves from the scorching heat of the sun by a fan of leaves, or an umbrella: on the water they wrap a piece of linen round their heads, so that it cannot be blown off.

When a Siamese enters the house of another person, and especially of his superior, he always pulls off his slippers; it being thought indecent to dirty the floors of any man of condition.

The women ornament the three last fingers of each hand with rings, almost to their nails; and the youth of both sexes wear bracelets upon their wrists and ancles, with jewels in their ears; but the former are left off when they are marriageable.

They bathe two or three times a day, repeating it as often as they have occasion; before they make visits, they either go into the water, or have it poured on their heads and bodies for an hour together; after which they perfume themselves, and anoint their lips with a sweet pomatum, which, being white, adds to their natural paleness: they cleanse and sweeten their hair; and their teeth, though black, are constantly brushed.

The women of rank never bathe in the rivers; but those of the lower classes are sometimes compelled to it, for want of convenient baths, in which cases they always keep on the cloth which hangs from their waist. Travellers, indeed, speak highly of their modesty; and affirm, that indecent language is prohibited by the laws of the country: a regulation well worthy the imitation of more enlightened nations.

The Siamese are quick of apprehension, and their answers are lively and pertinent; they imitate any thing with uncommon readiness, and will in a very few hours become tolerable workmen in almost any branch of mechanics; but their laziness is an invincible bar to their attainment of great perfection, in any art or science, though they affect to be adepts in astronomy and chemistry; but they neither understand the principles or rules of either.

The inhabitants of this country are neither addicted to immoderate lust or intemperance: modest and discreet in their conversation, their wit never descends to obscenity. The higher classes not only detest drunkenness, but esteem the drinking of strong liquors infamous; and adultery is never heard of at Siam: but this may be attributed to their being constantly employed, the female sex being as industrious as those of the other are indolent; and they have also a high sense of honour, and would rather be put to death, than fall into the hands of an enemy who might consign them to his haram. The Siamese have an aversion to blood, and their quarrels seldom come to blows: if they conceive an implacable hatred to any

any man, they procure him to be taken off by assassination; however, most of their disputes end in abusive language; a species of oratory in which they are extremely voluble.

They are generally characterised as polite and courteous; but insolent to their inferiors, and cringingly humble to their superiors. They are timorous, yet careless and inattentive; follow implicitly the precepts and customs handed down to them from their forefathers; make no innovations in their manner of living, dress, or manners; and shew no curiosity to learn those of other nations, nor any satisfaction at being acquainted with them. Thus their lives pass on without bustle or perturbation; and, as if influenced by their settled and unchanging climate, they have naturally that command of their passions which Europeans can hardly acquire by the aids of religion and philosophy: they make no professions of friendship; but when they drink out of the same cup with you, they give you the strongest proof of their regard, for they will never participate with one they dislike.

The Siamese are more fond of their wives and children than most other eastern nations: the latter are said to be particularly good-humoured and engaging; but at seven or eight years old they approach manhood; so that their state of childhood is of very short duration.

Their common food is rice and fish: of the latter, the sea affords them a vast variety of many kinds unknown on the coasts of Europe; besides small turtles, lobsters, and oysters of peculiar excellence. River fish is also in equal plenty, particularly eels, which abound in all parts of the kingdom; but they prefer dried and salted, nay even stinking fish, to fresh: indeed they are by no means delicate in their food, eating rats, mice, lizards, and some kinds of insects, and having no dislike to a rotten egg; they are very fond of that pickle or sauce made of small shell-fish reduced to a liquid, which has been already mentioned in our account of Ava and Pegu; they use a good deal of spice with their food, and the saffron of the country, which differs very considerably from that of Europe.

Yet, notwithstanding they feed thus impurely, they are said to be moderate, even to a degree of abstemiousness: a Siamese will live twenty-four hours upon a pound of rice, which may be purchased for a single farthing, and the addition of a piece of salt fish of the same price, and make no complaint of his fare; and as water is the chief drink, they are at no loss on that account; though those who are inclined to indulge in spirits may procure arrack, the only kind distilled here, at about four-pence sterling the quart; so that the inhabitants have little care about the means of existence; and instead of being worn down by the necessary labours of the day, their habitations in the evening resound with the voices of mirth and festivity.

They use the buffaloes milk, which is said to yield a greater quantity of cream than that of cows; but they make little butter, and no cheese; so that they have little variety at their tables, for they seldom eat flesh; and when they do, their dishes are composed of the intestines, and those parts which are most loathsome to an European stomach. The poultry, and all butchers meat, is tough and insipid; so that Europeans who reside in Siam soon betake themselves to rice and fish. The prices of the animals whose flesh is chiefly eaten, differ very widely from those of Europe: a cow is not worth above five shillings; a sheep four times, and a goat three times that sum; a hog, six or seven pence; a duck, three or four pence;

gence; and common fowls twenty-pence a dozen: but as these were the prices much more than a century ago, it is probable they are now much altered.

As there are few springs in the flat country, which is chiefly inhabited, they are obliged to drink the water of the rivers; but when the floods retire after the overflowings, the rivers are filled with mud, and the water must stand three weeks or a month in jars before it can be used; if it be drank when first taken up, it occasions fluxes and other disorders. A large cistern stands in the fields, at some little distance from the city of Siam; the waters of which being appropriated to the royal use, it is constantly guarded by soldiers. Near the metropolis is also a lake, about eight leagues in circumference, called the *Rich Sea*; but this is only replenished by the rain waters, which are accounted wholesome on account of the depth; and of these the king also sometimes drinks.

The Siamese are accustomed to the use of tea, which they give at their entertainments, and take as a remedy against the head-ache, to which they are extremely subject; they keep small pieces of fugar-candy in their mouths as they drink it, but put no sugar into the dishes.

The king has a right to six months labour in every year of all his subjects, as will be mentioned hereafter. During this time, the females maintain and provide for their families, and conduct the affairs of the household; they also cultivate the land, get in their crops, sell and exchange the produce of their labours, and lay up a fund for the remaining six months of the year, that the husband, at his return, may have nothing to do but to follow his amusements, and enjoy himself: and, indeed, no life can be more indolent than that of a Siamese during this recess; he takes a breakfast in bed, rises at noon to another meal, walks abroad, and visits public spectacles and other diversions in the evening, finds his supper prepared at night, and retires to rest without an anxious thought for the succeeding day.

The amusements of the Siamese consist of a kind of puppet-shews; in which are introduced tumbling, rope-dancing, and ladder-dancing; in all which they excel: they have also prize-fighting, races of oxen, or buffaloes, and contests in rowing-boats; they fight cocks, fly paper-kites, (which, though the play of children in Europe, is royal sport here) and play off fire-works in great perfection. They play at chess, and some games of chance; to which they are so addicted, as to stake not only all the property they have in the world, but even their liberties; and will rather sell themselves, their wives and children, as slaves, than give out.

But the great royal diversion is the fighting of elephants: this is not performed by tamed but wild beasts, which being decoyed, as usual, by females, into a narrow place, are easily secured with ropes; by which also they are fastened to rings of iron when they fight, and restrained from coming so close as to injure each other, or the riders; so that the fights consist of blows with the trunks, and these are not suffered to be repeated often enough to hurt them materially; but they are separated by bringing in females as soon as they become enraged.

The Siamese postures of respect and modes of salutation, are different from those in use among Europeans: here slaves and people of inferior rank sit upon their heels, their heads

a little inclined, and their hands joined and lifted up to their foreheads. In passing superiors in the street, they bend their bodies, join their hands, and elevate them towards their heads, raising them more or less, in proportion to the respect they mean to shew, which is always adapted to the rank of the saluted. When an inferior pays a visit, he stoops as he enters the room; and then prostrating himself, remains in the position above described, without speaking a word, till he receives some compliment from the person he visits; and this is generally an offer of his place to his guest, who declining to accept it, a conversation commences, and the entertainment consists of fruits, sweetmeats, arek, betel, and tea. When a person of rank is the visitor, and the person he visits his inferior, he walks upright; and the master of the house, receiving him at the door, shews him to his seat, and waits on him to the door again, when the visit is ended: when both parties are of equal rank, the ceremonies are mutual.

The highest places being esteemed the most honourable, and no person caring to lodge under another, the Siamese, whose houses have but one story, contrive to have the rooms rise gradually, so that the innermost are the highest, and of consequence the most honourable. An ambassador from Siam having been formerly at the court of France, was, as usual in Europe, lodged in a first floor, and some of his retinue in the chambers over his head; but they no sooner discovered their situation, than they were struck with horror, and left their apartments instantly, with the most extravagant expressions of concern at having been guilty of so enormous a breach of duty and respect.

In this country, as well as in Europe, the right hand is esteemed the most honourable, and the place of respect in a room is opposite to the door; and this is always offered to a stranger in the house of a person of equal rank. The arrival of unexpected guests never fails to throw the whole company into confusion, and occasion a general remove; for every one who comes must be placed according to his quality; in which cases the posture is also different, as we have already mentioned: but all persons who are admitted to the royal presence fall upon their knees, and bow their faces to the ground, continuing in that posture, resting upon their elbows, during the audience. And so nicely observant are they of these ceremonials, that a man would be bastinadoed who should not keep his due posture in the company to which he was admitted.

The carriage of the Siamese is haughty and imperious: they treat their inferiors with insolence, and keep them at a great distance; and he who should be inclined to be affable or condescending to them, would be considered as a very weak man. Yet their whole conduct seems to be a system of contrariety; their pride to those below them is converted to the meanest humility towards their superiors, and in many essential points they forfeit all pretence, not only to good breeding, but even decency: for instance, they make no scruple to break wind from their mouths, even at table, without putting their hands before them, or turning aside; or to wipe the sweat off their faces with their hands; yet they carefully avoid spitting on the floor, and in the royal presence refrain even from coughing. The head is held in extraordinary respect; and it is the greatest affront to touch that of another person, or to meddle with his hair: the very cap or hat, which is used as an occasional covering for the head, partakes of the respect, and must not be touched; and even when it is
carried

carried by a servant, he puts it on a stand like those in hatters shops in England, and holds it above his head; and when the master stands still, the stand is set down, and taken up again when he moves: and as the Siamese salute by lifting their hands to the head, when they receive letters, they shew their respect for the writers by immediately holding them up to their heads, or laying them upon them.

Those to whom the education of youth is intrusted, instruct them to express great submission and deference towards their elders and superiors; they are particularly guarded against being too noisy or talkative, which they must learn to avoid if they hope for preferment, as in the royal court, and in the houses of the great, a profound silence is almost constantly observed, at least among the servants and domestics: they are instructed to be so cautious of saying any thing that may be offensive, that they will not relate a known fact, if they suppose the recital will disgust any one of the company; they affect great diffidence of their own judgments, and appear desirous to learn and be instructed by their superiors; nor do they ever obtrude their opinions, or offer them, till they are in a manner compelled to give them. The ignorant are by no means liable to be insulted by them; on the contrary, it is esteemed a breach of good manners to pretend to be better informed than any individual of the company: they carry this affectation of modesty so far, as seldom to speak in the first person; and their extreme complaisance induces them to use absurd epithets, particularly when they address the softer sex; whom they honour with the titles of Ladies or Princesses, whatever may be their condition, and call them young, though they are decrepid with age; very justly conceiving, that none of the sex wish to be thought past the bloom of youth; or, in other words, to be supposed subject to the infirmities which mark the advance of life, and render them less the objects of love and desire.

The only domestic animals which the Siamese use for travelling, are the elephant, the ox, and the buffalo: the Mahometan inhabitants, indeed, have some camels, which are brought from other countries. The male elephants are reserved for the purposes of war, and the females chiefly employed on ordinary occasions: and these beasts are extremely numerous; so that every man is at liberty to hunt and take them for use, but it is a high offence to kill them. The king usually keeps a very considerable number of horses; but they are more for shew than use, as he seldom mounts them.

For the purposes of visiting, and making short journies, they have a kind of chair, which is placed on a frame resembling a bier or chairman's horse, and carried by four or eight men on their shoulders, one or two to each end of the poles, according to the burden they are to carry, or the expedition required; and others run by, to be ready to relieve them as they grow fatigued. Some of these chairs have backs and arms, and others have only a low rail at the back and sides, by way of ornament; they are open at top in fair weather, but during the rains are covered with a canopy, and the Siamese sit cross-legged on a cushion in the bottom: but these chairs are only allowed to a few of the royal favourites; nor are the common people permitted to be carried in palanquins, the use of which is confined to Europeans, and such of the natives as are sick or lame. The same restriction prevails with respect to umbrellas, the carrying which must be sanctioned by the royal permission; and these differ in form, according to the rank of the person who obtains

obtains this indulgence. The priests of the highest order may use umbrellas; but those of the inferior classes are only allowed fans.

But the most universal mode of travelling is by water, in balons, or boats, hollowed out of a single tree, and therefore extremely narrow, though in common fifteen or twenty feet long, and those of the king and his nobility much longer. Some of these have eighty or an hundred rowers each, who sit by pairs on benches cross-legged, the numbers being proportioned to the size of the boat; each rower or pegayer holds an oar or pegaye, which he grasps with one hand in the middle, and directs with the other at one of the extremities; in this manner he plunges his oar with a graceful and vigorous motion: the rowers all keep admirable time in their strokes, drawing the oar towards them, and having their faces toward the place to which they are bound; and though they only sweep the surface, yet this is done with such uniform force, that the boat darts through the water with astonishing velocity; one man is placed in the stern of the boat, who stands upright, and steers it with an oar of the same kind, which he applies sometimes on one side of the vessel, and sometimes on the other, according to his intended course. The boats used for the conveyance of ladies are rowed by female slaves. The ordinary passage-boats have cabins in the middle constructed with bamboos, and covered with leaves; but those which are used to accompany the king on the water, or on other state occasions, have only a seat elevated above the rowers, and sheltered with an umbrella or a canopy, which, as well as the other parts of the vessel, is more or less ornamented with gilding, painting, and carving, according to the ability or inclination of the owner. A number of these elegant boats drawn together on any festival, or publick occasion, exhibits a spectacle highly pleasing, and not to be met with in any other part of the east.

The Siamese marry young; and proposals of marriage are here, as in other eastern countries, made by matrons of the man's family to the parents of the girl who they understand to be a suitable match for him: if they are accepted, an astrologer is consulted, who is required to give intelligence as to the circumstances of the man's family, which he is supposed capable of discovering by his art, and whether the match will prove fortunate and the couple thrive and live happily; and the resolution of the parties depends upon the astrologer's answer. If this be favourable, and the parents are agreed, the youth is allowed to visit his mistress thrice, and to present betel or fruit to her; at the third visit, the relations on both sides are present, and then the lady's portion is paid, and the husband's provision advanced; and the marriage being considered as complete, they receive the presents of their friends, and consummate without farther ceremony, and without the performance of any religious rites, the priests being prohibited by their laws from being even present at these solemnities: however, some days after the celebration of the wedding, they go to the apartment of the bridegroom, sprinkle the new-married couple with holy water, and repeat a certain form of prayers, invoking blessings and happiness on them.

Marriages here, as in other parts of the world, are celebrated with mirth and festivity; publick dancers are hired to divert the company, but neither the married couple nor their relations join in the dance on these occasions. The entertainment is provided at the house and at the expence of the bride's father, where an apartment is built for the purpose; and there

there the new-married couple remain a certain time, and then remove to the habitation intended for their future residence.

When the daughter of any great officer is married, she wears a circle of gold, like that worn by her father on his cap of state; and her rank and consequence is denoted by the richness of her cloaths, the extraordinary number of rings on her fingers, and the value of her ear-rings, bracelets, and other jewels.

The Siamese are allowed a plurality of wives; but this is an indulgence seldom claimed, except by the great, who consider a number of women as a necessary appendage of grandeur. When they have several wives, one has the pre-eminence, and is distinguished by the title of great or superior wife; the others are purchased, and pay her deference and obedience. The children by the chief wife inherit the husband's estate, the inferior wives and their children having no share of it, unless the husband bestows any thing on them in his life-time; nay, those inferior wives and their children may be sold by the heir, and the daughters are always disposed of to such purchasers as have occasion for these second-rate wives.

The Siamese wives, as we have already observed, work for their husbands during the sixth months of the year which they spend in the service of their sovereign; nor does their labour always end here, for the husbands are sometimes compelled to serve the prince two or three years together, and the families are left to depend on the industry of the females. Divorces are allowed, but it is only in the husband's power to put off his great or superior wife, and in that case he must restore the portion she brought. The children of the marriage are equally divided, unless there happens to be an odd one, which falls to the share of the woman; for she takes the first, and consequently all the uneven numbers, and the husband the rest. Persons divorced may marry again immediately, if they please; but this seldom happens; and indeed divorces are in general held to be disgraceful, and few chuse to connect themselves with the subjects of them.

The husband has an absolute power over every part of his family, except his chief wife, and may dispose of the inferior wives and their children as his cattle, or any other part of his property: after his death, the widow has the same right over the first, third, and every other child, who, in that mode of calculating, stands at an odd number: the others, which are considered as the husband's share, may be claimed by his relations; but husbands are not permitted to deprive their wives of life, nor are they or their widows authorized to destroy their offspring.

The unmarried of both sexes, at least such of them as are without parents, commit fornication without restraint, or indeed much scandal; yet the fathers of young girls are attentive to prevent their being debauched; nor are the women of this country so ready to connect themselves with strangers as those of Pegu, whose conduct in this respect hath been already described: on the contrary, it is with extreme difficulty that an European can prevail on a Siamese female to become his mistress; a reluctance which is treated with great contempt by the Peguans, who reproach them with want of spirit.

Notwithstanding the women of Siam enjoy perfect liberty, yet they are so tender of their reputations, that they will not admit visits from men, even in the transaction of their business.

ness, which, during the absence of their husbands, seems to require such an intercourse, the necessity for which is however in some measure avoided by the situation of other wives, who, being in like manner engaged in the management of their husbands affairs, the bargains, contracts, and exchanges, are made between woman and woman.

The funeral obsequies of the Siamese are performed in nearly the same way as those of their neighbours, already described. When a person of distinction dies, the body is immediately placed in a coffin of wood varnished and gilt, or of lead, which is set upon a high frame or table, in the largest room of the house, till preparations are made for the solemnity; this is either in one week, two, three, or even a month, according to circumstances: in the mean time, they burn perfumes and tapers before the corpse, and the priests range themselves round the sides of the room at night, and chant hymns suitable to the occasion, or make discourses in honour of the dead; for which they are rewarded with good entertainment, and money.

At length a square spot of ground, near some temple, being inclosed with a bamboo palisade, which is ornamented with painted and gilt paper, in the form of houses, goods, animals, and such necessities as the deceased may be supposed to stand in need of in another world, the funeral pile is erected in the middle of the area, and is composed, for the affluent, of sanders, *lignum vitæ*, aloes, and other odoriferous woods; a greater or less quantity of which is used according to the ability or rank of the family: the pile stands on a scaffold, which is erected on a mound of earth, so that the summit of the pile rises to a great height.

In the morning of the day on which it is intended to be lighted, the body is carried to the pile accompanied by a band of music, and attended by the relations of the deceased, clothed in white, and the faces of the females covered with white veils, who severally express their grief by loud groans and lamentations. Being arrived at the pile, they take the body out of the coffin, and carry it to the top of the pile, where they place it with great care and decency; the priests now commence a funeral hymn, which continues about fifteen minutes, and then they retire, being prohibited from being present at the remaining part of the rites.

About noon, fire is set to the pile by a servant belonging to the priests, or, if the deceased was of very high rank, by the king himself; which, having burnt about two hours, is extinguished, and the remains of the body are collected; and being replaced in the coffin, are interred under a pyramid in the neighbourhood of some temple.

After the pile has been consumed, the company are entertained by the relations of the deceased, not only with meat and drink, but with publick spectacles and shews, which continue three or four days; they also bestow benefactions on the priests of the convent nearest to the spot where the pile was erected.

The bodies of the poor are laid in the ground without burning; nor are those burnt, whose deaths are untimely. It sometimes happens, that the son of a man thus quietly interred, becomes rich and great; in which case it is not uncommon for him to have his father's body dug up, and to give it an honourable funeral, by placing it on a pile, with those ceremonies which we have just described. It is usual to bury, with the remains of the

the rich, their jewels and treasure; and so sacred are these sepulchres esteemed, that no robber will venture to violate them; yet, as the pyramids erected over these remains are of slight construction, and seldom last a century, discoveries are frequently made of these precious relics, which are then appropriated to the use of the finder. Nobles and grandees have private chapels or temples of their own, where the remains of their bodies are deposited: those of less consequence purchase leave to erect their tombs near some public temple, by presenting an idol of wood or clay to it; and the poor, who can neither afford a tomb, or hire the priests to sing a requiem, expose their dead to be devoured by birds of prey; which is also the case with those of persons who die by the hands of the executioner, suicides, and those who die other violent deaths.

The inhabitants of this country use two languages; the one called, properly, Siamese, and the other Balli: the former, which is the language commonly spoken, has thirty-seven letters; the latter, which is the learned language, or that in which their books and writings are composed, have thirty-three letters, all consonants: the vowels and diphthongs in both languages are expressed by peculiar characters, distinct from the letters; some of which are placed before the consonant, and others after; some above, and others beneath; and these characters direct the pronunciation. Some writers are of opinion that these languages, like the Hebrew, were originally destitute of those marks, which as well as the points of that language, they think are of modern invention.

Both these languages are written from the left to the right, and resemble the Chinese in chiefly consisting of monosyllables, and having neither conjugation nor declension: like that too, they are both highly accented, so that the delivery of them almost approaches to singing; but they differ considerably in the alphabets, those of this country having some letters which that of the Chinese wants. The books of the Siamese, as well as the other nations of the east, being wholly in manuscript, they are but few in number; and their histories neither go far back, nor are penned with such accuracy as to deserve much credit; indeed they are so full of allegory and fable, that it is a difficult matter to discover what parts of them are founded on fact.

The education of their children commences at very early ages; they are sent to the convents of the priests, where they assume their habit, which they are at liberty to quit when they please. They are supplied with food by their friends; and those who belong to persons of rank or fortune have a slave or two to attend them: their learning consists in reading, writing, and arithmetick; they also acquire the knowledge of the Balli, or learned tongue, the principles of morality, and are instructed in the mysteries of their religion; but they are neither taught history, laws, or any branch of the sciences.

They are ready at calculation, and expert in arithmetic, in which they use ten characters, counting the sums answering to tens, hundreds, and thousands, as in our method of casting up accounts.

The science of oratory is useless in a country where there are no senates for debate, nor any council employed in their courts of law; every man here pleads his own cause: the allegations and proofs are taken down by an officer of the court, upon which the magistrate proceeds to judgment, uninfluenced by the powers of eloquence, and unwildered.

wildered by sophistry and chicanery; nor are formal speeches at all necessary, where it is esteemed a breach of decency to address a superior in any terms, however respectful, silence being the compliments expected, till a question is asked, and the answer must then be as concise as possible; and so little are the Siamese accustomed to '*the throng of words*,' that even compliments and terms of ceremony are all proscribed; nor has the fine gentleman, or the man of breeding, any advantage, in this respect, over his less polished neighbour.

But though the Siamese are not orators, they are by nature poets, and their measures consist in a regular number of syllables formed into rhyme. It will not appear extraordinary to those who are acquainted with any of the eastern languages, that their poems should be extremely difficult to translate, as they are full of metaphor, allegory, and hyperbole; but they are said to be written on various subjects; such as love, history, feats of war, morality, and even religion.

Of philosophy they have no idea: and the laws of this country depending more on the king's will than any written code, they are never studied, even by those who are to administer justice; but when they are preferred to such an office, a set of instructions and rules to be observed in the discharge of their duty are delivered to them, which they implicitly follow, without attempting to exercise any judgment of their own.

They are totally ignorant of geometry, and of all the principles of mechanics; and their astronomy is very imperfect; for they have no knowledge of the true system of the world, and, in common with other nations of the East, believe that eclipses are occasioned by a dragon, who is able to destroy the sun and moon: they apprehend the form of the earth to be square, and that the arch of the vaulted firmament rests on the corners.

They divide the earth into four parts, of equal dimensions, which they say are separated from each other by sea, of the same precise extent; that each of these four parts is a distinct habitable world; that in the centre of the four is a vast pyramidal mountain reaching to the skies, the top of which is equally distant from the base, and from each of the four divisions of the earth; that the world, or portion of which their country forms a part, lies to the southward of the mountain; and that day, night, and the seasons, are occasioned by constant motions of the sun, moon, and stars, round this quarter: at the summit of the pyramid, they say, is the heaven for human souls, and above it the heaven of angels.

From hence it will appear they know nothing of rational astronomy, though they are great pretenders to the judicial application of it: they are wonderfully addicted to divination, omens, and presages; consult their juggling astronomers before they engage in any business of consequence; and govern themselves entirely by the promises he gives them of good success, or the doubts he expresses of the event of their undertakings; the very whistling of the wind, the howling of wild beasts, and the barking of dogs, are supposed to prognosticate good or evil.

They compose a kind of almanac, and calculate, with tolerable exactness, the situation of the planets; but this may be attributed to an extraordinary genius or two, who at distant periods of their history have reformed their calendars, though they have been obliged to supply the want of astronomical tables by two arbitrary epochas; one of which is said to refer to the death of the founder of their religion, which they say happened two thousand three hundred and twenty-eight years ago; and the other to some other event, which

which took place about eleven hundred and forty-five years since; but they now omit the former in their astronomical calculations, though they retain it as an æra of date.

They divide the year into three seasons: the cold months, or winter, which are December, January, and part of February; the moderate months, or spring, being the remainder of February, March, and April; and the summer, or time of the heats, which extends through the rest of the year. In the winter they have no frosts; nor is the cold intense, except on the mountains: the spring is pleasant, and the fruits and flowers are then in perfection; but the summer, which also includes the rainy season, is either sultry, or the heat of the sun so fervent, as to have the same effect on trees and plants here as the severity of winter has in Europe, stopping their growth, and depriving them of their verdure.

Their year commences with the first new moon in November, though their months are not lunar ones, but consist of thirty days each; they give no names to them, but count and date with them, in numerical order, to the days of the week.

They divide the natural day into twenty-four hours, and the night into four watches; the first of which commences at sun-set, and the last ends at day-break: and this order of time is invariable, in a country where the days are always of the same length, by which means they are also enabled to measure the passing time in the day by the situation of the sun; and to answer the same purpose in the night, they are said to have contrivances of vessels, with small apertures to admit water, which, being placed in that element, will fill and sink in a certain space of time.

They are wholly ignorant of anatomy, and are very ill skilled in medicine: the royal physicians were formerly Chinese or Peguans; but so many Europeans have for the last century visited Siam, that they are seldom at a loss for medical assistance from those who have studied in Europe. By those foreign surgeons, the practice of letting blood has been lately introduced among them. The physicians of the country seldom vary their prescriptions, which are all made up from a set of receipts, handed down to them from their ancestors; some of these prescriptions were of a practical nature, such as having the sick person trampled on in a particular way; and if it happened to be a woman with child, this operation was to be performed by children, which would procure an easy delivery: when these remedies failed, they always declared, that the want of success was owing to the patient's being subject to some spell or witchcraft, and the priest was sent for to exorcise. These physicians sometimes administered purgatives, but never ventured on emetics; and their principal dependence seemed to be on warm and cordial medicines, and sudorifics; they advised bathing in fevers, and confined the patient to a low diet of thin rice-gruel, till his disease had left him; and this is the case with the present practitioners, as the broth of animal flesh in this country is extremely prejudicial, and the only food of that kind allowed to persons on their recovery from illness is hogs flesh, which is esteemed light and nutritive.

The abstinence and temperance of the Siamese does not prevent their being afflicted with many diseases; the principal of which are dysenteries and fluxes; and to these

strangers are much more subject than the natives; but agues, gout, epilepsy, phthific, scurvy, dropsy, colic, or stone, are seldom troublesome in these warm climates; the inhabitants of which are, however, subject to cancers, fistulas, and abscesses: but the most pestilential disorder which prevails in Siam is the small-pox, which frequently visits this country with a mortality little short of that which is occasioned by the plague in other parts of the east; the spreading of which they endeavour to prevent, by burying the bodies of those who die in it immediately after their death, and deferring the ceremonial of burning for two or three years, when they suppose the danger of infection is passed, and dig them up again, to bestow on them funeral honours.

They are said to practise a very extraordinary, and (in this hot climate) cruel method of purifying women after child-birth: this they do by keeping them continually before a large fire for a whole month; during which time they are not only roasted, but almost suffocated, there being no chimnies in their houses, and only holes in the roofs to let out the smoke; their meat and drink must also be taken hot. They make an offering to the fire of every thing they use, and of whatever is taken by their friends and visitors; and on this occasion, though it does not appear they do so on any other, they seem to consider the fire as a deity, and offer thanksgiving to it for their preservation and purification.

The Siamese are very indifferent musicians, nor have they any more knowledge of this science than of the others; notes they are wholly unacquainted with, nor have they any idea of playing or singing in parts: their instruments are harsh and untuneful; they consist of small, ill-sounding drums, of two different kinds; the one beaten with the fist, the other with a single stick; trumpets, still more deficient in harmony; shrill hautboys, which they accompany with a kind of cymbals of copper; and a small violin with three strings. Upon great solemnities, and in particular when the king goes abroad, all these sound together, and produce a concert, which would not be very pleasing to an Italian audience, though it suits the Siamese taste, whose organs of hearing may be supposed to be less delicately framed.

The metropolis of the kingdom of Siam bears usually the same name, though it is called, by the Siamese, Siyothiya; and, by eastern strangers, corruptedly, Judia and Odiua. It is situated in an island, or rather isthmus, formed by the River Menan, in about 14 degrees 28 minutes north latitude, and in the 100th degree of east longitude from London; and is three leagues in circumference, and in the shape of a pear; the narrow part being towards the east, and the broad to the west; at the east is a bridge or causeway to pass out of the town by land. The city is encompassed by a wall with towers, and is believed by the inhabitants to be impregnable, which would be indeed the case, if it could hold out a siege of six months; at the end of which time the river overflowing, would carry off or drown the army of the besiegers if they did not retire in time. Some writers assert, that not a sixth part of the space within the walls is applied to ordinary buildings and the habitations of men; for that there are between two and three hundred pagodas, or temples, surrounded by their burying-places, which, with the gardens of nearly as many convents of priests, occupy a very considerable part of this extent; and the lofty trees planted in those gardens,

gardens, mingled with the pyramids erected in the burying-grounds, with their spires, and the gilded towers of the pagodas, form a variegated and pleasing appearance.

These pagodas are said to surpass, in magnificence, those of every other part of the Indies: that in the king's palace is described as of peculiar splendor, though the receptacle of two frightful monsters, the objects of the idolatrous worship of this unenlightened people. It is represented as embellished and enriched in a most astonishing manner; the walls, the ceiling, pillars, and an infinite number of figures of men and various animals, so exquisitely gilded as to seem covered with plates of gold; and on the altar, which is elevated from the floor, are said to be four figures of solid gold, each nearly the size of the life: these, as usual with their idols, are sitting cross-legged. At some distance advancing from the altar, is a pagoda or idol, reported to be fifteen yards in height: it stands erect, and touches with its head the vaulted roof of the choir; and this immense figure is also said to be of the purest gold; though less credulous travellers have confessed themselves fully satisfied that it is formed of wood, and only thinly covered with plates of gold, or finely gilded with that metal. The natives, however, maintain the former opinion; and affirm that this Colossal statue was cast in the place where it stands, and the temple afterwards built over it. This pagoda contains many other idols, besides those we have described, of various forms, and different degrees of value; some of these are said to be decorated with precious stones.

At a very small distance from this is another temple, which, though not equally rich, is admired as a more regular and elegant building. It has five domes or cupolas; a large one in the middle, surrounded by four of smaller dimensions: the roof is said to be covered with plates of tutanaque, gilded with gold. Three rows of monumental pyramids encompass this temple; and the whole area which contains these buildings is surrounded with galleries, in which are placed above four hundred statues, formed of inferior metals, wood, and clay, and which are considered as deities of a lower order.

The city is by no means despicable; the streets are straight and spacious, but only the principal ones are paved with brick; they have, however, generally, canals cut through them; so that, like the city of Venice, most houses may be approached by boats. This facility of bringing their merchandize from the sea, and landing them at the doors of their warehouses, and the certainty of an immediate market, and a profitable return, attracted the traders of the eastern world, and rendered this remote city a place of considerable commerce. The numerous bridges over these canals would be highly ornamental, if they were of regular construction; but some of them are of brick, others of wood, and not a few even of hurdles. The houses are built with bamboos, and erected, as in other parts of the east, upon pillars; the parts underneath the houses being left open for a free passage of air, to carry off the damps to which countries, subject to overflowings, are constantly liable. Of the same wood, split into planks, are the floors also made; but these, as well as the walls of the same materials, are covered with mats; a precaution absolutely necessary, as both are full of open crevices: their windows are a kind of lattice-work, without glass; and, from the whole figure of these houses, and the ascent to them being by a ladder instead of stairs, they have more the appearance of granaries than the habitations

tions of men; and this is more striking, from the want of chimnies, the places of which are in general supplied by temporary hearths, composed of earth in baskets.

The houses, even in the streets, never join each other; nor are they in general capacious enough to contain the whole family, if it is numerous; but several distinct buildings, erected on pillars, and proportioned in size and number to the quality of the owner, and the number of his women, dependants and servants, are inclosed within a bamboo paling; so that each man of consequence has a fenced village, the magnitude of which is determined by his rank and fortune. At the approach of the floods, the very cattle are conveyed into these apartments for safety, as the whole city is then overflowed as well as the neighbouring country, and the only communication is by boats; with one or more of which, according to circumstances, every family is provided. Here are some houses built of brick, which are inhabited by Christians, Mahometans, and Chinese; and these are erected on ground artificially raised high enough to be secure from the constant inundation, which, returning at certain periods, is easily provided against.

Though neither private houses, or even the palace itself, exceed one story high, yet the height of the front frequently differs from that of the rooms within, as the room next the entrance is always the lowest; and from this, the ascent to the next is by two or three steps, and so on to a third, fourth, and others, the roof rising in proportion to this elevation of the apartments.

The houses of the nobles and officers of state have seldom more than three apartments, rising above each other; it is reserved for the royal palaces to have seven or eight degrees of ascent; but in every case, the entrance to the first room is by very narrow stairs, and a small door at one extremity of the building.

Their furniture consists of couches covered with mats, but merely large enough for one person to sleep on, each individual of an opulent family being furnished with such a bed; the poor only mixing together on the floor. The couches have each a curtain, which serves to divide those who rest in the same apartments; and the rich, instead of feather-beds, use mattresses stuffed with cotton, like those of Europe; and have also a pillow, a piece of calico or silk on the mattress, and a piece of carpet to cover them.

The Siamese take their food lying on the ground; and every individual of the company has a table of lacquered ware, with a border round it, but without feet. Their apartments contain also cabinets, chests of drawers, and vessels of porcelain, copper, and earth; and they are ornamented with paintings on paper, either resembling those of China, or actually imported from that country.

Little variety as they have in their household furniture, they have still proportionably less in their mechanic tools and implements of husbandry: the total want of iron may account for the little need there is of the former, and the nature of the soil, and manner of cultivation, renders the latter unnecessary; yet, notwithstanding this deficiency, the bricks with which some of their temples, palaces, and pyramids are built, are said to be tolerably well made; and their cement binds with extraordinary strength, and is of such beauty, that a wall plaistered with it has, as has been already observed, the appearance of polished marble: yet these excellent materials do not ensure the duration of the buildings, which,

which for want of proper foundations soon totter, and are then supported by pillars of wood, to prevent their total overthrow.

Their gardens are generally within the bamboo paling already described; and, as they are chiefly calculated for use, are laid out in no regular order; but disposed to the best advantage for the production of such vegetables as are most necessary for domestic purposes.

But though the habitations of private individuals are neither remarkable for external splendor, or internal ornament; yet the royal palace, both within and without, is represented as possessing both in a more eminent degree than even the temples. It is situated on an elevation, rising from the banks of the river; and though, from its extent, it hath been compared to a city, yet it is asserted, that all the towers, pyramids, and other conspicuous parts of the buildings, are gilded; and that the apartments of the king and his ladies are filled with ornaments of gold, silver, and precious stones, to an astonishing value; and the royal meals served sometimes in dishes of gold and silver, though, on ordinary occasions, in China-ware.

The palace is built with brick, and surrounded by a treble inclosure of brick walls, which are at very considerable distances from each other: between each wall is a spacious court; the innermost of which contains the royal apartments, and gardens planted with trees forming shady groves, and refreshed with canals of water; on the margins of which are airy rooms encompassed by low walls, and the roofs supported by pillars. It is in these rooms that the king generally receives ambassadors, as a mark of great respect; as every one of his subjects is enjoined to fall prostrate on the ground, whenever he even enters or leaves this court; nor must he pass by the outer gates of the palace without bending his body.

The gates are always shut; nor is any person permitted to enter, till the officer of the guard is informed of his request: if it is granted, he must deliver his arms at the gate, and be examined, to discover if he has drank any spirituous liquor, which is done by smelling his breath. In the first court is a small number of soldiers, who are unarmed, and are always in a stooping posture. These serve the king in the double capacity of guards and executioners, and seldom exceed five or six hundred. When the king is to receive an ambassador, or on any other publick occasion, they have arms delivered to them from the palace; but they are not permitted to have them in their custodies after the immediate ceremony of the day is performed.

The guards are composed of horse and foot; the former are principally foreigners, and are divided into bodies, commanded by officers of their own respective countries; but the body-guard, which is also horse, consists of four troops of gentlemen, having thirty in each, besides officers; and these are all Indians of Indostan, Chinese, and natives of Tartary; the latter of whom are armed with bows and arrows, the others with fire-arms and scymitars; the arms and horses are provided by the monarch. Some of these, as well as of the other horse-guards, attend the sovereign when he goes abroad; but none of these are ever permitted to enter the gates of the palace, though they are assembled without to receive him, and accompany him at his return, to see him safely within his own walls.

The favourite elephants and horses of the king have their stables within the first inclosure. Each of the elephants has several attendants; but the number is proportioned to the name given him by his majesty, which distinguishes his rank, being allegorical, and referring to some peculiar quality which he is supposed to possess. When they go out, either for service or air, they are loaded with trappings and ornaments; and a part of the regard with which they are treated is occasioned by a common idea, that their docility and sagacity is owing to their being informed by souls which had formerly animated the bodies of illustrious persons. The Siamese too have generally a white elephant, which they pretend to be the only one in the world, and believe him to contain the soul which once resided in a sovereign prince: he is therefore never used, even by the king. Notwithstanding he is commonly called the white elephant, he is not perfectly free from a shade of red; from whence he has by some travellers been called the white and red elephant, and been represented as striped with these colours. This beast is said to be served with food and water in vessels of gold and silver.

Next to the white elephant, a white horse is the great favourite, and is treated with a degree of respect little inferior; and the beast in the third degree of honour, is a black elephant; but, though this is almost as seldom found as a white one, yet they frequently colour them, when they are not naturally so black as they wish them; which is generally the case, as it is supposed one perfectly black was hardly ever seen.

The barges and gallies belonging to the king are nearly of the same construction as those we have already described, and are secured in proper buildings on the side of the river, opposite the palace; but they are seldom used, as the guards cannot attend so conveniently when he travels by water as when he moves by land.

Like other monarchs of the east, the King of Siam exacts from his subjects a reverence which even approaches to adoration. The nobility and great officers of state fall prostrate the moment they enter into his presence, and in that humiliating posture receive his commands; and even when he condescends to take their advice in council, they are not permitted to raise their bodies, though the discussion of the business should take three or four hours, except they are called upon to offer their opinions; in which case they may do it on their knees, with their hands elevated to their heads, at every period of speech making profound reverences, and addressing the prince with the most pompous titles, and the most fulsome adulations; and, however absurd may be his judgment, it is received with the highest tokens of approbation, and his consequent orders instantly executed, without the least opposition or murmur. When he appears, his subjects are not to be seen in the streets: and so complete is his despotism, that not only the possessions of those he governs are precarious, and the enjoyment of them dependent on his will, but rank and condition are entirely in his disposal, following employments which he bestows on whom he pleases, and takes back at his own pleasure; reducing the grandee to a peasant, and elevating a mechanic to a minister of state.

His revenue arises from his lands and goods, which he lets to farm at a certain rent of about nine pence sterling for every forty fathoms square; from various duties; and, among others, from one on boats, every one of which pays three shillings for every fathom it is in

in length. He has, besides, not only customs on goods exported and imported, but a certain tax for the ship itself, according to it's burden. He has also a standing duty upon spirits distilled, and lays an arbitrary annual tax on all the most valuable fruit-trees; such as cocoa-trees, durions, mangoes, oranges, and those that afford betel, which is proportioned to the bearing; and his household is furnished with provisions from immense tracts of lands and garden-grounds, which are not farmed, but cultivated by his subjects without expence in a manner which will be mentioned hereafter. Presents received from his subjects constitute no inconsiderable part of his revenue; to which may be added, the seizure of effects upon the death of his officers; fines, and confiscations, on the conviction of offenders against the laws, and compositions for the six months service, which is frequently performed in this way by the rich, who do not chuse to submit to manual labour: and, over and above this, the whole, or the greater part of the trade of the kingdom, is in the hands of the sovereign.

Yet, notwithstanding these resources, his revenue in money is said not to exceed six or seven hundred thousand crowns; but the payments in produce of his demesne lands, for the support of his household, his slaves, and his elephants, is astonishingly great; and when it is considered that all his officers, and even his soldiers, serve without pay; that he has likewise the labour of one half of his subjects without wages; and that he sometimes levies taxes for extraordinary charges, such as the support of ambassadors, the erection of public buildings, and the carrying on war; his revenue may be estimated at an immense sum; nor will it appear surprizing, that the riches of the royal treasury are said to be inconceivably great, when we are informed, that the vast collection of gold, silver, and jewels, deposited there, has been the accumulation of a long succession of monarchs; the Siamese rating the worth of their monarchs, in proportion to the additions they have made to this useless hoard; the enjoyment of which consists only in reputation, as it must remain untouched, however urgent may be the necessities of the state.

Thus is the principal wealth of the kingdom deposited in the royal treasury, the palace, and the temples: few individuals are opulent, and trade is restricted by the want of current cash; and whilst the cellars are filled with the richest metals, and the most precious stones, an appearance of poverty prevails, not only in private life, but even in the public courts for the administration of justice, and in other great assemblies of state; in one of which a traveller remarks, that the members were seated in a circle, and had only one lamp before them; and were obliged to supply themselves with light to read the result of their deliberations, by candles produced from their own pockets, which they lighted at the lamp, and put on pieces of wood, which served by way of candlesticks.

Those who attend the king, either on business or ceremony, are not admitted to the same room with him; but he usually appears at a window which opens from an inner apartment into the great hall of audience. This hall is situate at the extremity of the first inclosure; and the window is so high, that those who have credentials, memorials, or petitions to deliver, are forced to stand upon three steps to present them to the king's hand: for this purpose they are placed in a golden cup, as is every thing else which he receives from his officers.

In

In this hall forty-four pages, selected from the sons of the nobility, are in constant waiting; they are divided into four companies, each of which is commanded by two or three officers. These bands of attendants prostrate themselves at the hour of audience, one half on the right-hand, and the other on the left of the hall; and the duties of their offices are, to dispatch the king's orders to his ministers: they have also other employments in the household; such as, to serve their sovereign with betel and other refreshments, to act as librarians, and to read to him; a business for which every man of consequence in the east keeps one or more young men in his service.

But though these, as well as the ministers themselves, are obliged to fall to the earth before the monarch; yet he has one officer who is exempt from this humiliation, and his duty is to keep his eyes constantly fixed on the king, who communicates orders to him by signs, which he perfectly understands, and conveys them in the same way to those who are to put them in execution; and as the royal signs are known only to this officer, they frequently convey fatal instructions concerning those who are actually in the royal presence, but who remain perfect strangers to the meditated mischief, till it overtakes them.

Women only are admitted about the royal person; by females his bed is made; and they also assist in putting on all his garments, except his cap: this must be done by himself alone, lest his sacred head should be profaned by the touch of inferior mortals. His very cooks are of the softer sex, and by them also he is attended at table. The dishes are carried in by the eunuchs, who deliver them to the women; and though we are not acquainted with the manner of dressing the provisions, yet we are told that salt and spices are put in by weight, that no difference may be discovered in dishes of the same quality.

The women receive the royal cloaths from a male keeper of the king's wardrobe; and there are other officers who have the care of the plate and porcelain; the most considerable of whom has the custody of the cup out of which he commonly drinks, which is a goblet of pure gold.

The king's marriages here, like those in Portugal, are generally among the royal blood; and travellers assert, that it is no uncommon case for this monarch to marry his own daughter by his sister; a degree of consanguinity for which the crowned head just mentioned would find it difficult to procure a dispensation. This queen, however, is treated by the rest of the women as their sovereign, has the command of the black and white eunuchs, who are seldom above ten or twelve in number, and punishes both them and the women at her own discretion: she has also her elephants and her barges distinct from the king, as well as a treasury and a separate trade. When she goes abroad, her chair is inclosed with a lattice or curtains, through which she can distinguish every thing as she passes, without discovering her person; and all persons are enjoined to get out of the way, or prostrate themselves when she approaches, and to treat her with the same exterior respect as the king himself.

The crown is not, of course, hereditary, at least only as in countries where the Mahometan religion is professed. The king's eldest son, by any woman that brings him a male child, generally succeeds; but if his father does not think him qualified, or prefers any

any after-born child, he has the power of changing the ordinary succession, and raising which he pleases to the throne.

The king seldom goes abroad, and never on foot: he either rides upon an elephant, or is carried in a chair; and though he has commonly two thousand fine horses, very rarely mounts any of them. When he gets upon either of these beasts, he either descends immediately from a window of his apartment, or from some terrace of a proper height, to seat himself on it's back, and is never lifted upon it from the ground. On the back of the elephant is an uncovered seat, open before, sheltered from the sun by an umbrella, which is carried by a man on foot, who, by means of a very long staff, spreads it over the king's head; and as this is a very fatiguing service, he is frequently relieved, as is also the officer who guides the elephant, and who sits on the neck of the beast, and governs him by pricking him on the head with a pointed stick or a goad of iron.

When the king goes to Louvo to hunt, he travels on an elephant; and when he pursues the sport, he is accompanied by his women on foot; but two or three hundred soldiers generally precede him and his ladies, to clear the way, or compel those who cannot quit it to fall with their faces to the earth, and remain in that posture till he and his female attendants are passed.

Great care is taken to prevent cabals among the grandees and persons of distinction: the great officers of state are not allowed to visit each other but at weddings and funerals, and then their conversations must be in the hearing of a third person, that nothing may pass tending to disaffection; and on all occasions, every man who overhears any consultations or propositions which threaten danger to the established government, is bound to give information, on pain of death; and a number of spies are also employed and paid by the prince, who get admission into all companies, and observe what passes; yet if any discoveries are made, they cannot be communicated to the sovereign without danger, as his resentment is apt to fall on those who are the bearers of ill tidings; it being impossible to convince him that his government can fail to confer happiness on a people who, he conceives, ought to place it in serving him. No man, however high his rank, dares inform him that the execution of his commands can be attended with any difficulty: his officers therefore endeavour to fulfil his orders, and in case of miscarriage, endeavour afterwards to excuse themselves, opening the misfortune gradually, and with all possible precaution; for every failure is construed into neglect, which is generally punished with the utmost rigour.

Nor are the great officers only accountable to their sovereign for their conduct in the exercise of their several employments. He condescends to act also as their schoolmaster, and frequently examines them as to their knowledge of the learned languages, and their acquaintance with the doctrines of the religion they profess; and any deficiency in either of these points is punished with the bastinado, which is also inflicted on them for neglect of duty, without regard to rank or condition.

On these accounts the common people are, in many respects, more safe and happy than those in exalted stations. The court is the station of danger; and the greater distance a man is removed from it, the greater is his security; for he is not only less liable to the

effects of his sovereign's caprice, but to the mischiefs occasioned by informers, who receive such encouragement, that not only the actual commission of crimes must be avoided, but every artifice used to prevent any accusation being brought, which, however ill-founded is generally well received, and the supposed delinquent suffers from a charge, even without conviction.

Yet the people are oppressed by the governors of provinces, and other officers of state, who fleece them under pretence of presents, which, however, those who offer them well know must not be withheld, as none of the officers of state receive any salaries from the king, but are provided with elephants, slaves, habitations and portions of land, which revert to the crown on death or removal. Even the judges are allowed to take money of the parties; but they are not to be influenced by it, for they are punished for injustice, though not for bribery.

The king holds frequent councils of state; sometimes twice in a day, at ten in the morning; and the same hour at night. At these councils the several members to whom the king has committed the management of any particular department, reads his instructions, and gives an account of his conduct in the execution of the orders he has received. Before the arrival of the prince, the several attending members offer their opinions as to the manner in which he has acquitted himself; and afterwards, when the king takes his seat, the result of their debates is reported to him for his examination and final judgment. If the opinions of the counsellors are divided, or if any difficulty arises, he orders the case to be re-considered; and, if the matter is very intricate, sometimes consults the superior of the priests. But it behoves his council to take care how they offer any opinion which may militate against the royal wish or inclination, as this is a liberty which generally meets with punishment, under the pretence of ill advice; and it is for this reason that they never fail to make their determinations subservient to whatever they suppose will be his pleasure.

The degrees of honour and dignity in Siam are estimated by the number of men each nobleman has under his command. The whole nation are divided into bands, one half of whom are soldiery, and the other labourers. The officer who commands a band is called Nay, or Captain; but as they are composed of seven different numbers, so he who commands one of the largest, possesses the highest rank; and by seven regular gradations they proceed to the lowest: and the governors of provinces and cities are classed in nearly the same way, and in like manner confer different degrees of consequence.

Every great officer receives, with his appointment, a new name, and the offices of state are accounted hereditary; yet they seldom descend, as in a despotic government pretences are easily found to deprive the legal successor, and confer the employment on some minion of the royal favour.

The governors and other public officers take an oath of fidelity in their appointments: this ceremony is performed by drinking a certain quantity of consecrated water whilst a priest recounts the duties of the office, and denounces vengeance against him who drinks it, if he fails in the performance of them, or in his allegiance: and every person, of
whatever

whatever nation or religion, who enters into the Siamese service, must make this public engagement of fidelity.

Every governor of a province or city is invested with the whole authority, both civil and military; and though a council is nominated to assist him when he presides in a court of justice, yet they only give their opinions when required, the determination being solely in his own breast.

To the hereditary governors are annexed several legal rights, which interfere with the royal prerogative, and have induced the kings of Siam to render the descent of them uncertain; these are, rents of lands, profits arising by confiscations and fines, customs on merchandize, and the monopoly of commerce; so that an hereditary governor of a province is a kind of petty prince, owing subjection only to the king, but not being amenable to him for ordinary matters of government.

The laws of Siam are contained in three written volumes; the first of which contains the names, functions, and particular privileges of the several officers; the second, the ancient ordinances of the kings; and the third, those of a more modern date: and this volume may be considered as a kind of commentary upon the former.

In the metropolis the king is supreme judge, and to him appeals are made from all the other tribunals of the kingdom; but he does not preside in ordinary cases, appointing one of his chief officers to act as principal judge, in a court of judicature which is held without the sacred walls of the royal inclosure; but from his determination an appeal also lies to the throne. In the provinces the governor is also the judge, civil and criminal.

The proceedings in law are all in a criminal way; and every person who exhibits a charge against another, which he fails to prove, the person intending to prosecute draws up a petition, in which he states his complaint, and presents it to the captain or chief of the band to which he belongs; by him it is transmitted to the governor; and if the complaint appears frivolous, or the prosecutor fails in his proof, according to the laws of this country he should undergo the punishment which would have followed the conviction of the accused; but even in Siam corruption prevails over justice, and prosecutions are encouraged, because they minister to the avarice of the judge, by multiplying the fees of office.

After the petition is presented, it is referred by the governor or president to his council, who appoint clerks to examine the witnesses on both sides, and hear what each party has to offer. This is taken down in writing; and from these depositions the council form their judgments, which are however subject to the revial of the governor. No attorneys or advocates are necessary in the courts of Siam: here every man pleads his own cause; or if he is incapable or unwilling, one of his relations may speak for him; but he who performs this office must either be the brother, nephew, or first cousin, of the party on whose behalf he undertakes it.

And however litigations may be privately encouraged, yet, before any cause is publicly heard, the parties are several times called into court, and admonished to agree; but as this matter of form in general proves unsuccessful, the governor at length appoints a day for all the parties to attend, who being present in court, the clerk reads the charge, the defence,

defence, the evidence, and the opinion of the council: after which, the governor proceeds to examine the grounds on which they have formed their judgments; which being explained to him, he proceeds to pass judgment, according to his own conception of the case.

If the accuser fails in his proofs, recourse is sometimes had to torture, both by fire and water; but then both the plaintiff and defendant must submit to it; and it is inflicted by compelling the parties to walk over a ditch filled with burning coals, their conductors pressing their shoulders, that they may not tread too lightly. He who escapes burning; that is to say, the party whose soles are most hardened by going barefoot, is adjudged to be in the right. Sometimes the trial is made by compelling them to dip their hands in burning oil; and, however incredible it may appear, yet here too, as well as in other parts of the east, it is very common for one or both the parties to remain unhurt. The trial by water is the same that hath been mentioned in other parts of this work; and he who can keep his head longest under that element is esteemed innocent. A third method of determining guilt, is to oblige the accuser and accused to swallow emetic pills, which are administered by a priest, with heavy denunciations against the criminal, which he is determined to be whose stomach is soonest offended with the nauseous drug.

These experiments are made in the presence of the judge, the council, and as many people as chuse to assemble. The king himself very often directs them to be made in cases of appeal from judgment of inferior tribunals. Sometimes he directs both the supposed offender and his prosecutor to be thrown into the tigers dens; and if either should escape the fury of these beasts, he is deemed innocent; if both are devoured, they are both considered as guilty. And to trials of this desperate nature will the Siamese submit with a degree of intrepidity very astonishing, as they appear in all other cases to be timid and pusillanimous.

The governors of provinces, or the presidents of the provincial councils, are not permitted to execute convicted criminals without a particular authority from the king; but they may inflict the bastinado, and other punishments of the like kind, with such severity as to be actually followed by death; and it is in this way they take care to dispatch those from whose informations they have any thing to apprehend. We have already observed, that all legal proceedings here are of the criminal kind. Thus, for instance, if any man unjustly obtains the possession of another's land, he is esteemed guilty of robbery, and being convicted, is compelled not only to restore the lands, but to forfeit their full value in money, one half of which goes to the injured party, and the other to the judge; and all other forfeitures being divided in the same way, it may be easily conceived that the magistrates are not very averse to convictions; and as the officers who are appointed to report what passes in the provinces, generally connive at extortions, in which they are permitted to partake, the people receive little advantage from an institution apparently calculated to prevent every species of oppression.

Capital punishments are inflicted in various ways; the criminal is sometimes exposed to the elephants, being fastened to a stake, and a single elephant suffered to look at him and walk round him, till, at the command of the keeper, the beast twines his trunk round the unfortunate wretch, and dragging the stake out of the ground, throws both into the air, and

receives

receives the offender on his tusks, from which he is immediately shaken off and trampled to pieces: at other times several elephants are brought out and suffered to divert themselves, by tossing the devoted offender from trunk to trunk; and this punishment is not always mortal, as these creatures are so extremely tractable, that they desist on certain signs being made to them. The punishments in this country are generally adapted to the crime: thus the Siamese punish lying, by sewing up the mouth of the delinquent; and such as are convicted of extortion, or of embezzling the publick treasures, are sentenced to have melted gold or silver poured down their throats. Decollation, and cutting in two, are also sometimes used on state criminals, though these more frequently perish under the bastinado.

Petty crimes are punished by hanging a heavy plank or beam of wood about their necks for a certain space of time, or by placing the convict up to the shoulders in the earth, and then buffetting him about the head; and this is considered as an infamous punishment, though it is said that even the disgrace of this is soon effaced, and that no other affects the reputation of the sufferer. No punishment is infamous longer than it lasts; so that he who has gone through it one day, is frequently honoured with the first offices of state the next, and is placed even about the royal person.

Neglects in the execution of the sovereign's orders are punished by the infliction of a certain number of punctures on the head, face, or body, with the point of a sword; and rebellion or mutiny in time of war by ripping up the bodies of the culprits, taking out their entrails, and leaving the carcases to be devoured by beasts or birds of prey.

When, from policy or jealousy, one of the blood-royal is condemned to die, he does not suffer as an ordinary malefactor, nor must his precious blood be spilt; but he is either *mercifully* sentenced to be starved to death, to be suffocated in silks or other rich cloathing, or to be laid on a piece of scarlet cloth and pierced through the body with a pointed stake of some odoriferous wood.

The kings of Siam are never named by their subjects but as the sovereigns; it is reported that they have no names till after their deaths, when they are fixed by their successors, in order to preserve a history of events: various reasons have been assigned for this strange deficiency; the best seems to be an apprehension that every proper name is the subject of a spell, and that any practices that would endanger the safety of the monarch, would be prejudicial to the state.

But though the monarchs of this country are undistinguished by names, their titles are high and sounding; they are called respectful, great, and immortal; the fountains of wisdom, justice, mercy, and benevolence, lights of the earth, deputies of God, and, like the kings of Pegu, sovereigns of the white elephant: and to such a height do his subjects carry their opinion of his power, that they suppose him capable of restraining the overflowings of the rivers, for which purpose he makes an annual public procession on the river, at the commencement of the floods, and issues his commands, that the rise of the waters shall not exceed the bounds which he prescribes. This ceremony is performed with great solemnity, the king being seated on a throne under a rich canopy, in the middle of a long, narrow, and very splendid barge; his nobles and officers of state being seated before and

behind the throne, on the floor or bottom of the vessel, which is rowed by sixty men in an uniform of crimson, with caps or turbans highly ornamented: at least a thousand barges follow that which carries the king, who proceeds from the city to a temple situate about three miles above it on the banks of the river; here he pronounces his decree against the flood, and offers his devotions; and having received from the priests a piece of cotton cloth, which must have been manufactured from the wool on the same day, the whole procession returns to the city. This monarch also, at another season of the year, passes through his city by land, and distributes his blessing to his people: this procession is made on elephants, and the nobility also attend with bands of such musick as this country affords; but his subjects are forbid to look in his face, and are only indulged with a retrospective view of the royal person, after he is passed by them.

We have already observed that nobility is only attendant on office; and the patent of creation is a betel box of gold or silver, more or less valuable, and ornamented according to the rank intended to be conferred. Of the seven degrees already mentioned, five are distinguished by other employments, besides the command of their bands: the first occupy the great posts hereafter noticed; from the second order the ambassadors or envoys to foreign courts are chosen; the third rank are employed as inferior governors and royal messengers; and from the fourth and fifth orders are selected the superintendants of the shipping, the keepers of the royal palaces, the deputies of the great officers, the lower class of judges and council, and the less important offices of the royal household: each of these are distinguished by coronets or circles round their caps, more or less rich, both in materials and construction; each rank has also its particular sword and barge, and their ladies are allowed the same marks of distinction, when they appear in public, or take their amusements, which they do with less restraint than in most other countries of the east, and are seldom known to abuse the confidence of their husbands.

There are said to be seven great officers of state: the first is prime-minister, or rather viceroy, being permitted to sit in the king's presence, and in his absence to exercise royal authority; the second is president of the state council, receives and answers dispatches from the governors of provinces, and may be considered as secretary of state; the third is commander in chief of all the forces of the kingdom, and governor of all the fortifications and fortresses; the fourth has the sole management of the household, and orders all matters within the gates of the royal palace; the fifth is entrusted with the collection and care of the public magazines, and to his hands come all the foreign correspondence; the sixth superintends the collecting of the royal revenues; and the seventh is the chief criminal judge.

Besides these, there is a high treasurer, with a deputy and clerks, and at least three thousand officers of different denominations, whose daily attendance in the palace is enforced by severe flagellations, with split bamboos, which is inflicted not only on those of the male sex who are negligent in the performance of this duty, but even on the female attendants of this monarch, whose backs are frequently marked with these insignia of office, which they rather seek to expose than conceal, considering them as honourable scars.

The

The Siamese are but little addicted to war: as the reign of the monarch is not only despotical but arbitrary and tyrannical, he has little to expect from his subjects in case of rebellion or invasion; and his reign is therefore precarious, and his authority only maintained by a prudent disposition of his offices and his treasure.

We have already mentioned that the King of Siam is entitled to six months service in every year of all his male subjects; and he may either employ them in labour or in the field; many of the more opulent commute for this service: from those who are unable to buy it off, are drawn the principal part of his military force; and as these soldiers are relieved every six months, they are in general very ill disciplined.

Ambassadors from foreign states, ministers from his own tributary subjects, petitioners and suppliants, all approach this prince with considerable presents, which he not only receives graciously, but affects to set a high value on what is given. If it be any thing to wear, he puts it on in the presence of the giver: and if the present consists of horses, he gives immediate directions for stables to be erected for their reception.

As soon as an ambassador arrives at the metropolis, he is to deliver his presents; after which, the king's officers take a very minute account of them, and enquire the value and use of every distinct article, that they may be prepared to answer any questions the king may think fit to put to them, which are in general directed to discover the value of what is offered, and prevent embezzlements.

Ambassadors in this and other countries of the east are only regarded as royal messengers, and their credentials are much more highly honoured than themselves; so that every bearer of a letter from a sovereign receives the same respect as him who is invested with a publick character. When ambassadors from European princes reach the ports of Siam, their letters and presents are carried in a royal barge, with several other vessels to guard them; while the ambassadors and their retinues are suffered to proceed up the river in any vessels they can procure for that purpose.

Ambassadors from foreign princes are provided with lodging, and maintained at the king's expence; and are permitted to trade during their residence: but they are not suffered to engage in any commerce, or to expose any merchandize they have to dispose of, till they have had publick audience; and therefore a message is dispatched to them from the king, to know if they have any thing to propose, and they are then to demand audience. At the audience of leave they are asked if they are satisfied; and at this time they are to make their requests as to any national matters which remain unsettled. Publick audiences are given in the capital, when the court appears in its utmost splendor. Those given at Louvo, and other hunting palaces, are esteemed private audiences, the guards and attendants being less numerous than at Siam.

The King of Siam never sends ministers to reside at any other court; but now and then dispatches three chiefs to discuss some particular transaction, or to remove any difficulty which may have arisen relative to trade: these are not all equally entrusted with the management of the affair, but are to succeed each other in case of death, as they are named in the royal commission or letters of instruction.

The

The Siamese seldom wage war with any of their neighbours but the Peguans; and the armies of these two nations seldom meet each other in the field, contenting themselves with making incursions into each other's territories; and when they have seized a number of slaves, retiring with all possible expedition. If the armies should unavoidably meet, they take all possible means to avoid slaughter, using their artillery, with which they are indifferently furnished, rather to frighten than destroy. If the enemy advance towards them, they lessen the quantity of powder, that the balls may fall short; and then, if any of them are killed or wounded, they acquit themselves of designed slaughter, the King of Siam always giving orders to his troops, when they take the field, not to kill their enemies; in obedience to which command, they always retreat or disperse when they are pressed, and self-defence would make it requisite to disobey this merciful dispensation of their sovereign.

The body of the army thus broken, they retire into the woods; and as the proceedings of the enemy they have to deal with are pretty near similar to their own, they seldom muster resolution enough to follow them; but as the armies of these disputants are generally very numerous, they cannot subsist long in these lurking places, but are forced to leave the country they have invaded; and then the vanquished rally, and return the visit. The great dependence of eastern warriors is on their elephants; but as these beasts become wholly ungovernable the moment they are wounded, so they frequently turn back upon the army they are brought to support, and throw the whole into confusion; and though they will stand the fire of small arms, and even the discharge of small field-pieces from their backs, yet it is impossible to keep them in the ranks if fire-works of any kind are thrown among them, in the preparation of which most eastern nations are well skilled.

There are no horses in the armies of the Siamese; the king never permitting those in his stables to be mounted for the purposes of war; so that their force consists in elephants and an ill disciplined and half naked infantry. These are actually drawn up in three distinct bodies, each consisting of three battalions formed into a square; the general, or commander in chief, generally posts himself in the midst of the center division, which is composed of such troops as he apprehends he can best rely on; and the subordinate generals, and other officers, very prudently take their stations in the centers of their respective battalions. If the army is too great to be divided into only nine battalions, these are subdivided at the discretion of the general in chief. The proportion of elephants to each division is sixteen males in the rear, and two female elephants to each; for these animals partake of the dispositions of their masters, and refuse to move without their seraglios.

The artillery of the Siamese is without carriages, and is carried in waggons, which are drawn by buffaloes, or oxen: the fight generally begins and ends with cannonading; and it is very seldom they approach near enough to their enemies for the fire of their musquetry to take effect; if, however, they find their retreat cut off, or from any other circumstance it is absolutely necessary to make a stand, the officers, still attentive to their own safety, place themselves behind their men, though the pretence for this station is to keep the troops in action, who would turn their backs, if they did not fear the resentment of

of these commanders would convert them to more dangerous foes than those in their fronts. The Siamese are not, however, like most other nations of the east, accustomed to take quantities of opium to inspire them with false spirits; and when they are advised by the strangers who serve among them, to acquire resolution by this means, their usual reply is, that death will as soon overtake them when they have deprived themselves of their senses as when they are in possession of them, and that therefore they incur two hazards instead of one, by adding intemperance to the dangers of war.

The fortifications in the kingdom of Siam consist in a few old and irregular castles, and the remains of some places of defence, at different times erected by European powers who have been settlers here: attempts have been made to build a few wooden forts; but as the Siamese are totally unskilled in this art, they have constantly proved abortive.

Nor is the naval force of the King of Siam more formidable than his military; he has generally a few small ships of war armed with some iron cannon, but these are navigated chiefly by Europeans, the Siamese, who are to fight them, being under the same restrictions, as to destroying their enemies, as the land forces; so that they confine their enterprises to harmless plans calculated to catch the vessels of their enemies by craft or cunning, which do not often prove successful. He has also a number of row-gallies, which are in fact open boats, manned with fifty or sixty rowers each; but these seldom go off the land, making only short cruises about the Gulph of Siam.

The commerce of Siam was formerly in a very different state from that in which our latest travellers found it; an universal freedom of import and export invited great numbers of foreigners to settle among them; and almost every nation of the east, besides some Europeans, had factories in the metropolis: these were governed by their own respective chiefs or consuls, and a Siamese was appointed by the king to transact business with those of each country; but these factors were to confine themselves wholly to trade; and no matter, in which the national interest was concerned, could be determined without the intervention of the prime-minister. Among other nations, the Mahometans of Indostan had at one time the highest degree of credit and estimation; one of the king's ministers happening to be of that religion, he conferred on them the principal offices and governments, and several mosques were erected, not only with the concurrence of the king, but at his own expence; and the followers of the doctrines of Mahomet were so highly favoured, that the Siamese who embraced that religion were actually exempted from the six month's personal duty: but this minister very soon fell into disgrace, and the credit of his religion sunk with him, so that all the Mahometans were divested of their employments; yet they were not deprived of their mosques, nor forbid the exercise of their religion. And those of this persuasion are still so numerous in Siam, that it is computed there are not less than four thousand Mahometans in the metropolis. Here are also an equal number of the mixed breed of Indians and Portuguese; and this race is, indeed, numerous on all the coasts of India. The number of the Chinese who are settled in Siam is little inferior; and there are nearly as many Malagans. Here are, besides, a few of other nations; but the richest merchants have for many years retired from Siam, for the reasons which will be given.

The King of Siam is become the principal merchant, and hath great part both of the foreign and domestic trade: he even employs factors to sell goods at retail in shops. He compels his manufacturing subjects to sell to him all the cotton cloths they make; and as this is the common cloathing of the people, they are obliged to purchase them from his agents. He claims all the produce of the mines, and sells the metals to foreigners. His subjects must sell to him only their ivory and arek; and as he purchases at his own price, he exports these articles at an immense advantage. Sapan-wood, and salt-petre, of which great quantities are produced here, also belong to him; and sulphur, gun-powder, and arms, are prohibited articles, except they are bought at the royal magazines. All the skins and furs which his subjects can procure, are monopolized by the sovereign, who sells them again to the Dutch at a stipulated and very advanced price: but there are several articles which his subjects are permitted to deal in on their own accounts, and which foreign merchants may, without restraint, purchase from them; among these are rice, sugar, sugar-candy, ambergris, bees-wax, gum-lac, and several other gums, cotton unwrought, spices, fruits, mother-of-pearl, and those birds nests which have long been considered as dainty eatables in the east, and have lately been introduced to the tables of some voluptuaries in Europe.

When the trade was unrestrained, it was not uncommon to have a thousand vessels in a year trading in the ports of Siam; but of late years it has been visited by few, except now and then some Dutch barks, as the merchants are in general averse to dealing with the king, who makes his own terms, both as to his purchases and sales: and as the produce of the country is not very considerable, when foreigners were no longer allowed the liberty of trading either with each other or with the natives, till the king had bought and sold all he thought fit, the advantages ceasing, the resort of strangers was of course greatly diminished.

A considerable number of free British merchants were in the last century settled at Merji, or Mergui, on the banks of the River Tenasserim; where, falling into the sea, it forms a good harbour; and the adjacent country is fruitful in rice, and produces good timber for building, tin, and ivory in great plenty; in which articles these merchants had a flourishing trade, till the old East India Company thought fit to interrupt it, and order them to break up their factory, and repair to Fort St. George: and these positive directions were sent by a Captain Waldon, who was also authorized by the Company to threaten the King of Siam with a war if he continued to give them protection. To this insolent message was added the wanton murder of several Siamese, by the crew of Waldon's ship, without any other provocation than their resisting their lawless attempts to plunder and abuse them. These repeated injuries at length roused the Siamese to revenge, and they determined to execute it on the principal aggressor, and lay in wait for him on a night when they knew he was ashore; but having received some intimation of their design, he made his escape on board his ship; and the Siamese, disappointed in finding the proper object of their resentments, vented their rage upon the Englishmen of the factory, murdering, without exception, all who fell into their hands; so that, out of near one hundred, scarce twenty escaped to the ship. Previous to this horrid event, the English were highly

highly respected by the Siamese; and actually permitted to enjoy places of the highest importance in the government, one being advanced to be chief collector of the customs at Tenasserim and Mergi, and another intrusted with the command of the navy; but from this period they no longer enjoyed the confidence of the monarch, or his subjects; and the coldness with which they were now treated, concurred to favour of the English company, so that none of the survivors returned to settle again in Siam; but they went to Bengal, to the island of Sumatra, and other parts of the east, where there appeared more favourable openings for commerce.

In the beginning of the last century, the Dutch had the most considerable trade at Siam of all the nations of Europe; but in 1660, their factories were principally abandoned in consequence of some dispute between them and the native inhabitants: but it does not appear that the king was engaged in this quarrel; on the contrary, he seemed well aware of the value of their commerce, and sent a formal embassy to invite them to return, offering them particular privileges and immunities; and since this time the Dutch agent resides at the capital, the European merchants of other countries not being permitted to come nearer to it than the port at the mouth of the river. In all other respects, however, they fare alike; so that this can only be considered as an empty honour. The principal Dutch trade is at present carried on by one vessel, which arrives annually from Batavia, importing some of the horses of Java, sugar, spices, and linens; taking in exchange tin or tutanaque, gum-lac, elephants teeth, and a small quantity of pure gold in lumps or ingots. The sapan-wood already mentioned is however the most considerable article, as, notwithstanding its value, it serves to stow their ships, and is purchased at a very low price in proportion to that which it produces.

Men are not here bred to particular mechanic trades; but every inhabitant of Siam understands enough of the most common arts to provide for his own necessities, and to execute the orders he receives during his six months service to the king; for, as they are employed by him in any business which he has occasion to have performed, he who would plead ignorance as an excuse for not doing what he was set about, would run no small risque of suffering a severe bastinado. But as the dread of punishment is the incentive to some degree of skill, so the fear of being detained in the king's service for life is a sufficient check to ingenuity, and damps every idea of aspiring to excellence. There are, besides, many other discouragements to industry in a government so tyrannical, that no man is certain that he shall be permitted to enjoy a fortune, should he find means to acquire it; for even a suspicion of being rich serves as an intimation to the officers of the crown to charge the supposed man of wealth with crimes of which he is totally innocent, and to commence the prosecution by the confiscation of his effects.

The trades in which the Siamese rise to the greatest degree of perfection, are those of the carpenter, the brick-maker, and the stone-mason. They have the art of making an admirable cement, and are acquainted with the methods of purifying and casting metals; and they also shew a considerable degree of workmanship in covering their idols, which are huge masses of brick and mortar, with plates of gold, silver, or copper: they also cover
plate,

plate, the hilts of swords and daggers, and some utensils of the household, with these metals; and their gilding is generally well performed.

The Siamese execute very indifferently such works in iron as are formed by the forge and hammer, making use chiefly of cast iron. They never shoe their horses; and their saddles and furniture are clumsy, but not lasting, for they are unacquainted with the art of tanning leather. They manufacture a small quantity of common cotton cloth, but no kind of woollens or silk, though they purchase the latter plain, and embroider it very elegantly. Their paintings are like those of the Chinese, representing animals which never had existence, and in human figures losing sight of every idea of nature.

As the luxury of the Siamese is confined, and their wants few, they have much less temptation to be assiduous in discoveries and improvements which might lead to profit, than Europeans, whose appetites and desires are unbounded; and this may account for the slow progress of the arts, among a people by no means deficient in genius or understanding. Some few among the opulent are merchants; among the lower classes, the ordinary employments are fishing and agriculture.

Their markets are open from a very early hour in the morning till late at night; and the shopkeepers and traders have been so celebrated for integrity, that, it is said, those who buy scarce look at the goods they purchase, and that those who sell hardly count the money they receive for them; and when the honest Siamese observe the caution with which the Europeans traffic with each other, they treat their circumspection with pity or ridicule.

They have silver coin called tycals, which are all made in the same form, and bear the same impressions, but are of different values: they bear on each side certain characters, which none of our travellers have explained. The inscription on one side is included within a ring, and that on the other within the figure of a heart. The tycal is intrinsically worth but two shillings and six-pence, though it passes in currency for three shillings and three half pence. They have neither gold nor copper money, both these metals being deemed mercantile commodities; the former is computed to be twelve times the value of silver.

The shells called kon, but more commonly cowries, and by the Siamese bia, answer the purposes of small coin, and differ in their value as they are more or less plentiful: they are sometimes so low as to be estimated at eight hundred for a penny. They seldom use measures, selling muslin and linen by the piece; but those who are very poor, and cannot purchase so large a quantity, measure by their arms: they have, however, a determinate measure, which they use in building, and in taking distances on their roads and canals; and the former are divided into regular stages, and numbered on stones, as in many parts of Europe.

Grain and liquors they measure by the shell of the cocoa-nut; but as these are very unequal in size, they ascertain their capacity by the number of cowries they will contain. They have likewise a wicker measure, which is sometimes used for corn, and a pitcher for liquids; but these are without any determinate standard, so that the buyer is generally to discover the quantity they will hold by some proved cocoa-nut shell of his own. Their weights

weights are equally uncertain: consisting, for small matters, of pieces of money, which are frequently light; and for heavier goods, stones picked up for the occasion, and often taken at hazard.

The religion of the Siamese differs but little from that of the people of Laos; they believe that all nature is animated and informed by a rational soul; and suppose every distinct mass of matter, whether in the form of earth, fire, water, wood, mountains, nay even cities and houses, is inspired and governed by some spirit or genius which is necessarily attached to the situation prescribed to it, and is compelled to act and endure with the article to which it is thus connected. They hold the doctrine of the Metempsychosis; and firmly believe that the soul of every man has passed through innumerable states, and that when it actuates a human body, it is confined to it as a punishment for offences committed in a body of some other form. And they gather this humiliating doctrine from the observation, that the happiest of mortals are not totally free from pain and disappointment; from whence they infer, that the human state not being that of the highest felicity, and happiness being the reward of perfect virtue, there must be some other state in which it can be enjoyed without alloy: and, to favour the doctrine of transmigration, some of their priests pretend to remember their several pre-existent states. Another article of their faith is, that the heavens, the earth, and the planets, will wear out or be destroyed in a certain period of time, and will be succeeded by new heavens and a new earth, and new planets, in the same form: nor do their priests scruple to affirm, that the decay and revival of all nature hath already several times taken place.

They acknowledge that the soul consists of subtle and immaterial matter; yet they conceive that after death it retains the human form and extension, in limbs, members, and those solid and liquid substances of which human bodies are composed; and though they admit the soul to be insensible to the touch and sight, yet they believe that if a person receives his death by a wound, the aerial or immaterial body will retain the appearance of the same wound, with the blood flowing from it; but they do not allow that the soul is perishable, insisting that it animates some animal or substance, so as to be sensible of pleasure and pain; and that it will, in the course of its transmigrations, re-enter a human body, and enjoy consequence, power, riches, and prosperity, proportioned to its behaviour in its other different shapes: but they do not confine rewards and punishments merely to the shifting the habitations of souls, and to the good or evil which may befall them in these changes; they have also an idea of a heaven and a hell; and believe there are certain places above the visible world where they shall receive the ultimate and everlasting measure of their deserts; and where those whose conduct hath rendered them deserving of being made happy, shall ascend above the stars; and those whose journey through the different states of life hath merited divine disapprobation, shall sink into gloomy regions, far beneath even the habitable world. They also allow nine different degrees of happiness, and as many of misery, the highest and lowest of each being most exquisite in their kinds; and as they contend that the soul does not pass immediately from one state to another, but must be regenerated, though in the same form, they apprehend it will have occasion for the same things as the body it animated wanted in this life; and therefore burn with their bodies their most valuable moveables, animals, slaves, and wives, that they may

all be born again at the same moment, and be ready to enter into the service of their old owners, masters, or husbands.

The Siamese have also another motive for endeavouring to contribute to the comfort of the deceased; they believe that the dead are capable of doing mischief to or assisting the living. Hence it is that they do their departed friends all possible honour, in the most splendid funerals, and supplicate the spirits of their ancestors even so high as the great-grandfather; but they do not carry their reverence farther back, conceiving that those beyond this degree have suffered so many transmigrations, that they have forgot their relatives on earth, and have no knowledge of such distant descendants.

The moral precepts of the Siamese, like those of other Indian nations, are reduced to five principal ones; these are, not to kill, to steal, to commit uncleanness, to lye, or to drink strong liquors. The first precept they extend to the vegetable as well as animal productions of nature; so that they think it criminal not only to kill the plant, but even to destroy the seed of it. Fruit they are at liberty to eat, but they always preserve the stone or kernel; nor do they eat the fruit before it is ripe, because then the seed not arriving to maturity, would prove abortive: and, as they believe all natural productions are animated, they do not cut down a tree, lest they should dispossess a soul of it's habitation; or break off a branch from it, lest they should give it's spirit offence; but when they find a tree blown or cut down, or a beast killed to their hands, they do not scruple to burn the one or to eat the other.

They assert that the soul resides in the blood, and therefore hold it unlawful to open a vein, or to make any incision by which the blood may flow; and this doctrine they carry so far, that they will not cut a plant to let out it's juice, lest it's soul should issue at the wound.

But, like the religious of most other persuasions, they have various methods of evading most of the precepts which their religion requires them to observe. Thus, as we have already noticed, they avoid in war the guilt of destroying an enemy, by asserting that they did not shoot directly at their adversaries army, but that the balls accidentally glanced that way; or that they shot short of their enemies, who received their injury in advancing. Those of religious orders do not scruple to eat rice, though it is a seed: but then they do not boil it themselves, but permit their servants to dress it and kill the seed; and, after the life is extinguished, they eat it without conceiving themselves guilty of any offence against their precepts.

It appears from what has been already said, that they consider the time for which a soul is doomed to transmigration as a kind of purgatory; to prepare them for endless felicity; and they say, when a person has merited this state, he acquires invincible strength of body, a perfect knowledge of all arts and sciences, and becomes the most powerful and convincing preacher of righteousness: and that having arrived at this height of perfection, he does not die like common mortals, but vanishes from human sight like a spark which is lost in air. And those are the saints to whom the Siamese dedicate their temples.

The founder, or rather restorer of their religion, the purity of whose life they celebrate as wholly perfect, and therefore worship with the highest devotion, they call Sommona Codom:

Codom: Sommona signifying, in the Siamese language, a Talapoin of the Woods, and Codom being supposed to be his Proper Name. The books of the priests relate, that he was born of a flower which issued from the navel of an infant, who was itself the leaf of a tree, and appeared swimming on the water in the act of biting it's toe: yet they say he was the son of Ceylon, or Seylan, and not only bestowed all his fortune in acts of benevolence, but at length pulled out his eyes, and killed his wife and children, giving their flesh to the priests for food. Of Sommona Codom they not only assert, that before his entrance into the state of perfect felicity he acquired astonishing strength of body, but that he had the power of working miracles, and was able to enlarge his body to any size he thought fit, or to reduce it to so small a point as to be totally invisible; that he could at any time disappear, and place another man in his stead, and could transport himself with incredible swiftness from one country to another. They describe two principal disciples, whose images they place on altars immediately behind his: but these are of a very inferior size. The image on the right-hand of Sommona Codom is called Pra Mogla, and that on his left Pra Sharabout. Behind them on the other altars are placed images, representing the officers who exercised their functions within Sommona Codom's palace, those whose business was without the gates being placed in the galleries or cloysters of the temples. They affirm that Pra Mogla, at the instance of the evil genii, or the spirits of darkness, overturned the earth, and took hell-fire into the hollow of his hand to extinguish the flames; but finding it beyond the reach of his power, he besought Sommona Codom to quench it, which he refused to do, assigning as a reason, that the wickedness of mankind would increase if the dread of this punishment should be taken away.

They have a thousand ridiculous fables and strange ideas concerning this imaginary perfect man. Among others, they suppose that his power and authority are confined to the Siamese alone; or, at least, that he could not extend his protection or care to other nations, without exciting the anger or jealousy of other tutelar saints; one of whom, they apprehend, is devoted to the service of every particular kingdom or state: and all these demi-deities they believe to have been originally perfect men, as well as Sommona Codom, and have many fabulous legends of those who are supposed to govern neighbouring countries.

Far from persecuting the professors of other religions, the Siamese think a variety of religions absolutely necessary, as well as different languages; and though they are perfectly satisfied with the truth of their own faith, and hold their principles to be the most perfect, yet they admit that all religions which teach the moral duties are good, and allow unrestricted indulgence to Jews, Christians, Mahometans, and every sect of Pagnans.

The Talapoins, or priests, are of both sexes; but females are never admitted to the priesthood till they are of too advanced an age to incur scandal, by living in the same convents with the men, which is constantly the case. So that those who commence nuns in this country are generally such as have met with disappointments in life, or are tired of it's pleasures and enjoyments; which seems a plan somewhat more rational than that of the Church of Rome, where the unfortunate victims are either teased or forced into a renunciation of the world, at a time when all their passions are awake to it's pleasures

tures, and the laws of God and nature forbid the unnatural constraint. And so far is the religion of Siam from compelling those who are reluctant to immure themselves, that those who have actually entered on a religious life are at all times at liberty to return into the world, whenever they find the restraints of a cloyster irksome or disagreeable to them.

The youth of Siam are all educated by the Talapoins, each of whom takes two or three pupils; but these must also serve him, whatever may be the rank or condition of their parents, while they continue in the convent. These, however, act as the particular servants of distinct priests; those who minister to the society generally go in whilst they are young, but not for education, living and growing old there, in the character of a kind of lay-brothers; these cultivate the gardens, dress the food, clean the apartments, and perform other menial offices, which the priest himself is forbidden by the ordinances of their religion to execute. There is a common school-room in the convent for teaching the pupils publicly, and another which is the council-room, or ordinary assembling-place of the society; and here the devout bring and deposit their alms on the days when the temple is not open.

Every convent has a master or principal, like other religious communities; and these, in some houses, have greater privileges than in others; they are called sancrats. To these belongs the sole power of admitting persons into the order of priesthood, and of investing them with the habit of the order; but their authority is confined to their own particular society, and does not extend to any who do not belong to their respective convents. On the election or appointment of a sancrat, the king sometimes gives him a new name, and bestows on him an umbrella, a chair, and slaves to carry it: but this vehicle is only used by them on days of great solemnity, or when they are sent for to court to be consulted on any difficulty by their royal master.

These priests are obliged to lead lives of apparent austerity, by which they are pretended to atone for the sins of their flocks: yet, though they live by alms, and not in common, every one subsisting upon what he himself collects by begging, they are all obliged to contribute to a stock for acts of humanity, and hospitality to strangers; from the participation of which they do not even exclude Christians, having for them, as well as other travellers in distress, lodgings on each side their gates, where they are provided with necessaries till they are refreshed and able to proceed on their journeys.

All orders of priests are restricted from attending places of public entertainment, and from the use of perfumes, and other articles of luxury. They are also forbidden to borrow, lend, or receive presents, except of such matters as are necessary for their support; and of the food thus gathered, none must be kept beyond the present day; whatever remains when they have finished the last meal, must be divided among their domestic animals. They must neither buy, sell, or traffic by way of exchange; and are not only strictly enjoined to celibacy, but they must not put their continence in the way of temptation, by exchanging common civilities with a female, sitting next her, or even taking alms out of her hand. If a woman is disposed to give, she must lay down her offering and retire, and then they may advance and take it up. They must surpass their vanity so as never to boast of their descent or connections; and govern their passions, so that they must neither
resent

resent nor return an insult. Such are the rules by which the priests of Siam are expected to regulate their lives; but, like those of other countries, they are rather apt to consider these doctrines as speculative than practicable.

In Siam also, as well as Laos, there are two orders of priests, or Talapoins, distinguished into those of the Woods, and those of Cities, the former leading much severer lives than the latter. Both are, however, enjoined to celibacy, under the penalty of being burnt: a sentence which is strictly executed, by the immediate orders of the king himself, in cases of delinquency; it being his care that, in return for the great privileges they enjoy in being exempted from the six months service, they shall strictly observe the regulations of their profession. Policy also suggests the propriety of obliging them to bear their share of hardships, lest the greatest part of the people, tempted by the indulgences they receive, should betake themselves to the order of priesthood, and be thus rendered useless to the state. The king, for the same reasons, also has them sometimes examined as to their skill in the learned language in which the precepts of their religion are written; and at one particular period in the history of Siam, the sovereign of that country dismissed some thousands of them from the priesthood for their ignorance in this particular, as it appeared on their examination by some of his officers of state; but to this examination the Talapoins or priests of the woods refuse to submit unless to persons of their own order.

Nor is the business of the Talapoins confined to the education of youth: at every new and full-moon they are enjoined to explain the precepts of their religion to congregations who assemble for instruction in their temples; and during the continuance of the inundation they preach by turns every day, from six in the morning till noon, and from one in the afternoon till five in the evening, the preacher sitting with his legs crossed, on an elevated stage; and when one is fatigued with this duty, he is relieved by another, the people assenting to the doctrine, and shewing their attention by repeated exclamations of, 'Very right! Very true! Very proper!' and the like. When the sermons are ended, the congregation present their alms to the preacher, many of whom are extremely popular, and are enriched by the gifts they receive from their auditors, notwithstanding their vows of poverty.

During the continuance of the floods, the Talapoins observe a kind of Lent, eating nothing after noon; or if they do not entirely fast, they take only fruit after the middle of the day. Some of these priests pretend that they fast thirty or forty days together, or at least that they take no other sustenance during that time than some weak liquor, containing a small mixture of a particular powder; but though there is certainly some trick in this existence with so little apparent aliment, yet it is undoubtedly true, that fasting is much more easily endured in a hot country than in a cold one, and that the effects of an empty stomach are by no means so pernicious in these warm climates as in the more northern regions.

As soon as the rice is sowed, and that harvest completely finished, the Talapoins of the towns watch every night for three successive weeks in the fields, where they erect small huts of the branches and leaves of trees, and in the day-time retire to their cells. On these occasions their night encampments are formed in a square, nearly in the same figure with

that in which their habitations near the temples stand; and the hut of the superior of each convent is placed in the centre: nor do these pretended holy men use the common precautions to prevent the attacks of wild beasts, relying on their sanctity as a certain preservative. Indeed, they have a somewhat better security: they take great care to fix these nocturnal stations at such a distance from the forests, the common haunts of wild beasts, where those who are compelled to take up their abodes must, in spite of sanctity, or the holy order, defend themselves with the usual weapons, and guard against their approaches by the ordinary means used to terrify them. The priests, however, pretend that the tygers are so complaisant, that if they discover a sleeping Talapoin, they only lick his hands and feet; and if the remains of a dead body are found, which appears to have been destroyed by beasts of prey, the rest of the fraternity either deny it to be a Talapoin, or, if that cannot be disputed, they assert that he had transgressed the rules of his order, and that his life had been forfeited in this way as a punishment for his offences.

All orders of the priesthood are without shoes or stockings; nor are their heads covered, notwithstanding the heat of the sun. Round their loins they gird, with a broad sash, a linen cloth of the royal yellow colour, which hangs down both before and behind, about as low as their knees; they have another loose garment of the same materials and colour across their shoulders, which reaches to the ground; and, over the whole, a yellow linen mantle, or cloak. Their heads, beards, and even their eye-brows, are shaved close with razors of copper; and every individual is obliged to shave himself, till he is disabled by age or sickness from using the razor. In either of these cases, another may supply that office; but he must not undertake it till he has made many professions of his unworthiness to touch so sacred a head.

The Talapoins are enjoined to wash themselves every morning as soon as it is light enough to discover the veins of their hands; but they are restrained from doing it earlier lest they should drown some insect which might accidentally have fastened on them. The moment they are dressed they attend their principal to the temple, where they spend an hour or two at their devotions. Their forms of worship are written in the Balli language with an iron pencil, on a peculiar leaf about the breadth of a man's hand, several of which being fastened together, made a book; but these are only used by the priests, the common people performing their devotions without any other than mental assistance. The Talapoins have each a fan of leaves in their hands, and repeating their prayers in a particular cadence, keep time with the instrument; as if they were fanning themselves. As well at quitting as on entering the temple both the priests and people bow their heads to the ground three times before the great idol.

Every new and full moon, the Talapoins are washed by the people; and in all private families, the children perform the same office on their naked parents and relations, without the smallest regard either to sex or age.

In the morning, as soon as their devotions are ended, the Talapoins put an iron bowl in a linen bag, and throwing it across their shoulders, go into the city to collect alms; and these they obtain without actual begging, by standing before the doors of the most opulent inhabitants, where they are seldom suffered to remain long unsupplied. On their return

return to the temple, they offer what they have procured to the great idol, and having taken their breakfast, study till dinner; after which meal they refresh themselves by an hour or two's sleep, and then instruct their pupils till towards the close of the day, when, after sweeping and cleaning the temple, they spend about two hours in chanting the evening service, and retire to rest, without any other supper than sometimes a little fruit.

In every convent there is a superior Talapoin, to whom the rest pay the most implicit obedience, prostrating themselves before him and kissing his feet, whenever they go out: and, at his decease, another is elected by the society, from those who are most distinguished by age and learning. Persons, however, who erect temples, themselves appoint the superior, for whom only they provide a cell, the rest being afterwards erected at the admission of other members.

When any one wishes to be admitted, he makes application to the superior, who never refuses those who offer; and the ceremony of investing him is performed by some Sancrat. The parents of the devotees are likewise so far from having any objection to their assuming the habit, that they hire singers and dancers to precede them on the occasion; who, however, are not permitted to enter the convent. The head, beard, and eye-brows, of the new-elected Talapoin, are immediately shaved; and after the Sancrat has repeated a few pious sentences, he is conducted to his cell, and forbid to partake in future the pleasures of music and dancing.

The Talapoinesses may receive the habit from the superior of any convent, or even from the pupils, without a Sancrat's consent, being esteemed but partly religious: and, unlike the Talapoins, who are burnt for incontinence, the Talapoinesses are only delivered to their relations to be bastinadoed on such occasions, as the Talapoins are not permitted to strike or chastise any one.

The most important particulars relative to the government, customs, and manners, of the Siamese, having been already noticed, and the capital described, it remains only that we take a slight view of the other chief places in Siam.

Louvo, where the king usually spends eight or ten months in the year, is situated about ten leagues from Siam, with which it communicates by means of a fine canal. The palace at this place is very extensive, consisting of two large piles of brick building, covered with yellow tiles that glitter in the sun, and resemble plates of gold: it is pleasantly situated on an eminence, a little to the east of one of the branches of the River Menan. The town is so greatly crowded with inhabitants, that though provisions are very plentiful, they are considerably dearer than in any other place in this country.

Chantebon, or Liam, stands at the mouth of a broad river, on the west side of the Gulph of Siam, at the foot of a chain of mountains which separate Siam from Cambodia.

Bancock is situated on an island formed by the River Menan, at the distance of about twenty leagues south from Siam: on both sides the river, between these two places, there are a great number of villages, consisting of bamboo huts erected on pillars. On this island there is a flat where ships usually put their guns ashore; and all vessels bound to Siam

Siam are obliged to touch at the port of Bancoek, as well to give in an account of their cargo, and from whence they came, as to pay the customs; a receipt for which they must produce at another place up the river, called Canon Bantenau, within about four miles of Siam; and they are then permitted to trade in any part of the kingdom, paying only for the instrument of leave, which they must immediately do, or forfeit the ship. It has been asserted, by writers of great credit, that Europeans are not permitted to proceed to Siam, being confined to the north of the River Menan, the Dutch only excepted.

Prabat is a small town about twenty-one leagues to the north-east of Louvo, famous only for a mark on a rock, pretended to be the impression of their great Saint Sommona Codom's foot, which the King of Siam annually visits in great pomp.

Tenacerin, which is the capital of a province so called, is situated on a river of the same name, that empties itself into the Bay of Bengal. This city is exceedingly populous, its trade is very considerable, and the adjacent country supplies, in great plenty, every necessary of life.

Martaban, was formerly an independent kingdom, but has now for some years been subjected to Siam. It is bounded on the west by the Bay of Bengal, on the south and east by Siam, and on the north by Pegu; and is said to extend a hundred leagues from north to south, and a hundred and five in the broadest part from east to west. In this country there are several mines of gold, silver, copper, iron, and lead; and it abounds with corn, and medicinal herbs and flowers, as well as with figs, oranges, lemons, and other fruits. Oil of jessamine is extracted in great quantities by the inhabitants, and they are famous for making a sort of porcelain vessels varnished black, which are held in great estimation. The capital, which is seated in the Bay of Bengal, is well built, and populous; it has an excellent haven, and was a place of much trade, till the Peguans choaked up the harbour by sinking vessels at its entrance: and, indeed, the perpetual contests between the kings of Pegu and Siam, have nearly ruined this whole country.

Jonfalam, is a small island, situated within about three quarters of a mile from the continent, between which there is a good and safe harbour for vessels.

To the north of Siam Proper, lies the peninsula of Malacca, supposed to be the Aurea Chersonesus of Ptolemy. It is bounded by the straits of its own name, on the west; and on the east and south by the Indian ocean: and extends from the second to the eleventh degree of north latitude; being about six hundred miles long, and in some places two hundred broad.

This peninsula is divided into several petty kingdoms, some of which are subject to the King of Siam, and others are independent states; but in general these kingdoms are so diminutive as scarcely to deserve that title. The chief are Malacca, which gives name to the peninsula, Jahore, Patana, Pahan, Tringano, and Pera.

The coasts of Malacca are low, marshy, and unhealthful; and the inland parts are mostly dreary deserts and barren mountains, that produce nothing for exportation, except elephants teeth and tin. The common necessities of life are cultivated in gardens, and some peas and rice grow on the mountains; but the natives are supplied with the greatest part

part of their provisions from the neighbouring countries. Yet amidst this general infertility, there are a variety of exquisite and uncommon fruits; particularly the mangostane, nearly resembling an apple; the rambostan, about the size of a walnut; and the durian, whose pulp is thick, like cream, but far more delicious. The pine-apples are esteemed the finest in the world, and are not apt to surfeit like those of most other countries. Cocoas, oranges, lemons, limes, sugar-canes and mangoes, with aloes, and other tropical productions, are exceeding plentiful. In the mountains are tygers, elephants, wild boars, and swine; but the cattle are few, and poor. They have wild and tame fowl, several sorts of game, and plenty of fish on their coasts.

The inhabitants are called Malayans, and are too generally cruel, treacherous, and inhuman; particularly those of the inland parts. Their deep tawny complexions, and forbidding aspects, seem to bespeak the malignity of their hearts; and so great is the dread Europeans entertain of them, that they will not even employ a Malayan sailer. Innumerable instances might be adduced, from the best authorities, of the savage inhumanity of these wretches, to those who have been unfortunately wrecked on their coasts. Yet while we regard their ferocity with horror, their language is the most pure, nervous, soft, and harmonious, of any spoken in India: they study it with the utmost care, and some of their compositions are exceedingly elegant. The Malayan tongue is the Parisian language of the east, being as common in India as French in Europe.

The men go naked, except having a piece of stuff round their waists: the women, who are said to be haughtier and more reserved than in the rest of India, wear a loose silken robe, embroidered with gold or silver. Both sexes adorn themselves with ear-rings, jewels, and bracelets; and the women wear their hair extremely long, which they anoint with oil of cocoa, and ornament with precious stones.

The religion of the natives is a strange mixture of Pagan superstition, and Mahometan delusion.

The city of Malacca lies at a bottom of a bay, where the Straits of Malacca are not more than three leagues over, which are usually as calm as a canal. It is situated in two degrees 30 minutes north latitude, and 100 degrees east longitude from London; and is reported to have been built two hundred years before the arrival of the Portuguese in 1509. In 1511, Alphonso Albuquerque possessed himself of the city, after a noble defence; and having plundered it of immense riches, inhumanly murdered the king. The King of Siam, however, to revenge the barbarity, in conjunction with some other princes, took the city by storm: but the Portuguese had the good fortune to escape by sea; and, returning in greater force, retook it, and erected a castle, churches, monasteries, and a superb college for the Jesuits. In 1606, the Dutch began to dispute their possession of this place; and, after an unremitted state of hostilities for thirty-five years, at last wrested the city from the Portuguese in the following manner.

The Dutch, having discovered that animosities subsisted between the Portuguese inhabitants and the Sovereign of Jahore, fomented the disputes, and engaged the king on their side, in hopes of exterminating the Portuguese. An alliance offensive and defensive was accordingly soon formed, which was ratified with a solemnity and pomp of expression

peculiar to the natives of the east; the King of Jahore engaging that it should last *as long as the sun and moon illumined the world*. This prince now invested the fort by land with twenty thousand men; while the Dutch compleatly blocked it up by sea: but perceiving that force was unlikely to prevail, and that the operation of famine would be too tedious, they had recourse to stratagem and fraud. The governor being a mean and mercenary man, the Dutch offered him a vast bribe to surrender the fort. The price of his honour was fixed at eighty thousand pieces of eight; and he was to be conducted to Batavia, and admitted to every privilege of a freeman. Having agreed to these terms, the governor artfully called a council, declaring his intention to circumvent the Dutch, by suffering them to approach the walls without molestation, and then attacking them on all sides, and putting every man to the sword. The Dutch, as had been previously agreed upon, advanced without resistance, and placed their scaling-ladders against the walls. The garrison, alarmed, dispatched repeated messengers to inform the governor of their danger for want of orders to fire; but he amused them till the Dutch had forced the guard at the eastern gate, and introduced their whole army; which was no sooner entered, than the Dutch massacred every person they found in arms, concluding the scene of blood by the murder of the governor himself, to save the stipulated reward of his treachery.

The city of Malacca, which is built on a low, level ground, close to the sea, is large, populous, and surrounded with walls and bastions. Some of the streets are spacious, and beautifully planted with trees on each side; the house of the governor is both elegant and convenient, as well as several private edifices, but in general they are composed of bamboo. The fort stands on the east side of a small river, which divides it from the city, and across which there is a communication by means of a draw-bridge. The harbour being both spacious and safe in all seasons, is much frequented by trading vessels from every part of the Indies. While this place was in the hands of the Portuguese, it was inferior only to Ormus and Goa, in riches and commerce of every kind: but Batavia, being the grand emporium of the Dutch trade, it has suffered much; and is now principally valuable to the possessors from its command of the Straits bearing the same name, which enables them to engross, in a great measure, the trade of China and Japan.

Considering the climate of this city, it is tolerably healthful; being neither exposed to the sultry winds of the Coromandel coast, nor the chilling blasts of Sumatra. Besides the Dutch inhabitants, there are some Portuguese, Chinese, and Moorish families, with a few Armenian merchants. The richest shops are those belonging to the Chinese, which are filled with the elegant manufactures and produce of their own country. The native Malays live very meanly in the suburbs, and are kept in great subjection by their imperious masters; yet sometimes those of the neighbouring provinces find opportunities to revenge themselves for the tyranny and oppression exercised by the Dutch; and such occasions are seldom neglected.

Jahore Lami, the capital of the small kingdom of Jahore, is situated on a river about twenty-one leagues south of Malacca. It was a place of some importance, till the Portuguese destroyed it in 1603; the king then removed farther up in the country, and built

built another city, which he named Batufabar. The town consists of two divisions, the one of about thirteen hundred paces, and the other five hundred in circumference, and contains about four thousand men capable of bearing arms. The houses are raised on piles eight or nine feet high, along the banks of the river; and, being built with freestone, make a very grand and beautiful appearance.

The natives are a mixture of Pagans and Mahometans. They make use of a gold coin called a macy, worth about three shillings and sixpence sterling; and a coupang, which is a quarter of a macy. The circumjacent country is very woody, and produces lemons, citrons of an uncommon size, pepper, aquila-wood, and canes. Gold, tin, and elephants teeth, are also found here; and, among other cattle, are buffaloes, deer, wild boars, and cows. The dress of the common people is only a piece of stuff depending before; but that of the quality is calico made up in form of a shift, with silk head-bands and girdles, and poniards studded with jewels by their sides. They stain their nails yellow; and the greater the quality of the person, the longer his nails are permitted to grow: which custom entirely corresponds with the practice of the Otaheitean Indians, and other new-discovered islanders, in the South Seas.

The town of Patana, lies on the eastern coast of the Gulph of Siam, and had once an English and Dutch factory; but although it is governed by its own magistrates, an annual homage is paid to the King of Siam by presenting him with a gold flower worth fifty crowns. The town is about a mile and half in length, and is fortified with wooden palisadoes, higher than the loftiest mast. The inhabitants of this place keep as many wives and concubines as they can support; and, by the infamous practice of prostituting their wives and daughters to strangers for a limited time, some of the principal people reap considerable profits.

The kingdom and cities of Pahan and Trangano, which lie upwards of fifty leagues north-east of Malacca, contain nothing worthy of observation, either in the produce of the soil, or the manners of the people.

Pera, another kingdom and city of this peninsula, is one hundred and fifty-four miles north-west of Malacca, and is equally destitute of consequence with the preceding.

Uninviting in the climate, and in the manners of the people, this peninsula is not much frequented by Europeans. A few adventurers and travellers have, however, transmitted down some imperfect accounts of it; but, in general, they are neither well authenticated, nor would they deserve much attention even could they be depended on.

Cochin-China, so called to distinguish it from Cochin on the Malabar coast, including the province of Chiampa, extends from 11 degrees 30 minutes, to 16 degrees 10 minutes north latitude, and is about three hundred miles in length from north to south, and where broadest, one hundred and fifty from east to west. It is bounded on the north by Tonquin, on the east by the Sea of China, on the south by the Indian Ocean, and on the west by Laos and Cambodia. This country, about three hundred years ago, was a province of Tonquin; but is now, like it, tributary to China.

The natives call this kingdom Anam, or the west country; it is flat and level, except the Themois mountains, which divide it from Cambodia. The air is not so ferved as in many

many places which lie near the equator, owing to the refreshing breezes from the sea, which blow without interruption over this champain situation. There are annual inundations in this country, which happen once a fortnight for three days at a time, during September, October, and November; and these so fertilize the soil as to produce three crops of rice in a year. At the season of these inundations they keep their greatest fairs, on account of the facility of conveyance by boats, from one place to another; in which likewise they collect their drowned cattle, which serve them for food.

Cochin-China is divided into the following provinces: Renan, Polocambi, Quamgum, Cochiam, and Siamuva. This last, in which the king keeps his court, is connected with Tonquin. But although these divisions are thus laid down by travellers, they have neither described their situations, nor mentioned the towns they contain.

This country is fertile in sugar-canes, and all other tropical productions; particularly ananas, bananas, durions, oranges, and melons; but they have few European fruits: they have, however, vast woods of mulberry-trees, iron-wood of several sorts, and the aquila-tree, which has a most fragrant smell; and those of long standing being reckoned the best, are reserved for the use of the sovereign. Some are of opinion that this tree is the same as the *lignum-aloe*; it is of great estimation in China and Japan, where a block of it is used as a pillow, and the Gentoos consume vast quantities in their funeral piles.

The rhinoceros is found in this country, with elephants of a prodigious size, and plenty of wild and tame cattle, fish, and fowl.

Those edible birds-nests, which are admired as an extraordinary dainty, are very common in Cochin-China: a small bird resembling a swallow, builds them in the rocks on the sea-shore, with sea-froth and a liquor from its own stomach; which, being hardened by the sun, becomes transparent, and when dissolved in soup is esteemed both nutritive and delicious.

The natives, in their features and complexion, bear a strong affinity to the Chinese: their dress, particularly that of the women, is the chastest of any in India. The learned are distinguished by a black damask gown thrown over their other cloaths; but others, of both sexes, wear embroidered caps of gold and silver: and as they think nature intended their hair and nails as personal ornaments, they carefully preserve them as much as is consistent with their avocations in life.

The people are temperate in living; and, in manners and disposition, more courteous and affable than any of their neighbours: they have great command of their passions; and, though far from being acquainted with the elegances and refinements of life, enjoy a felicity worthy the envy and imitation of more enlightened nations.

Their houses are constructed of wood, about two stories high, well carved within, and raised on pillars, that they may be safe from the inundations. They have two dialects; one for the learned, the other for the vulgar, both which seem to resemble the Chinese: they believe in the immortality of the soul, and everlasting rewards and punishments; are of opinion that the spirit passing from an inferior into a superior body, constitutes a very considerable portion of the happiness of the blessed; and make entertainments for the deceased, who they suppose feed on the immaterial parts of the provisions. They worship

worship the souls of those who were esteemed most holy, and mix their images with those of their deities. Their high altar is empty, with a dark space behind for the supreme Being, to whom they attribute invisibility, and pray to their inferior idols only as intercessors.

An author of reputation informs us, that he was in this country when one of the governors died; and, while he lay on his death-bed, a multitude of armed men stood round him, throwing darts, waving their scymitars, firing muskets, and continually beating the air about his mouth, to hinder evil spirits from molesting his departing soul: and no successor was appointed for the space of three years, as they imagined the influence of the soul of the deceased would operate till the expiration of that period.

The sovereign of Cochin-China is very despotic, and difficult of access; no person must approach him within eighty paces. The laws of this country are uncommonly rigid and severe. The mandarins, who preside over provinces and courts of justice, if convicted of any mal-administration, are sure to atone for their delinquency with their lives; and in cases of treason, not only the offender is executed with the cruellest tortures, but all his relations, within the bonds of consanguinity, are likewise put to death.

They are rather averse to any commercial connections with the Europeans, and carry their gold, raw silks, and drugs, with which the country abounds, to Cambodia; or export them in their junks to Canton in China, or Jahore.

Cambodia, a kingdom adjoining to and dependant on Cochin-China, extends from the eighth to nearly the fifteenth degree of north latitude. It's greatest length is near four hundred miles, and it's breadth about two hundred and ten; but towards the north it almost terminates in a point.

Mountains and deserts occupy the western part of this country; but the middle is low, and well watered by the spacious River Mekan, which rises in Tibet, and running through it's whole extent, falls into the sea by two mouths. It begins to swell in the month of June, and continues increasing till August; when it is generally ten or twelve feet high, and overflows the circumjacent lands.

As the manner in which Cambodia became tributary to Cochin-China is somewhat particular, we shall lay it before our readers. About the year 1716, the King of Siam preparing to invade this country, it's monarch, sensible of his incompetence to encounter so powerful a prince, ordered all his subjects on the frontiers of Siam to remove or destroy their property, and retire towards Cambodia. This being effected, the country was for fifty leagues rendered a mere desert. He then obtained the assistance of the King of Cochin-China on condition of becoming tributary to that prince. Notwithstanding this junction of forces, the King of Siam was still vastly their superior: but, finding the country desolate through which he passed, his numerous army was soon distressed by famine; and being obliged to kill all their elephants and horses, that unwholesome food brought on a flux, which in two months carried off one half of his people, while the rest were harassed in their retreat to Siam by the Cambodian army. Nor were the invaders more successful with their fleet: after committing several depredations, and burning, with the town of Ponteamaf, about two hundred tons of elephant's teeth, the

greatest part was burnt or driven on shore, and what escaped returned in disgrace to Siam.

A great number of precious stones are found in this country; such as sapphires, amethysts, chrysolites, cornelians, garnets, and blood-stones; and it abounds with gold, elephants' teeth, the gum called cambogia or gamboge, stick-lac for japanning, and raw silk.

Provisions and fruits of all kinds are uncommonly cheap; a fine bullock may be purchased for a dollar, and one hundred and forty pounds weight of rice for about eight pence sterling. In the woods are lions, tygers, wild boars, horses, and plenty of deer.

In different parts of this country are manufactories of muslins, calicoes, and dimitics, which are of a superior quality to any European produce; and the natives, though indolent, are reckoned very ingenious.

The Cambodians are brown complexioned, with long hair, thin beards, and well-proportioned limbs: their women may be called handsome, but are said to be destitute of that modesty which is the first female ornament. Both sexes are curious in dressing their hair; the men wear a short vest; the women a petticoat that reaches below their ancles, and a jacket that fits close to their bodies and arms.

Cambodia is the only city of this kingdom deserving notice; it is situated on the River Mekan, about fifty-five leagues from Ponteamas. It is built on a rising ground, to avoid the inundations; and consists of one principal street. The prince resides in a mean palace near the centre of the town, surrounded with a pallisade, resembling a partition wall. There are some few pieces of artillery planted on the wall, which were saved from the wreck of two Dutch vessels lost on the coast; and a number of Chinese cannon. There is in this city a much-admired temple, supported by wooden pillars varnished black, and ornamented with gilded foliages and reliefs; the pavement is spread with mats. The priests who officiate in this edifice hold the first places in the state.

Among the Cambodians are many Topasses, or Portuguese Indians, married and settled, who hold considerable posts in the government. But no priest has chosen to reside among them since the year 1710; when a poor capuchin, by virtue of his sacerdotal office, remonstrating with a man for having two wives, and proceeding to excommunication, was murdered by the obstinate polygamist.

The King of Cambodia, though tributary to Cochin-China, is as despotic as the other monarchs of the east. When a handsome present induces his majesty to confer on any one a singular honour, he gives him two swords; one of which is called the sword of state, and the other that of justice, which are always to be carried before him when he goes abroad. While thus equipped, all must give place to him, and address him in a particular form of expression, till he meets with another who has obtained the like privilege; when the dates of their patents are examined, and precedence is given to the senior patentee. The power of these knights of the sword is very considerable; when they go into the country, they hold courts of justice, both civil and criminal, impose fines, and have even power to pronounce sentence of death.

The

The kingdom of Tonquin is bounded by China on the north and east, from which it is separated by inaccessible mountains and the Bay of Cochin-China, by this last kingdom on the south, and by Laos on the west. It is situated between the 101 and the 108 degrees of eastern longitude, and between the 18th and 26th degrees of north latitude; being about five hundred miles long, and four hundred in it's greatest breadth, but in some places it is very unequal. Geographers have divided this kingdom into eight provinces; Nejeam, Temboa, Teman, Cachao, and the east, west, north, and south provinces.

The climate, as may from it's situation be supposed, is excessively hot in the dry season, and deluged in the wet. The revolutions of spring, summer, autumn, and winter, are here unknown; as indeed they are in every country within the tropics. The wet and the dry are the only distinctions of season regarded, and the transition from the one to the other is not attended with any extraordinary and sudden change of the weather; but the commencement of the rainy season is preceded by a few gentle showers, and two or three fair days denote the approach of the dry one.

The wet season begins about the end of April, or beginning of May, and continues till the beginning of September; during which interval, however, there are some fine days and fair weather, particularly in the mornings: the three first months are very unhealthy, and often fatal to the natives as well as strangers. In August the weather begins to be moderate, equally removed from the extremes of cold and heat, of wet and dry; yet, between the first of August and latter end of October, those dreadful storms, or hurricanes, called Typhoons, and vulgarly Tuffoons, prevail; during which no ships can venture out of harbour. These storms come on about the new or full moon, and are preceded by fair weather, gentle breezes, and a clear serene sky. The common trade-wind, which at that time blows from the south-west, flutters about to the north or north-east. A dreadful lowering cloud prognosticates the typhon's approach, which is sometimes observed several hours before; and, in proportion to the swiftness of the cloud's motion, the violence of the storm may be expected. For twelve hours the wind blows with unremitted fury from the north-east, attended with tremendous claps of thunder, rather sheets than flashes of lightning, and excessive heavy rains: these suddenly abating, a perfect calm succeeds, which having continued near an hour, the wind shifts again to the south-west, and continues to blow with all it's former fury.

January, February, and March, are for the most part dry and cold: in April it is extremely temperate; but November and December are the two most pleasant months, as they are both dry and healthful. This may serve as a general view of the year: yet the seasons often vary in their duration and severity; and, as Tonquin depends on the annual floods to enrich it's soil, when they happen unseasonably, or are excessive, the poor, who are very numerous, are constrained to sell their children for sustenance, and often suffer all the horrors of real famine.

The soil is principally fertile in rice, of which, if the seasons are moderate, it produces two annual crops; and there are great plenty of pine-apples, mangoes, bananas, cocoas, limes, guavas, and large and small oranges. The large oranges are said to be the best in the world

world, and are both delicious and wholesome; the small are equally agreeable in flavour, but are esteemed dangerously pernicious. Yams, onions, and potatoes, are likewise cultivated in the gardens; and the betel leaf, so highly valued in the east, grows very plentiful. They plant vast quantities of mulberry-trees for the food of their silk-worms, and the country in general affords plenty of wood for the purposes of house and ship-building. These woods contain, in general, the same species of animals and fowls as have been before described, in treating of adjacent kingdoms. Besides the insects common to hot countries, there are a peculiar kind of locusts about the size of a man's finger, which are esteemed tolerable food by the natives; but the ants of Tonquin are the most mischievous of any of their insects, marching in large bodies, and devouring every thing they can penetrate. They are of the same species as the termites of Africa, which will be particularly described when we treat of that quarter of the world.

The Tonquinese are well-proportioned, and of a middle stature; their complexions are not so dark as in many of the eastern nations; they have long black hair, which flows gracefully on their shoulders; and their features, according to our ideas of beauty, may be called regular. About the age of puberty, they dye their teeth black with a very nauseous composition; and as this operation takes up some days, they almost refrain from nourishment till it is completed. This is the prevailing fashion of the country, and for which they assign as a reason, that it is degrading for men to have teeth of the same colour as those of brutes. Their dress by no means serves the purpose of distinguishing the sexes, the outer garments of both being a long gown bound round the waist with a sash: people of condition usually wear silks, though they prefer English broad cloth, particularly the gayest colours, of which too they make caps. Cotton, or calico, is the dress of the poorer people; from whom the soldiers are distinguished by the shortness of their upper garments, and both wear drawers, which reach to the middle of their legs. They are said to possess fidelity, diligence, and submission to superiors, and to be remarkable for their social and convivial dispositions.

The history of this country is so blended with fiction, and involved in the inexplicable mazes of tradition and report, that it is impossible to give any satisfactory account of its revolutions in distant ages. We only know that it was once subject to China, when a captain of a band of robbers, named Din, put himself at the head of a number of banditti, and inspired them with the resolution of asserting their liberty: he succeeded in his design, threw off the yoke, and was seated on the throne. The Tonquinese, who had supposed happiness inseparable from the independence they had secured, were wretchedly mistaken: different factions were soon formed among them; and, as ambition or revenge prompted, the cause of different competitors for royalty was adopted; and they ceased not to experience the horrors of intestine broils, till the regal line had been six several times changed. The last civil contest in which they were engaged brought about an unusual revolution.

The King of Tonquin, to whom also Cochin-China was subject, had been accustomed to appoint a general, with almost unlimited power, to command in each kingdom; but the general of Cochin-China, throwing off his allegiance, made himself king. The
Tonquinese

Tonquinese general, stimulated by this success, seized on all the revenues of his kingdom; but being less ambitious of the title of sovereign, than of real advantage, he left the king the empty splendor of the name, reserving to himself the entire command of the army, and almost the whole revenue of the kingdom; and it was agreed that his descendants should for ever enjoy the same power and emoluments.

In Tonquin, then, are two kings; the one called Boua, and the other Choua. The Boua indulges himself in voluptuousness and indolence among his concubines, and receives all the honours of royalty; while the Choua has the executive part of government entirely in his own hands: yet the Boua at stated times receives the homage of his subjects, who are devoted to him with the warmest attachment; he is also addressed by ambassadors, and ratifies the decrees of the Choua. The dignity of the latter is hereditary, and his eldest son succeeds him; but the right of primogeniture does not determine the succession of the Boua; the will of the father, or rather of the Choua, frequently appoints a successor, sometimes even from the collateral branches of the royal family, to the exclusion of the sons. The father's confinement is entailed to his offspring: they are not permitted to leave the palace but at stated times, of short duration, when they are attended by the Choua's officers. Yet, although the king and his family are in fact only state-prisoners entrusted to the care of the Choua, he affects to pay the highest respect to his sovereign, and declares that he accepts the administration of government only to ease him of the cares attendant on the execution of regal authority. When a Boua dies, his table is as regularly served for sixty-five days as if he were still alive, and provisions are distributed among the bonzes and the poor; after which a very splendid procession, consisting of an immense number of officers, elephants, and horses, with the body of the deceased drawn in a chariot by six stags, sets out for the desarts of Bodego, where the Boua is interred with the utmost privacy by six of the principal eunuchs of his court, who bind themselves by an oath to conceal the place where they deposit the corpse. The time of mourning is regulated by the quality of the mourner; the mandarins, chief officers, and magistrates, mourn three years for the prince; the king's household, nine months; the nobility, six; and the common people three; and no diversions of any kind are permitted for three years, or any public rejoicings, except at the coronation of the succeeding monarch. In a word, the solemnity and pomp attending a Boua's decease, if we give credit to the most authentic relations of travellers, can only be equalled by the splendid exhibition of the succeeding prince's coronation; which, whether we regard the profuse generosity of the monarch, the brilliance of his train, or the varied round of amusements which are unintermitted for a month, must give us an idea of eastern grandeur of which Europe affords no single instance; but these are almost the only honours that distinguish the prince; and for which he is probably more indebted to the policy of the Choua, than to any respect or affection. The Boua is not even allowed a guard; while the Choua keeps three hundred elephants, and near thirty thousand armed men stationed near the capital, besides his horse and foot guards, and can usually command a standing army of forty or fifty thousand men in different parts of the kingdom, particularly on the frontiers of Cochin-China.

The generals and principal officers are mounted on elephants when they march, a wooden turret being fixed on the back of this powerful animal sufficiently large to contain at least a dozen men with their arms and ammunition. Their naval force is extremely insignificant, consisting only of small vessels, in which they never venture far from the shore, but ply about the coasts with oars, without making use of sails. No person can fill any public employ without going through a regular course of study, and taking his degrees when qualified; yet their magistrates are chiefly eunuchs, whose unjust exactions are disregarded, because government is sure to be benefited by them in the end.

An oath of fidelity is every year administered to all the subjects, which they ratify by drinking the blood of fowls, mixed in a cup with arrack, which is esteemed the most solemn form that can be used. Punishments for offences are inflicted by any magistrate, without a formal trial, and the sentence is speedy and irrevocable; yet there are some established laws by which the magistrate regulates his decision: murder is punished by decapitation; theft, by the loss of some member, according to the nature of the crime; and for petty offences, there is a kind of pillory. Debtors are delivered up to their creditors to work till their debts are paid; during which time, their treatment and living depend much on the disposition of the creditor.

Cachao, the capital of this kingdom, stands on a rising ground about one hundred miles up the River Domea; it is entirely defenceless, and contains about twenty thousand mean houses, built of mud, with thatched roofs. The principal streets are spacious, but, in the wet seasons, dirty and disagreeable; and, during the dry season, some stagnant waters in this city emit a very noisome smell, though the air is in general esteemed very salubrious.

The king's palace is in this city; and, with the park and gardens that surround it, occupies a prodigious space: its interior apartments and decorations are in the Chinese stile. The palace of the Choua is rather mean in its appearance; but before it is a grand parade for exercising the soldiers, and a low building adjoining, where the train of artillery is deposited, consisting chiefly of fifty or sixty iron guns, with a few mortars of the same metal. Near this last place is a stable for the war elephants, and another which contains about three hundred of the king's horses. There is an English and a Dutch factory in this city, but neither of them of importance.

There are a few more cities in Tonquin, among which are Domea and Hean; but they are all without fortifications, and are neither elegant nor extensive. There are a number of villages all over the flat country, surrounded by groves, beyond which high banks are raised to prevent their gardens from being overflowed by the annual rains: the villages form an agreeable scene to the eye of the traveller, and are pleasantly situated for the inhabitants.

The Tonquinese are elegant in their stile of living, and have their provisions dressed with neatness, and served up with taste. But this is only to be understood of the great; the common people subsist principally on boiled rice, fish, and pulse: tea is the usual beverage of all ranks, but the people of condition frequently mix arrack with it; and, indeed,

too

too often indulge themselves with this mixture to intoxication. When they receive company, betel and areka are presented to their guests, which they chew as Europeans use tobacco, and it would be esteemed the greatest rudeness to refuse partaking with them. In this country, and indeed all over the east, it is the greatest misfortune for a man to be left-handed; for if a stranger, or even a native, extends his left-hand to receive any thing, he immediately sinks so much in their esteem, that if he possessed a thousand amiable qualities, they would not all compensate for this defect.

These people, who are in general poor, are esteemed good mechanics; and the trading part of them, in the fidelity and punctuality with which they transact business, form a strong contrast to their cunning mercenary neighbours the Chinese. They are fond of hunting and fishing; for which last diversion their country is particularly calculated, by the number of its rivers, and the abundance of fish on the coast. They generally travel by water, on account of the convenience of their canals.

Among the Tonquinese there are great numbers of painters, weavers, turners, carpenters, and paper-makers; they likewise manufacture great quantities of stuffs from silk produced in their own country, which are principally disposed of to the English and Dutch. It is, however, the misfortune of the natives of this country to be kept in such poverty by their grandeur, that they often cannot purchase materials to work upon till the foreign merchants arrive; who are, for the same reasons, frequently obliged to wait several months before their orders can be completed. But the Dutch, with their usual policy, to obviate this inconvenience, contract a kind of temporary marriage with the women of this country, whom they appoint factors in their absence; and by these means have their goods ready by the time their ships arrive. The lacquered ware of the Tonquinese is only inferior to that of Japan; and they export several kinds of dyes, and other drugs. The goods imported are, English broad-cloths, great guns, sulphur, saltpetre, lead, pepper, and several other articles, for which they barter the produce of their own country.

In their religion, superstitions, and language, they bear a strong resemblance to the Chinese; and the name of Confucius is held in the utmost veneration among them. They worship a variety of idols; but the most common are the elephant and the horse. Their pagodas, or temples, are often so small as only to contain the idols for whose reception they were built; in the towns they are rather more elegant than in the country, but in neither worth notice. The austere lives of their priests arise, in some measure, from their extreme poverty; their only subsistence is from the voluntary donations of the people, and this is seldom more than a little rice and betel. The people present their prayers to the priests in writing, and it is their business to offer them up; which they perform in a loud voice, the suppliant lying prostrate upon the ground. People of rank generally perform their devotions before an idol placed in one of the courts of their own house; some dependant reading the petition, instead of the priest, while the master remains in the same humble posture as those who frequent the pagoda. The petitioner returns thanks to Heaven for the blessings he has received, all which are enumerated; and prays for a continuance of them. This ceremony being finished, the paper is burnt in a pan of incense,

incense; and their devotion concludes, very rationally, with an entertainment for their attendants and the poor.

The Tonquinese annually observe two feasts with great solemnity. The first commences at their new year, which begins the first new moon after the middle of January, when they spend ten or twelve days in continual festivity: during this time there is a cessation from all employments; and drunkenness, uproar, and unbridled licentiousness, triumph over every restraint. Their other grand festival is celebrated in the sixth month, after having got in their harvest, with the same dissolute merriment. On the first and fifteenth days of every month they perform their devotions with the utmost fervour, and sacrifice to their departed friends, by making oblations at their tombs. They have likewise other inferior feasts and entertainments, at some of which they perform comedies, and are said to be tolerable actors: the time of the representation usually takes up the whole night; but the performance does not prevent the audience from eating and drinking during its continuance.

The Tonquinese allow a plurality of wives, and men of quality make no scruple to prostitute their daughters to European merchants. One chief inducement to this strange commerce is said to be the hope of rendering their posterity fairer and more beautiful. The women submit without reluctance, esteeming this as laudable a method of obtaining money as any other; and if their children become burdensome, part with them to the best bidder, without the smallest regret.

Marriages are solemnized in Tonquin with the utmost festivity, which commonly lasts for three days; yet, for the most trivial offence, a man may divorce his wife on restoring the fortune he received with her. If a woman is convicted of adultery, she is exposed to an elephant bred up to such executions, who having first tossed her up in the air, catches her as she falls, and tramples her to death with the same facility as a man would crush an insect.

The Tonquinese bury their dead in the gardens or other grounds of the deceased, without burning; and, a month after hold a feast at the grave, where a bramin attends. Over the tombs of people of quality they erect a wooden tower seven or eight feet square, and about twenty-five feet high; from the top of which the priest makes an oration to the assembly, enumerating the good qualities of the deceased; he then descends and sets fire to the tower; after which, the populace sit down to an entertainment provided on purpose, usually consisting of vast quantities of provisions and fruits.

These people are much addicted to superstition, and on all occasions of moment consult an astrologer, whose advice they very religiously pursue. Every hour of their day bears the name of some beast; as, the lion, the tiger, the horse, &c. and the beast which gives name to their natal hour is always avoided with the most careful circumspection. Such is the extreme to which they carry their superstition, that if the first object a man meets in the morning appears to him unpropitious, he will desist from his journey or intended business; and, returning home, endeavour to avert the fatal omen by a confinement of several hours.



C H A P. V.

CHINA.

TO describe with accuracy this rich, extensive, and as yet but little explored empire; to investigate its origin, and the derivation of its name, which the natives call *Tchong-koué*, and the Indians *Catay*; to depict its manufactures, its arts, and excellent policy, with precision, would baffle every effort of the historian, the geographer, and the traveller: yet we hope the following account of this interesting part of the globe will appear to have been collected from the best materials with diligence and fidelity, and arranged with judgment and precision.

This great empire lies on the eastern borders of the continent of Asia, and is divided from Chinese Tartary, on the north, by a prodigious wall, and in some places by inaccessible mountains; on the east it is bounded by the Yellow Sea and Western Ocean; on the south, by the Chinese Sea, and the kingdom of Tonquin; and on the west by Tibet, between which and China vast deserts and mountains intervene. Its situation is between 21 and 44 degrees of north latitude, and 94 and 123 degrees of east longitude from London; its length is computed at 1450 miles, and its breadth at 1260.

This country is divided into sixteen provinces, fifteen of which lie within the great wall, and the other without. The names of these provinces are, Chang-tong or Xantum, Kiang-nan or Nanking, Tche-kiang, Fokien, Petcheli or Pekin, Chanfi or Kansfi, Chenfi or Kensfi, Se-tchuen or Suchuen, Yun-nan or Yunam, Quang-fi or Quamsfi, Quang-tong or Canton, Honan, Hou-quang or Huquam, Koei-tchou or Quechue, and Kiangfi or Kiamfi, within the wall; and Latonge is situated without it, on the most northern coast of the Yellow Sea.

Such are the boundaries and divisions of China Proper, from the most authentic accounts; but as the policy of this country wisely prevents much intercourse with Europeans, except in trading on their coasts, many of these provinces are little known: yet while we admire the sagacity of the Chinese in discouraging the settlement of Europeans among them, we cannot help lamenting the cause; and must with shame confess, that wherever we have obtained footing, under the pretence of civilization, an universal profligacy of manners, with all the arts of fraud, rapine, and corruption, and all the consequences of war and devastation, have constantly succeeded. The Jesuits and Missionaries, it is true, were for some time permitted to reside here, and on their relations we must principally depend.

As this country lies under a variety of climates, the air must be supposed to be very different; the south of China is exposed to tropical heats and periodical rains, while the rivers of the north are generally frozen from November to March. The soil likewise is equally variable, though every part of the country is fertile, either from nature or inde-

fatigable industry. The lands lie extremely level in many places; and as the Chinese delight in plains, they have formed a great number on spots in which nature had given them mountains.

In those provinces which are the least fertile, the mountains are clothed with abundance of fine trees; which, by means of rivers and canals, are conveyed to every part of the empire. The mountains also contain every pure as well as common metal, with a peculiar kind of white copper; but the gold mines are said to be purposely neglected, lest the conflux of easily-acquired wealth should induce a total neglect of agriculture and trade. Pit-coal is dug in great plenty, as well as loadstones, cinnabar, vitriol, allum, lapis lazuli, and a kind of jasper; and the province of Fo-kien is famous for the finest rock-crystal, of which the natives make very curious seals, buttons, and several devices. There are likewise considerable quantities of porphyry, and quarries of the finest marble; but there is not one edifice in China wholly composed of these beautiful materials.

In this country are several curious springs, which ebb and flow as regularly as the sea, but the common water is warm and unpleasant; to remedy which last defect, the leaves of various trees, and particularly of tea, are plentifully infused.

The principal river of China is the Kiam; which, rising in the province of Yun-nan, meanders through three more provinces in a course of 1200 miles, and discharges itself into the Eastern Ocean. It is a common proverb in China, that 'the sea has no bounds, and the Kiam no bottom.' At Nanking, which is thirty leagues from the sea, it is a mile and a half broad: in its course, which is extremely rapid, and the navigation dangerous, it forms a number of islands, which are often carried along by the torrents, and fixed in very remote situations.

The next river of consequence is the Yellow River; so called from the hue it acquires, by washing a soil of that colour: it rises at the extremity of the mountains which bound the province of Se-tchuen in the west, and after flowing about 600 leagues, discharges itself into the Eastern Ocean, near the mouth of the Kiam.

There are, besides these, a vast number of rivers, very commodious for trade, and plentifully stocked with fish: but China derives most benefit from its canals, which are justly the wonder and admiration of the whole world. There is usually one in every province, over which are magnificent bridges, whose arches admit vessels to pass with their masts standing.

This country produces all sorts of fruits; such as apples, pears, apricots, peaches, figs, grapes, especially excellent muscadines, and indeed almost every fruit common in Europe: but as the Chinese are ignorant of the art of grafting, these fruits are inferior in flavour to ours. To compensate for this deficiency, however, they have many delicious fruits to which we are strangers; particularly one which they call tse-tse, of a bright yellow colour when ripe, and about the size of an apple. The fruit called litchi is also in high estimation; it grows about the size of a date, and the Chinese dry and preserve it throughout the year.

The feze is a species of fruit supposed to be peculiar to China: it grows about the size and shape of an egg, the rind, which is of a shining red, being clear, smooth, and transparent, and the taste like that of sugar.

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The longyen, or dragon's eye, is produced on a tree resembling our walnut-tree; its shape is exactly round, the rind smooth and grey, and the pulp white, moist, and a little acid.

The Chinese oranges are in general fine-flavoured, large, and extremely wholesome: the juice is considered as a great pectoral; and they roast them in the embers with sugar, and administer them to the sick in almost every disease.

The pea-tree of China is reckoned extremely curious; the shape, colour, and taste of its produce, exactly corresponding with our common garden-pea. This tree is plentiful in many provinces, and grows to an astonishing size.

In the province of Quang-fi are trees which bear a fruit consisting of a soft pulp, capable of being converted into flour of a tolerable taste.

Two sorts of varnish-trees are also found in this country, very different from those of Japan; the Chinese call one tsichu, the gum of which resembles the tears of the turpentine-tree, and is of a very poisonous quality, but much esteemed by artificers: the other, called tongohu, is exactly like a walnut-tree, bearing a nut which contains a pretty thick oil, and which is prepared for use by being boiled with litharge. This varnish is likewise poisonous, but it is excellent to preserve timber from the ill effects of rain.

Nor must we neglect to mention the pepper-tree, the fruit of which is different from any seen in Europe, being a kind of berry about the size of a large pea, and of a grey colour variegated with red. The pungency of its smell is so offensive to the brain, that it can only be gathered, when ripe, by very small quantities at a time.

Another remarkable tree is the tzouchu, which is something like the fig-tree of Europe; it yields a kind of milk made use of in gilding, by way of size, and which cements the gold so strongly that it never comes off.

There is also a tree called the tallow-tree, the fruit of which is inclosed within a rind, divided into three segments; and these, when ripe, discover three white kernels of the size of a nut, which have all the qualities of common tallow.

The Chinese have likewise the white-wax-tree, the oil-tree, the banana-tree, the betel-tree, the mango, and the cotton-tree; with many others, whose perpetual bloom, unfading verdure, and odoriferous scents, would render them the pride of the finest European gardens.

In short, were we to particularize every distinct species of trees, shrubs, and plants, which are to be found in this vast empire, it would far exceed the limits of any general system; it would, however, be unpardonable were we to neglect giving a minute description of that remarkable tree, or rather shrub, whose leaves form at present so very considerable a branch of European commerce, known by the appellation of Tea. In almost every province of China this shrub is called tcha, and is distinguished into three kinds: the first, which is called song-to-tcha, and is the same we denominate green tea, grows in vast quantities on a mountain of Kiung-nan, in latitude 29 degrees north, where the plants are placed in regular order, and kept constantly pruned to prevent their running too high, being renewed every third or fourth year, as the leaves, in that space of time, usually become hard, thick, and rough. The blossom is composed of five white leaves in the shape

shape of a rose, and is succeeded by a small moist berry of a taste similar to that of the leaves. In provinces where these shrubs are suffered to grow to their full height, they rise to ten or twelve feet; which, while the branches are young and tender, are bent downwards by the natives for the convenience of gathering the leaves.

The second sort of tea, which is called vou-y, or bohea, grows principally in the province of Fo-kien, deriving its name from a celebrated mountain in latitude 27 degrees, famous for many houses, temples, and hermitages, of the bonzes or Chinese priests.

This mountain is of a sandy, light soil; and the only difference between the tea that grows here, and the former, is, that the leaves, which are rounder and shorter, incline to a black colour, and produce, by infusion, a tincture of a deeper yellow. As this liquor is inoffensive to the weakest stomach, and the taste not unpleasant, it is much esteemed in every part of the empire. Of this kind they make four sorts of tea, though in fact the only difference consists in the time of gathering it, and the state of the leaves: the first is the tender leaf when just opened, and is generally disposed of in presents to the emperor and persons of the first rank, on which account it is called imperial tea, and is valued at about two shillings a pound; the second consists of leaves of a fuller growth, which are likewise much esteemed; the third sort is the leaves full grown, which are sold exceeding cheap; and the fourth sort is composed of the flowers or blossoms, which, though they produce but a very insipid liquor, are sold at an exorbitant rate.

The third principal sort is called by the Chinese pou-eul-tcha, from a village in the province of Yun-nan, near which lies the mountain where it chiefly grows. These leaves, which are longer and thicker than the two preceding, are rolled up and sold at a high price: all the other kinds of tea are only different species of these three genera; and the diversity in taste and appearance principally arises from the various soils on which they are produced, and the methods of preparing them.

Though the flowers of China are in general inferior in beauty and variety of colour to those of Europe, yet their piones, and a few others, are far superior. A number of beautiful flowers grow spontaneously on the banks of the lakes, among which the lienhoa, somewhat resembling a tulip, holds the first place: this is frequently cultivated in gardens, where it is placed in vessels filled with mud and water; its colour is white, variegated with violet or red; and it bears a fruit about the size of a walnut, much esteemed for its nutritive and salutary qualities. But, in point of utility, the celebrated cotton-shrub claims the superiority of every other plant the growth of this country. After the corn harvest is got in, the seed of the cotton-shrub is sown in the same fields; and soon rises to about two feet in height, and flowers by the middle of August. The blossoms are chiefly yellow, but sometimes red. After the flower drops off, a small button appears, about the size of a nut, with three apertures, in which, on the fortieth day from the blowing of the flower, three or four folds of cotton are discoverable. As all the fibres of the cotton firmly adhere to the seeds they inclose, the separation is obliged to be effected by means of an engine peculiarly adapted to the purpose, after which it is carded and spun.

Among the culinary productions of China, the only vegetable unknown to us, deserving

ing attention, is the petfai; the leaves of which resemble those of the Roman lettuce, and are much used both green and pickled.

This vast empire is by no means destitute of medicinal herbs and roots, many of which are found in great plenty; but the plant called by some the radix-xina, and by the natives fou-ling, is most celebrated: this plant bears a pod containing a white pulp, the effects attributed to which, in various diseases, are almost incredible; the Chinese physicians regard it as a pariacea, and prescribe it in almost every distemper. The root is also medicinal, but not very frequently used. The tihoang, of the nature of liquorice, and the fantli, a plant very efficacious in female complaints, are both plentiful, as well as rhubarb and ginseng; which, however, are not produced in such vast quantities as in Tartary.

They have, in this country, all the cattle common to England, though in less abundance than might be expected; the many rivers and canals rendering the breeding of cattle for draught or burden an object of little consequence. The mountains harbour many wild beasts common to the Asiatic climate; but there are no lions in China.

Among the remarkable animals, is a species of camel about the height of a common horse, with two bunches on his back, covered with long hair, and forming a kind of saddle. These camels are of various colours; and as their legs are not so slender as the ordinary species, they are well calculated for carrying burdens.

A particular kind of stags, not larger than our common dogs, are kept in the gardens of the nobility, who have also deer of a larger size: among others, they have the musk roebuck, which has dark hair without horns. The musk is generated in a bag composed of a very thin skin covered with fine soft hair, and sticks round it like a kind of salt. Snakes are said to be the common food of this animal; a prey he secures by the scent of the musk, which renders them incapable of moving from the instant he approaches them. The effect of the musk on snakes is so well known in China, that the peasants always carry a few grains about them, for the purpose of avoiding these noxious reptiles.

The pork of Europe is not to be compared to the black hogs of China, which are very numerous, and much esteemed by the inhabitants; who, however, seem equally to relish the flesh of wild horses and dogs, even when they die of age or sickness.

With respect to ornithology, the golden hen of China greatly surpasses every other bird; the vivid beauty of whose red and yellow plumage, the tuft on her head, the pleasing assemblage of colours conspicuous in her wings, the variegated shades of her tail, and the particular delicacy of her whole shape, have justly obtained this distinguished appellation.

The haitfing is a very beautiful bird of prey, superior in strength and size to our finest falcons.

On a mountain in the province of Quang-tong there is a most beautiful species of butterflies, some of them as large as our bat, whose shining beauty and diversity of colour baffle all description.

Most of the fish common in Europe are found here, besides several of an extraordinary fine flavour and vast magnitude, wholly unknown among us. The yellow fish caught in the River Yang-tse-kiang is of an exquisite taste; and some of them are 800 pounds

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weight. Those beautiful little animals, the gold and silver fish of China, are now too well known in England to need any description.

As the history, form of government, and religion of a country, throw generally the strongest light on the manners of the people, we shall take a concise view of these particulars before we proceed to a description of the present inhabitants. The foundation of the Chinese monarchy is reported to have been laid by Fohi, whose consummate wisdom and virtue rendered him almost the subject of adoration; but, without troubling our readers with the ridiculous relations of some of their historians, who suppose that the empire has continued 40,000 years, we shall only premise, that the government appears to have been invariably monarchial, and the succession generally hereditary. The imperial families, who are said to have filled the throne, are divided into twenty-two dynasties, or epochs, which include a period of 3979 years, and end with the year of Christ 1644: during this space they have had 230 emperors, whose lives have been almost patriarchal; and their actions generally uninteresting; the wars of the Chinese being principally confined to the subjugation of rebellious princes, and the suppression of civil commotions. These occasioned no revolutions in the form of government, and furnished but few important facts for the historian. The only interesting part of the Chinese history commences in the year 1628, about 200 years after the Portuguese had fully explored their coasts; when Whay-Tsong ascended the throne, at whose decease the Chinese race of emperors became extinct. At the commencement of his reign, the empire was torn with intestine broils, and the people were oppressed with many grievous taxes. This ill-fated emperor had given the command of his army, destined to attack the Tartars, to a traitor named Ywen; through whose perfidy the Eastern Tartars, then become a very powerful nation, made a sudden inroad into China, and besieged the imperial city of Peking.

The Eastern Tartars having rendered themselves formidable to the northern parts of the empire, the other provinces became full of insurgents, who chose a general, named Li, for their commander. Li was very successful in his progress, having gained over the populace by exempting them from taxes, and destroying without mercy the mandarins who had imposed them. This general soon found means to enter Peking in triumph, at the head of 300,000 men; and the emperor perceiving himself confined to his palace, and utterly unable to oppose, with any probable success, so formidable an enemy, escaped privately into the woods with his queen and daughter; where, during the paroxysm of insensibility which his anguish had occasioned, his queen destroyed herself; and the unhappy monarch awaking to this scene of additional horror, after writing on the border of his robe, 'I have been basely deserted by my subjects—do what you will with my body, but spare my people,' severed the head of the young prince, and then dispatched himself.

Li having so far proved successful in the establishment of his usurpation, no one attempted to oppose him, except the prince U-san-ghey, who commanded the imperial forces in the province of Lyan-tong: and, to force this prince's submission, he menaced him with the murder of his father, whom he had taken care to apprehend for that purpose, and was actually inhuman enough to put this threat in immediate execution, on finding his proposal rejected. U san-ghey, now doubly animated with resentment, applied to the

the Eastern Tartars, who had been driven out of China, and Tsong-te, their king, readily marched to his assistance. The cruel and dastardly heart of Li now began to sink, and he retreated to the province of Chenfi, where he passed the wretched remainder of his existence in such obscurity, that the manner of his death is unknown. Tsong-te having thus delivered China from a cruel tyrant, demanded the throne as the reward of his services: but though this demand was complied with, he survived his exaltation a very short time, nominating his son Sun-chi, then a minor, to succeed him; and this prince, with the assistance of his father's three surviving brothers, completed the revolution which had been so auspiciously begun. This conflict, in which almost all the relations of Whaytsong, the last Chinese emperor, lost their lives, happened about the year 1644. U-fan-ghy, it is true, was honoured with the dignity of king; but notwithstanding the caresses he received from the young emperor, he was unable to forget the injury he supposed he had done his country, and used frequently to say, *that he had introduced lions to drive away dogs.*

It may appear incredible, that an empire nearly equal in extent to all Europe, should in such a few years be entirely subjugated by a foreign prince; but the moderation, wisdom, and impartiality of the young emperor, were more powerful than his arms; the former securing, with the greatest ease, that willing subjection to his sway, which the latter could never have obtained.

Indeed, the empire of China seems to have gained every advantage by this revolution: having now no enemy to dread, no army to maintain for the protection of her frontiers, her power and grandeur are increased by the addition of provinces that for ages disturbed her repose, and she has for many years enjoyed an ease and security unknown in any former period.

Sun-chi reigned eighteen years, and was succeeded by his son Kang-hi; under whose reign the empire flourished for sixty years; his fourth son Yong-ching assuming the reins of government in 1722, who died in 1736, and was succeeded by Kiang-long.

The dreadful earthquake which happened at Peking in 1731 destroyed the greatest part of that city, burying in its ruins upwards of an hundred thousand of the inhabitants.

Kiang-long filled the throne of China when the last authentic accounts were received from this country; who, notwithstanding the severity of his decrees against the Christians, is esteemed an excellent monarch, and attentive to promote the happiness of his subjects.

The respect which the Chinese pay to their emperors, almost borders on superstition; his power is absolute, and his commands as religiously obeyed as if they were the injunctions of a divinity. No one is permitted to stand in his presence except the lords in waiting, and these always address him on one knee. His titles are, 'Holy Son of Heaven—Sole Governor of the Earth—Great Father of the People.' The mandarins of the presence, the envoys, the officers of justice, and the governors of provinces, receive similar respect, whenever they represent the person of their royal master, or communicate his orders. The emperor has the sole disposal of all places under his government, as well as of the lives and fortunes of all his subjects; and no criminal can suffer death till he has confirmed the sentence. He nominates the viceroys and governors of provinces, and displaces them.

them at his pleasure; and shews a parental care of all his people, by listening to their complaints, redressing their grievances, and strictly enquiring into the state of affairs in every province, however remote.

The imperial colour is yellow, and dragons with five claws ornament the emperor's robes, which distinction no other person is permitted to assume. The seals of the empire are applied to every public act; that of the emperor is formed of a very fine jasper, near eight inches square.

The revenues of the empire, which are partly paid in money, and partly in goods, are amazingly great; but it would be as impossible to ascertain their amount with any degree of certainty, as to enumerate the several articles from which they arise.

In making peace or war, and forming treaties and alliances, the emperor has only the honour of the empire to consider, being liable to no controul: his armies sometimes amount to more than 770,000 men, and he maintains near 565,000 horses to remount his cavalry, and to convey the orders of government throughout his vast empire.

To check the tyranny which unlimited power might occasion, every mandarin is enjoined to point out any fault he may observe in the emperor, provided it be done with that profound veneration which must invariably be observed in every transaction where the sovereign is a party. But to a heart susceptible of the charms of glory and immortality, no other incentive is necessary than the mode in which the Chinese write their history. A number of learned men are carefully selected, to remark with impartiality and accuracy not only the emperor's actions, but even his words on every particular occasion, and without comparing their observations, to put the papers which contain them through a hole into an office provided for that purpose, and which, lest fear or expectation should influence their remarks, is kept constantly shut till the commencement of the next dynasty, when these scattered remains are collected and compared, and the history of their emperors compiled; their virtues being handed down to posterity, and their vices exposed to the public eye, without the varnish of adulation, the suggestions of ignorance, or the misrepresentations of malevolence.

When the emperor makes his offerings in the temple of Tien, an extraordinary pomp is observed; the princes of the blood, the reguloes, the mandarins, and the lords of the court, appearing in their proper habits; besides an infinite number of civil and military officers arranged in such a way as best to display the full glare of eastern grandeur and magnificence. There are two sovereign councils with whom the emperor advises: one called the extraordinary council, which is composed only of princes of the blood; the other denominated the council in ordinary, and consisting of the princes and ministers of state, who examine all papers of a public nature, make their report on them to the emperor, and receive his determination.

The relations of the emperor have alone any title of distinction, and in their favour five honorary degrees of nobility are established; these titles are granted to the children of the emperor and his sons-in-law, who have revenues fully adequate to their dignity, but are allowed no share in the government. Titles always descend from the father to that child which is judged most worthy; and all ranks of the emperor's creation are

are superior to the highest mandarin in the empire, though they have no particular mark of distinction, except the privilege of wearing the yellow girdle. These princes of the empire are only a kind of state pageants; and, indeed, prisoners; as they are not suffered to visit each other, nor even to lodge out of the city, without permission, their sole employment being to appear at the emperor's palace every morning, and to assist at public ceremonies.

But of all the families in China, that of Confucius is esteemed the most noble; and the distinctions with which that great man was honoured, of whom we shall shortly speak, have been continued to his descendants in a direct line for more than two thousand years.

Besides these, and the family of the reigning sovereign, there are no hereditary nobility in China: to reward distinguished merit, or extraordinary abilities, the emperor sometimes confers titles of honour; but their duration is limited. The mandarins are chosen for their proficiency in learning, and their sons can only succeed them in office by inheriting their abilities.

In the capital of this empire are six sovereign courts of distinct jurisdiction, and whose authority extends over every province: each of these courts is divided into several offices, all under the regulation of the president of the principal one; and to prevent, as much as possible, every species of injustice, these courts not only require the assistance of one another to regulate and confirm their decisions, but an officer is employed in quality of censor, who attends at all their deliberations, and is obliged to give secret information to the emperor of the conduct of his mandarins, both in private and public life.

Throughout every department of state, there is a mutual dependance between the governing powers; and the political chain is faithfully preserved without the deficiency of a single link. The lowest mandarin regulates every thing within his district, but is accountable to a superior; this superior is answerable to a still higher power; and so, in regular progression, till it reaches the presidents of courts, who are themselves subject to the controul of imperial examination.

The mandarins live in a very splendid stile, and receive the respect of the people in a manner that shews the most implicit submission to their authority. In short, every officer under government makes the most ostentatious parade possible; and as the Chinese are undoubtedly fond of appearances, it is perhaps no bad policy.

To preserve peace, harmony, and morality, to administer impartial justice, and to check in it's birth the smallest appearance of venality and corruption, seem to be the chief aims of the Chinese government; and the mode they pursue is certainly well calculated to answer these valuable intentions.

The emperor sometimes unexpectedly visits certain provinces, hears in person the just complaints of his people, and punishes with the utmost rigour such guilty and negligent mandarins as have disgraced their stations.

Nothing that human wisdom could contrive, can possibly exceed the justice established by the Chinese laws, if the different officers faithfully adhered to their injunctions in the execution of their respective duties.

Whatever crime is discovered to have been committed, the offender is sure to receive, in China, an adequate punishment. The bastinado is inflicted for the most trivial offence, even upon the mandarins themselves, and seems hardly to be considered as a disgrace; it consists in receiving a certain number of strokes on the posteriors from a small cudgel as they lie with their faces on the ground.

Another sort of punishment is inflicted by means of a wooden collar, which the party is to wear night and day for a limited time, according to the enormity of his offence; and this is esteemed infamous.

Disobedience to parents is in this country punished with unexampled severity, being considered as the aggregate of every enormity; the offender is speedily brought to justice, and if he appears to have smote, or even derided his father, he is sentenced to be cut in pieces, and afterwards burnt, his house is demolished, and his lands are laid waste, as a spectacle to deter others from similar offences.

Treason and-rebellion are punished much in the same manner; and, where the crime is very flagrant, the children of the offender generally share his fate.

Murder is punished with decapitation: but the most honourable punishment is that of the bow-string, or strangling; and this is accordingly reserved for criminals of distinction.

The executioners are far from being regarded as infamous; and the laws of China refuse the rites of sepulture to those whom they consign to death.

Of all the professors of paganism, the Chinese have fallen into the fewest absurdities. Their original form of worship, which is probably coeval with the empire itself, is the most simple and inartificial that can be imagined; only recommending the worship of one eternal invisible Being, under the denomination of Tien, who resides in Heaven, and animates all existence. To this great, adorable Power, neither priests, temples, nor rites, are ordained; the emperor alone offering occasional sacrifices in the name of his people. Spirits are supposed to preside over the mountains, the rivers and the forests, the public, and every particular family, as the agents and ministers of Tien; and to these only honour is enjoined, this religion leaving the natural inclinations and appetites of men, in all other particulars, the full latitude of indulgence.

But Fo, or Foe, a celebrated Indian impostor, introduced another persuasion, which prevails pretty much among the vulgar, but is only tolerated by the state. This sect adopts all the formality of idols, priests, rites, and ceremonies.

The genuine religion of China is included in five books, which they call the Five Volumes. It recommends the due subordination of children to parents, of subjects to governors, and every thing which can conduce to promote happiness and purity of manners.

Fohi, who founded the Chinese monarchy, only sacrificed to Tien at the two solstices: his successor, however, added two offerings at the equinoxes, when the people united with the emperor in these public solemnities.

But the purity of this religion suffered much by the intestine commotions of the empire, and had very nearly fallen into disuse; when the celebrated Confucius revived it with additional splendor, about five hundred years before Christ's appearance in the world. This great man enjoined the strictest morality, a disregard of riches and pleasure, and the exercise

cise of every virtue; his own life furnishing the best comment on the precepts he recommended, by actions as exemplary as his words. During his life-time, he employed a great number of disciples to reform the manners of the people; but, after his decease, interpreters of his precepts arose, who soon stripped them of their original purity; and, wresting his words to their own views, introduced a system equally impious and absurd.

Yet the religion of Confucius is still acknowledged by the learned; who, as well as the multitude, venerate him as a messenger from Heaven, as a saint, and almost as a deity: but although the learned profess the religion of Confucius, they are in general far from obeying the precepts he recommends, or imitating the innocent sanctity of his manners. To the memory of this great and good philosopher, a feast is annually celebrated, at which all ranks of the people assist.

There is another persuasion, called the sect of Taoisee, whose author's name was Lao-kiun. This person, his disciples pretend, came not into the world till forty years after his conception. He was born before Confucius; and his writings, though probably much disguised, still contain many maxims worthy of the most refined moralist.

But, of all other sects, the followers of Fo are the most numerous. This idol was imported from India about thirty years after the crucifixion, and is stiled the only god of the world. His priests are called bonzes by the Chinese and Japanese, by the Tartars lamas, and by the Siamese talapoins. The disciples of Fo pretend that their master has been born eight thousand times, and that he has appeared in the form of almost every animal in the universe.

The Chinese bonzes represent a state of rewards and punishments; and direct that no man should kill any living creature, drink wine, or be guilty of any impurity; but they particularly enforce the necessity of being kind to themselves, and of building monasteries and temples, that the sins of the people may be expiated by their prayers and penances.

There are several different orders of bonzes, as well as idol temples erected on the mountains, of different degrees of reputation. The idols are placed in order by the bonzes on solemn occasions, and the devotions usually last seven days on each festival, during which space their whole business is to prepare and consecrate necessaries for a future state.

With respect to the internal precepts of the religion of Fo, the bonzes themselves are in general at a loss to describe them: they believe, however, that the transmigration of the soul never ends, till it has obtained a cessation of all desires, and an annihilation of its various faculties; in which state of insensibility they suppose all virtue and happiness to consist.

The mandarins, and governors of provinces, though usually men of too much erudition and discernment to approve of the worship of idols, sometimes comply so far with the superstition of the vulgar, as to visit the temples when any public calamity prevails, and join them in imploring the interposition of these supposed divinities in their favour.

On these occasions, if the idol fails to comply with the prayers of the petitioners, they scruple not to enforce their requests in a personal remonstrance with a cudgel, which they apply vehemently to the object of their adoration; frequently addressing it in the rudest and most

most disrespectful terms, and dragging it through the streets, till it possesses as little appearance as power superior to that of an ordinary block. But should they, after all, obtain their desires, they instantly replace the idol, and make the most abject apologies for the irregularity of their behaviour.

There are likewise a considerable number of Mahometans in this country, who have several mosques, and live undisturbed, as they never attempt to interfere with the customs or religion of the state.

It is remarkable, that in the province of Ho-nan there is a Jewish synagogue, which has been established for many centuries. This place was visited in 1704, by a missionary named Cozani, who was indulged with a sight of their books, and even permitted to examine the most secret recesses of their synagogue, into which only the ruler is usually allowed to enter, and that with the most profound veneration. They read, every Saturday, in the books of the Pentateuch; which, on comparison with the Bible, agreed exactly in the chronological and genealogical accounts. The synagogue faces the west; to which these Jews always turn when they worship God, whom they stile the Creator of all things, and Ruler of the Universe. Their books are written on long pieces of parchment, rolled upon wood; and several books of the Old Testament are omitted, the names of which are wholly unknown to them.

But what most surprized the missionary, was the number of ridiculous legends which he found blended with the scriptural facts by their ancient rabbies, comprehending their present ritual and ceremonial worship. Yet they have not wholly forgot the Mosaic institution: in particular they practise circumcision; observe the seventh day, the feasts of the paschal lamb and unleavened bread; and abstain from blood. They keep the sabbath with the most scrupulous attention; and when they read their Bible publicly, cover their faces with a transparent veil, in commemoration of the descent of Moses from the mountain. They professed the greatest ignorance of the Messiah, and declared they had never heard of any other Jesus than him who was the son of Sirach.

The Christian religion was unknown in China, till about the year 1517; when the Portuguese, who had made several settlements in India, first arrived at Canton, in China, where they procured leave to trade, but were unable to obtain permission for their missionaries to land on the continent.

Three Italian Jesuits, however, procured admission into this empire, about the end of the sixteenth century; and one of them named Ricci, a man of uncommon genius, established a high degree of reputation both among the literati and the vulgar. He insinuated himself into the favour of all ranks, particularly the bonzes, from whom he acquired a thorough knowledge of the learning, religion, and manners of the natives; and with infinite address attempted to blend the ancient religion of the country with the first principles of theology; the maxims of Confucius, with the doctrines of Christianity. This temporizing moderation, though it gained him many followers, highly disgusted the rigid adherents of the Romish church, who attacked him with all the fury of enraged bigotry.

In 1630, the Dominicans and Franciscans arrived in China, who openly censured the tenets of the Christian converts of Ricci; and, after a dispute of fifteen years among the

the different orders, a decree passed at Rome, enjoining the Jesuits to insist on a more strict conformity with the Catholic church from their converts. This decree, however, the Jesuit fathers had influence enough to get annulled in 1656.

In 1669, during the minority of Kang-hi, a cruel persecution of the Christians took place; but when that emperor came of age, he treated the Jesuits with every token of regard, and published an edict declaring their religion to be good and salutary, and permitting his subjects to embrace it. Christianity being thus recognized from the throne, would probably have soon arrived at a very flourishing height, but for the ridiculous altercations of the several orders of missionaries, whose animosities against each other produced in time an universal disgust. Instead of enforcing, as well by example as precept, those divine and truly Christian principles, love, charity, meekness, and forgiveness, their zeal was only warm in the promulgation of strife and irreconcilable hatred between their respective converts. The court of Rome was again applied to; and, after six years deliberation, the holy office pronounced against the mixture of original superstitions and Christian doctrines; and the converts were directed to abolish every trace of the religion of their fathers, and conform strictly to the church of Rome. A few indulgences were, however, granted, to soften the rigour of these injunctions; but these being insufficient to satisfy the disaffected Jesuits, the decree only served to increase that enmity it was intended to destroy. Kang-hi, the patron of the Jesuits, dying soon after, Yong-ching, his son, unexpectedly reversed the edict of his father in favour of the Christian religion, and plunged it's professors into fresh confusion. All the Romish ecclesiastics were ordered into custody, the churches were demolished, and the governors of provinces required to persecute the converts to christianity. This ended with banishing all the missionaries to the island of Macao, the Jesuits only excepted; who, with their usual address, found means to shelter themselves from the storm. Indeed, the superior abilities of the professors of this order, and their political sagacity in particular, which is constantly exerted to favour the pursuits of power and authority, have constantly procured them an exemption from the fate of their less artful brethren.

In 1746, another general persecution of the Christians took place; and the latest accounts from this country describe the emperor as averse to the toleration of christianity in his dominions.

The Chinese have been erroneously supposed to resemble in person the grotesque figures depicted in their drawings: they are rather low in stature, and their complexions, in the southern provinces, are of an olive colour; but, in the north, they are generally as white as Europeans; and those whose professions or rank exempt them from exposure to the sun, are remarkably fair. The Chinese have not the smallest idea of beauty arising from an agreeable shape, or graceful ease; small eyes, a large forehead, short nose, broad features, a wide mouth, and large ears, furnish their standard of perfection for the human face; their dress is loose, and they think a man handsomest when he is fat, full sized, and fills his chair properly. The learned permit the nails of their fingers to grow upwards of an inch long, from the ostentation of displaying their exemption from manual labour.

The women, if we except the shortness of the nose, and the smallness of their eyes, may be justly esteemed beautiful; their complexions are fine and blooming, their mouths well formed, and their aspect full of vivacity: but the principal criterion of female beauty is the smallness of the foot; for the attainment of which excellence, as soon as a girl is born, her feet are so confined with bandages, that they are prevented from ever attaining their natural size, and sometimes do not exceed, at full growth, those of a child of three years old. This violence to nature, it might be imagined, must not only be extremely painful, but even injurious to health; yet such is the effect of custom, and its power in reconciling people to the most absurd perversions of taste or nature, that when they arrive at maturity, they never complain of any hardship they have suffered on this account, and are fond of exhibiting the smallness of their feet as they totter along in a manner painfully disgusting to an European.

Indeed, the Chinese ladies possess all the characteristic vanity of the sex; spending several hours every morning in adorning themselves, for the purpose of securing new conquests, though their reclusive way of life is very unfavourable to the successful display of these attractions. They dress their hair very curiously, and ornament their curls with gold and silver flowers; sometimes wearing the figure of a bird, the expanded wings of which embrace the temples, while the spreading tail forms a plume on the crown of the head.

The younger ladies frequently wear a sort of cap made of pasteboard covered with silk; the fore part of which rising into a point, is adorned with pearls, diamonds, and other valuable and expensive decorations; the top being ornamented with flowers, mixed with small bodkins, or pins, headed with jewels.

Beneath their gowns, which reach from head to foot, the ladies wear a rich vest, composed either of satin or embroidery: their arms are concealed by long wide sleeves, the favourite colours of which are green, blue, or red. Violet colour, and black, are worn only by those advanced in years, who seldom use any other method of adorning their heads than by wrapping a piece of cloth about them.

Since the accession of the Tartar family to the throne, the men have been compelled to shave their heads, except a single lock on the crown; a small cap in form of a funnel, made of rattan or cane, lined with satin, and terminated at top by a tuft of bright red hair, being generally worn in summer by all ranks indiscriminately. In winter they wear a warm cap bordered with some valuable fur, and the upper part covered with red silk. This cap, when worn by the mandarins, on particular occasions, is ornamented at the top with a diamond, or some other precious stone, rudely cut, and set in gold.

Their shirts are made of various kinds of cloth, and are disproportionably wide. In summer their necks are bare, but in winter they use a band of satin or fur. The Chinese wear a long robe with folded-lappets, and fastened by gold or silver buttons, according to the ability or inclination of the wearer; and the sleeves are broad towards the shoulder, but contracted at the wrist. A sash is tied round their waists, the extremities of which reach their knees; and in this they carry their purse, knife, two small sticks serving as a fork, and other trifling articles. Under this robe they wear linen drawers in summer, and in winter breeches made of fur or satin.

Boots

Boots are universally worn by the Chinese of all ranks, whenever they appear in public. This custom might be convenient enough if it was only used in winter; but fashion can alone render it tolerable in summer. To such a pitch do they carry their partiality for boots, that they will not receive a visitor till they have drawn them on, as the neglect would be esteemed the height of incivility.

When they visit in form, they wear above their robes a long silk gown, usually blue, which is girt round them; a violet or black-coloured cloak hanging down to their knees, is thrown loosely over the whole; and they carry a fan in their hands. But though these formalities are never to be dispensed with in public, even in the hottest weather, in private, and among their intimates, they seldom wear any thing but a pair of linen or taffety drawers. With respect to the mechanics and labourers, in the southern provinces, they free themselves from the incumbrance of dress even beyond the prescriptions of decency, walking the streets in only a single pair of drawers.

The Chinese, who affect a grave and reserved air in their whole deportment, have a prodigious veneration for long beards; and though nature has not been very favourable to this propensity, they nourish with the utmost care the little they have, and frequently express their envy of the Europeans, whom they consider as the happiest beings on earth in this particular.

The Chinese are in disposition mild, tractable, and humane, possessing great affability, and no less conceit, valuing themselves highly on their superior politeness and civilization: yet, under the mask of good-breeding, they not unfrequently conceal the basest treachery, and the most mercenary views. If they hate a man, they decline any partial revenge; but with the deepest deceit conceal their intentions, till an opportunity offers of gratifying the utmost rancour of their hearts, by plunging him into irretrievable ruin.

With the generality, interest is the ruling principle which governs all their actions; and, to promote this, they scruple not to practise the most abject and humiliating submissions. In their dealings with foreigners, they value themselves on their skill in every species of fraud and deception; and some of their tricks really speak as loudly for their ingenuity as their dishonesty. This propensity to cheating, however, it is but justice to observe, prevails chiefly among the vulgar; and as the bulk of a nation is generally included under this description, the Chinese have with some degree of reason been described as a nation of sharpers: yet, as instances of fair dealing, candour, and even generosity, are by no means wanting, it would be unjust to confer indiscriminate censure on the many millions of people inhabiting this extensive empire.

But if clandestine frauds are too prevalent among this people, they certainly want that magnanimity which would qualify them for bold adventures; being in general pusillanimous and timid, warmly attached to life, and particularly fearful lest they should want a coffin after death, frequently purchasing this article while in perfect health, and considering it as the most valuable part of their furniture.

From the pre-eminence they think themselves entitled to claim over other nations, they are haughty in the extreme; entertaining the most sovereign contempt for all other countries. They are so exceedingly partial to their own customs, maxims, and learning, that

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it is difficult to persuade them there can be any thing good or great which is not confined to themselves. On their first acquaintance with the Europeans, they are said to have asked them, if there were any cities or houses in Europe; and to have expressed much astonishment on being informed, that this was not only most certainly the case, but that the inhabitants were also compleatly versed in every science. 'How is it possible,' exclaimed they, 'that a people so remote from us, should have any knowledge or capacity? They have never read our books; they were never modelled by our laws; and yet they speak, write, and reason, as we do.'

They supposed also, that ingenious artificers were only to be met with in China; but on beholding the works of our artists, they acknowledged that nature, who had bestowed two eyes on them, seemed to have favoured the Europeans with the sight of one eye at least. What most confounded them, was a map of the world; one hemisphere of which, at least, they imagined was occupied by China; but when it was pointed out to be only a small portion of Asia, they seemed lost in astonishment; and, regarding one another with surprize, exclaimed, 'It is little, indeed!'

The Chinese are remarkable for the extraordinary form and ceremony they mutually practise on all occasions: rules of behaviour to superiors, equals, or inferiors, being so well established, and so strictly observed, as to give them the appearance of a nation of dancing-masters.

The salutation to a superior consists in joining the hands upon the breast, then sinking them almost to the ground, and while they bend the body equally low, uttering the word '*Happiness!*' Equals address each other with the expression, '*Prosperity! Prosperity!*' using at the same time a similar junction of the hands, and a slight inclination of the head. For every occasion they have a set form of complimentary sentences, which they deliver with an emphasis very expressive of that sincerity the practice of which they are so remarkable for neglecting. But the gross adulation, and abject servility of their behaviour to the mandarins and persons of quality, are in the highest degree disgusting to every manly and intelligent European.

But offensive as their salutations undoubtedly are, the ceremonious manner in which they conduct their entertainments is still less supportable.

When the person who furnishes an entertainment introduces the guests, he salutes them one by one, and taking a cup full of a liquid extracted from rice, he bows to the company, and advances to the front of the room, lifting up his eyes and hands towards Heaven, after which he pours the contents of the cup on the ground; all which ceremony is intended to express, that every good thing comes from that Power who reigns on high: after this he takes a cup of beer, bows to the chief guest, and places it on his table; a compliment which is instantly returned, by an attempt to replace it on that of the person visited, who prevents it with the most courteous and attentive civility. The entertainer then places two small ivory sticks, adorned with gold and silver, to serve the purpose of a fork, parallel on the table. This ceremony is repeated to every guest in his turn, agreeable to his rank; and as each has a separate table, finely ornamented and japanned, they make a noble and splendid appearance. The meat is served up ready carved; and, after a deal of ceremony about the first place, the company sit down facing each other. The moment they

they are seated, four or five comedians enter the apartment, who strike their foreheads four times against the ground, and then present a list of fifty or sixty plays, which they are ready to perform immediately. The chief guest, to whom the choice of the play is referred, declines the proffered honour several times; till, at length, after repeated entreaties, he consents to name one of these pieces for representation. The play accordingly commences with instrumental music, consisting of trumpets, flutes, fifes, drums, and steel or brass bassons. But though these performances prove highly entertaining to the Chinese, they appear very dull and languid to those who have been accustomed to behold characteristic dresses, and the intervention of superb scenery, both which are wholly wanting.

During these exhibitions, the entertainer, kneeling, entreats his guests to take the cup, on which they lift it with both hands, as high as their foreheads, and bowing very low, conduct it to their mouths, drinking with great deliberation. He then, on his knees, invites them to eat; after which they take some of the prepared meat on their plates. This ceremony of kneeling is repeated every time they drink, and with every dish that is brought to table. Tea is the usual liquor; which, as it possesses no inebriating qualities, is favourable to their recollection of the numberless ceremonies they are reciprocally to observe. On these occasions they continue three or four hours at table, during all which time they generally remain silent; nor does any one attempt to rise, till the person visited gives an intimation for that purpose, and conducts his company into the garden, while the servants prepare the second course; when a repetition of the same form constantly takes place, till the company retire, which is seldom before midnight.

These ceremonials are certainly destructive of that ease, freedom, and exemption from restraint, which give the highest relish to all rational society, and can alone captivate the mind which is capable of relishing 'the feast of reason, and the flow of soul;' yet the Chinese behold them in a quite different point of view; and imagine they tend towards civilizing the people, promoting peace and order, from the humility and condescension they occasion; and, by excluding the use of coarse language and indelicate expressions, prevent the possibility of quarrels, disputes, and reproaches.

There is one striking particular in which the Chinese politeness is quite the reverse of ours: to take off their caps when they salute one another, or even accidentally to appear uncovered, is esteemed the height of ill-breeding and indecency.

As it is a maxim in the Chinese government, that kings ought to have all the tenderness of a father for the empire, and fathers all the authority of a king in their own families; so their domestic transactions are regulated by this principle, which is the basis of their political government. In conformity to these general maxims, a father is not supposed to have fulfilled his duty, unless he marries all his children; and a son is esteemed deficient in the affection he owes to his father, if he neglects to perpetuate the family.

A father rules as despotic in his family as any sovereign prince can possibly reign over his subjects. There are no prescribed limits to parental authority; nor any command or injunction of the father which his son has a right to dispute: he is master of his house, his possessions, and even of his concubines and children, and may dispose of them to whom he pleases. This being the case, a father would think it highly derogatory to consult the

inclinations of his children in the article of marriage, which he contracts for them with whom he thinks proper; and, where the father is dead, this important trust is delegated to the next of kin. As the younger females are confined to their apartments, and forbid the liberty of being seen by men, the description of their persons must be derived from their own relations; or rather from a convenient sort of old women, who make it their business to transact affairs of this nature, and are frequently employed by the relations of the young ladies to give the most favourable accounts of their wit and beauty: but if in these reports they appear to have been guilty of any flagrant misrepresentation or imposition, they are very properly punished with considerable severity.

The preliminaries of these negotiations being adjusted, a contract is signed, in which the relations of the intended bridegroom agree to advance a certain sum to be expended in apparel, and other personal ornaments, for the bride, no fortune being ever given with a daughter. A few ceremonies on the part of the bridegroom then take place, chiefly consisting of presents to his intended spouse; and her relations having consulted the calendar for an auspicious day, fix the precise time of the nuptials. On the arrival of the happy day, the bride is seated in a magnificent chair, her whole paraphernalia being either carried before her, or placed with her in the chair, which is attended by a train of hired persons, bearing lighted flambeaux and torches, though usually at noon-day, and preceded by a variety of musical performers. The bride's chair is locked, and none but the intended husband is permitted to open it; who, on her arrival, for the first time beholds his bride. If her person disgusts him, he shuts the chair again, and returns her to her relations; the only consequence of which is a forfeiture of the money he has expended: but this mortifying circumstance seldom happens. The bride being approved, she is conducted into the hall by the bridegroom; where they each make four devout prostrations to Tien; after which the ceremony is concluded by the bride's respectful acknowledgments to the husband's relations. She then joins the ladies assembled on the occasion, while the bridegroom entertains his friends in another apartment.

Concubinage is permitted without limitation, but a single wife only is allowed. The children of the concubines are considered as the property of the wife, and both they and their mothers are dependent on her bounty. Though divorces are lawful in this country, for adultery, barrenness, or infectious maladies, they are by no means frequent. In cases of elopement, the wife may be sold; but, indeed, the Chinese wives are seldom guilty of the smallest impropriety or criminality of conduct, though the husbands are so extremely suspicious, that they will not permit them to speak in private even with their own brothers.

Yet though a legal cause is always necessary, among the Chinese, for the attainment of a divorce, there seems to be no sufficient remedy against transferring their wives as a part of their personal property; who, as well as their children, are often forfeited, in consequence of that disposition for gaming which leads them to hazard every thing in this favourite pursuit.

But, cruel and inhuman as this custom undoubtedly is, it by no means equals the barbarous and unnatural practice of stifling, deserting, or selling their children, particularly females, as soon as they are born, when their maintenance interferes with the avarice or poverty

poverty of the more than brutal parents. With all their boasted refinements, their policy, and their learning, such a flagrant violation of the great laws of nature and humanity, renders them the objects of horror, of detestation, and contempt.

For the encouragement of agriculture, an extraordinary festival is appointed every spring, when the emperor, attended by his court, plows up publicly, in the vicinity of Peking, a few ridges in different parts of a field with his own hand, to excite, by his example, the industry of the husbandman; afterwards sowing them with wheat, rice, millet, beans, and a sort of grain called caoleang. This field is cultivated with great care, and constantly visited by the governor of Peking, who is particularly attentive to discover a stalk with thirteen ears, that being considered as a favourable omen. The produce is put up in yellow bags, and deposited in the imperial granary for religious purposes.

The practice of agriculture being thus patronized by the throne, it is esteemed very honourable; and, every year, the husbandman whose superior skill in cultivating his lands entitles him to distinction, is constituted a mandarin of the eighth order, with permission to visit the governor of the city, and to sit in his presence; and, after his decease, this title of honour is registered in the hall of his ancestors.

The husbandmen in general manure and cultivate their land with particular care. They collect every species of dung that seems calculated to give strength to the soil; and, among the rest, even the shavings of the head are preserved by the barbers, and produce them about a halfpenny a pound.

They pull up the grain after it has risen to a considerable height, for the purpose of planting it in chequered lines; and their lands are so smoothly rolled, that they resemble extensive gardens.

In a variety of useful inventions, they bear a just reputation. Their china, their japaned wares, their silk manufactures, their triumphal arches, their public buildings, their bridges, their pagodas, and every necessary convenience of life, exhibit the utmost efforts of uncultivated nature.

They make a paper of the second skin of the bark of bamboo, and several other trees; but the most esteemed sort, which is composed of cotton, is more lasting, and indeed equal, both in colour and duration, to the whitest and stoutest in Europe.

The noble invention of printing has been known in China from the remotest ages of antiquity; but the manner in which it is executed is wholly different from ours. Instead of types, they make use of blocks; on which they paste an exact copy of the work to be printed, and then cut through the paper into the wood: by this means preserving a perfect resemblance of the original characters, and the means of reprinting the work without any other trouble than that of striking off an additional quantity. The paper used for printing, is so very fine and transparent, that it only admits the impression on one side. The ink used for this purpose is a composition of lamp-black tempered with aqua vitæ, to the consistence of size, and then rendered more fluid with water.

But their finest ink is that employed in writing, and which is called by us Indian ink; and this, according to the most approved receipt, is made by placing five or six wicks in a vessel of the best oil, covered with an iron top in the shape of a funnel, for the reception of the

the smoke; the foot collected in which, being brushed off gently with a feather, on a strong dry sheet of paper, it is beat in a mortar, mixed with musk or any scented water, and a thin size, extracted from neats leather, to unite the particles and form them into a paste; after this, it is put into wooden moulds, to give it a proper form, and when dried in the sun or wind, produces the appearance in which we behold it.

That beautiful manufacture called china, or porcelain, which derives it's chief name from this country, is composed of two different sorts of earth; the one called pe-turtle, is white, with a greenish cast; the other, called kaolin, is sprinkled with glittering corpuscles; they are both found in quarries about twenty or thirty leagues from Kingteching. The brightest, lightest, and most beautiful china, is made by incorporating eight parts of kaolin with two of pe-turtle; after this compound the vessels are turned with a wheel, similar to the method adopted by our potters for the formation of their wares. Some pieces are, however, shaped in moulds; and figures of men, animals, idols, busts, and other such large articles, are made in separate parts, and afterwards joined together with the utmost nicety. The ornaments and flowers are formed with stamps and moulds, and reliefs are kept ready prepared to be cemented together.

The variety of artificers employed in the manufacturing of china, previous to it's being painted, is truly astonishing; and even this branch is divided into an infinity of hands: one person colours the circle round the edge; another traces the bud of a flower; a third delineates human figures; and, in short, all the various representations are the works of as many different painters; who, except in the vivid beauty of their colours, hardly deserve the name. Yet these ill-shaped, preposterous figures, are esteemed by the Chinese more curious and valuable, than if they were painted in just proportions, and according to nature.

In several countries of Europe, great perfection has been attained in the imitation of this celebrated article. The French, at their manufactories of Passy, and St. Cloud; the Germans at Dresden; and our own countrymen, at Bow, Chelsea, and Worcester, have in the beauty and turn of the vessels, chastity of design, and elegance of execution, even exceeded the Chinese themselves: yet still the composition of the European china falls constantly short of that purity and clearness, which must ever distinguish the original from the best imitations. It has, however, for some years been remarked, that the Chinese porcelain by no means equals it's original delicacy; and, as our own manufacture certainly exceeds that of China in many other respects, it is of late much encouraged, and we may hope to see it universally used, and in general preferred.

The Chinese, who are said to have first discovered the art of rearing silk-worms, manufacture a variety of silks; those most in use, are the plain and flowered gauzes for summer wear; damasks of every quality and colour, Nanking fattins, taffaties, brocades, velvets, and many other sorts, the names of which are unknown in Europe. For the purposes of embroidery, as they are ignorant of the art of drawing gold wire, they cut a long piece of gilt paper into small slips, and very ingeniously blend it with the silk: these stuffs have a very splendid appearance; but, as they soon tarnish, they are worn only by the higher ranks of the people.

Though

Though the inhabitants usually wear silks, they have several manufactures of cotton, woollen, and linen: a very valuable cloth, in particular, is made of a plant called *co*, found only in the province of Fo-kien, which is so transparent, light, and cool, that the wearer scarcely feels it's weight.

The Chinese are remarkably fond of bells, and have several at Peking, cast some hundred years since, each of which weighs one hundred and twenty thousand pounds; they are forty feet in circumference, and about fifteen feet high. These bells, however, are not comparable in sound to our own; a circumstance which may probably be owing to the want of clappers, as they only strike them with large wooden hammers. There are in every city bells of an inferior size, which are used to announce the hour of the night.

Learning being essentially necessary to qualify a man for every public employment, and the only means of advancement in this part of the world, it is not to be wondered that the Chinese, in their skill in the sciences, their researches, and acquirements, bear away the palm from every distant nation that Europeans have visited.

They have no letters; but, instead of them, use characters, each of which expresses a word, and sometimes a sentence. Of these characters they have more than twenty thousand; so that however indefatigable their application may be, or however extensive their memory, not one of the literati is perfectly master of them all, and few of the common people understand more than five hundred.

There are a vast number of public libraries in China, each of which contains prodigious quantities of books; and in every city there are colleges and observatories, though they have not brought any of the speculative sciences to perfection. In logic they are guided only by the light of reason, without any rules from art; and their rhetoric is no more than a selection of such particular strokes as are most likely to affect the mind. Their geometry is extremely superficial; neither extending to analytical investigation, nor difficult problems: they, however, know enough of practice to measure and survey with ease and precision.

They learn music by the ear, being ignorant of the method of composing it by notes; yet an European ear would not be offended with many of their tunes, when played on their instruments, or sung by a good voice.

No people have applied more diligently to the study of the sublime science of astronomy: they have made observations in all ages; and to watch the heavens both night and day, constitutes one of the chief employments of their learned. They have recorded an eclipse which happened two thousand one hundred and fifty-five years before Christ; but eclipses and comets are the principal phenomena of which they have any accounts till much later periods. The Jesuits assisted them in regulating their calendar; and from them much of their present mathematical knowledge is derived.

The Chinese year begins from the conjunction of the sun and moon, or from the new moon that is nearest to the day when the sun is in the fifteenth degree of Aquarius, which is, between the third and fourth of February. They divide their year into twelve lunar months; among which are some of twenty-nine days, and some of thirty; and every five years they have an intercalary month, to adjust their year to the revolution of the sun.

Their days begin and end at the same time as ours, but are only divided into twelve hours, each being equal to two.

Besides astronomers, this country abounds in astrologers; whose abilities, if they may be said to possess any, are of the same low, superficial nature, as those which distinguish the dealers in occult science of most other nations.

As the Chinese are but very imperfectly acquainted with the sciences on which medical knowledge depends, they have made less progress than might otherwise have been expected in this important study. They affect to know the cause of the disease, and in what part of the body it resides, by the pulsation of the artery; and, as they often really guess the seat of the complaint; and sometimes even foretel it's duration and consequence, great deference is paid to their judgment.

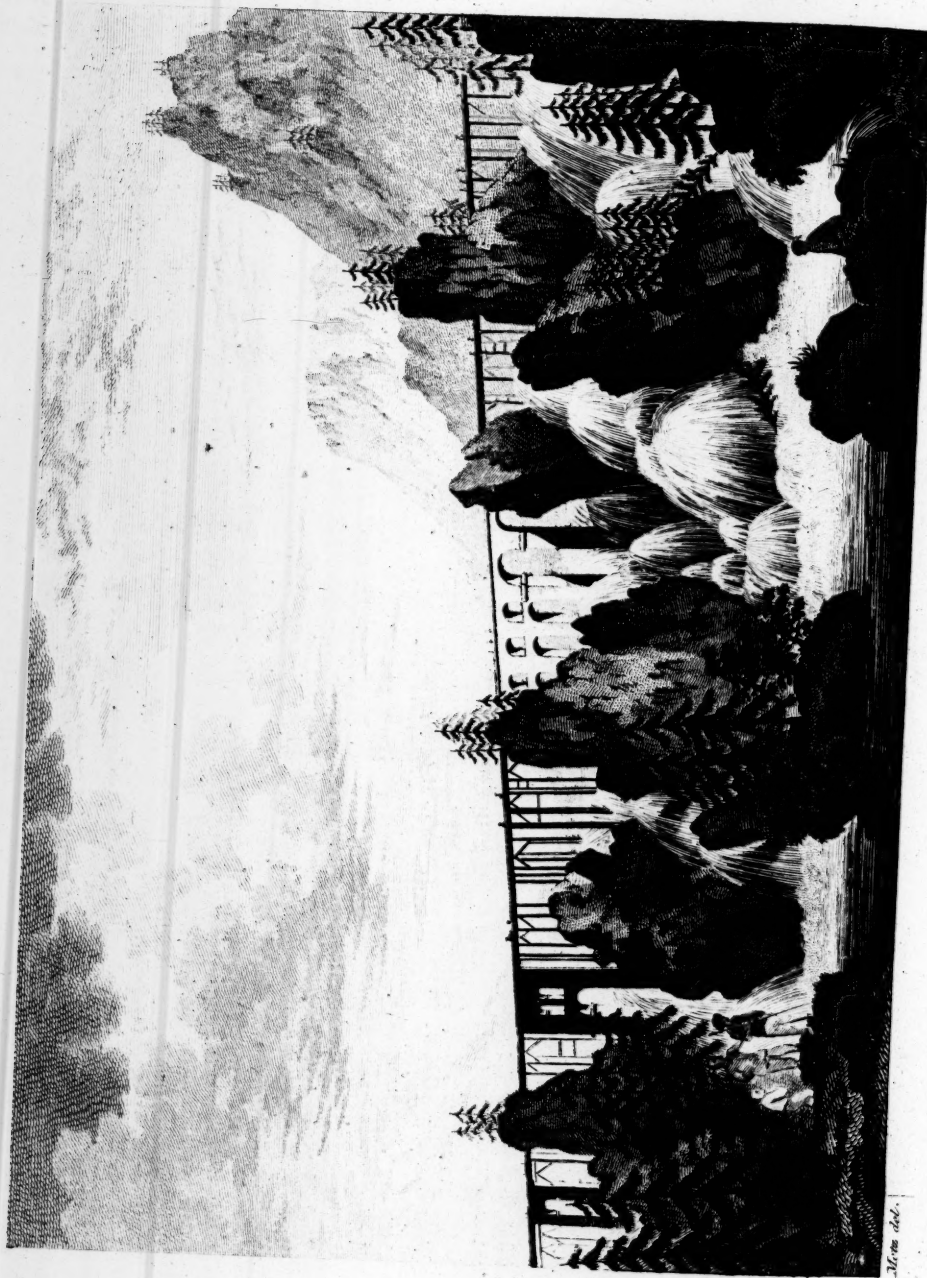
When a physician visits the sick, he is attended by a servant, carrying a box of small drawers, separated into a variety of compartments, and well furnished with roots and simples. The medicines are either gently purgative, or sudorific; and are in general calculated to purify the blood and humours, to dispel vapours, abate fluxes, and strengthen the digestive faculties.

The funeral ceremonies in this country are very remarkable. It is a maxim with the Chinese, that if young people are made spectators of the veneration that is paid to deceased relations, they will early learn submission and respect for the living; and they have accordingly established certain regulations for the conduct of the kindred on such occasions.

The deceased being dressed in his best apparel, with the proper emblems of his dignity, is put into a coffin composed of planks about six inches thick, pitched on the inside, and japanned without; and those who are rich frequently expend a thousand crowns in the purchase of this article, which is in such cases made of the finest wood they can procure, elegantly carved and gilt.

When the deceased is thus deposited, all his relations and friends are invited to pay him their last respects. His coffin, which is covered with a white cloth, is placed in the principal room of the house; and a table, with his image, or some other carved work on which his name is written, surrounded with wax candles, flowers, and perfumes, is set before the corpse. The mourners then prostrate themselves, and several times beat their foreheads against the floor; after which they place the tapers and perfumes they bring with them on the table, the particular friends of the deceased groaning and weeping bitterly all the while. In the mean time, the eldest son, attended by his brothers, comes from behind a curtain on one side of the coffin; who, with countenances strongly expressive of grief, likewise strike their heads against the floor; the women, who still remain concealed, venting frequent exclamations of sorrow. This ceremony being ended, they all rise up, and are conducted into another apartment, where they are entertained with tea and preserved fruits. These obsequies are commonly repeated for seven days successively; and during the time of mourning, those who have lost a father abstain from every indulgence, either in eating, drinking, or sleeping.

The colour for mourning is white; and their caps, vests, gowns, stockings, and boots, must be all of the same colour.

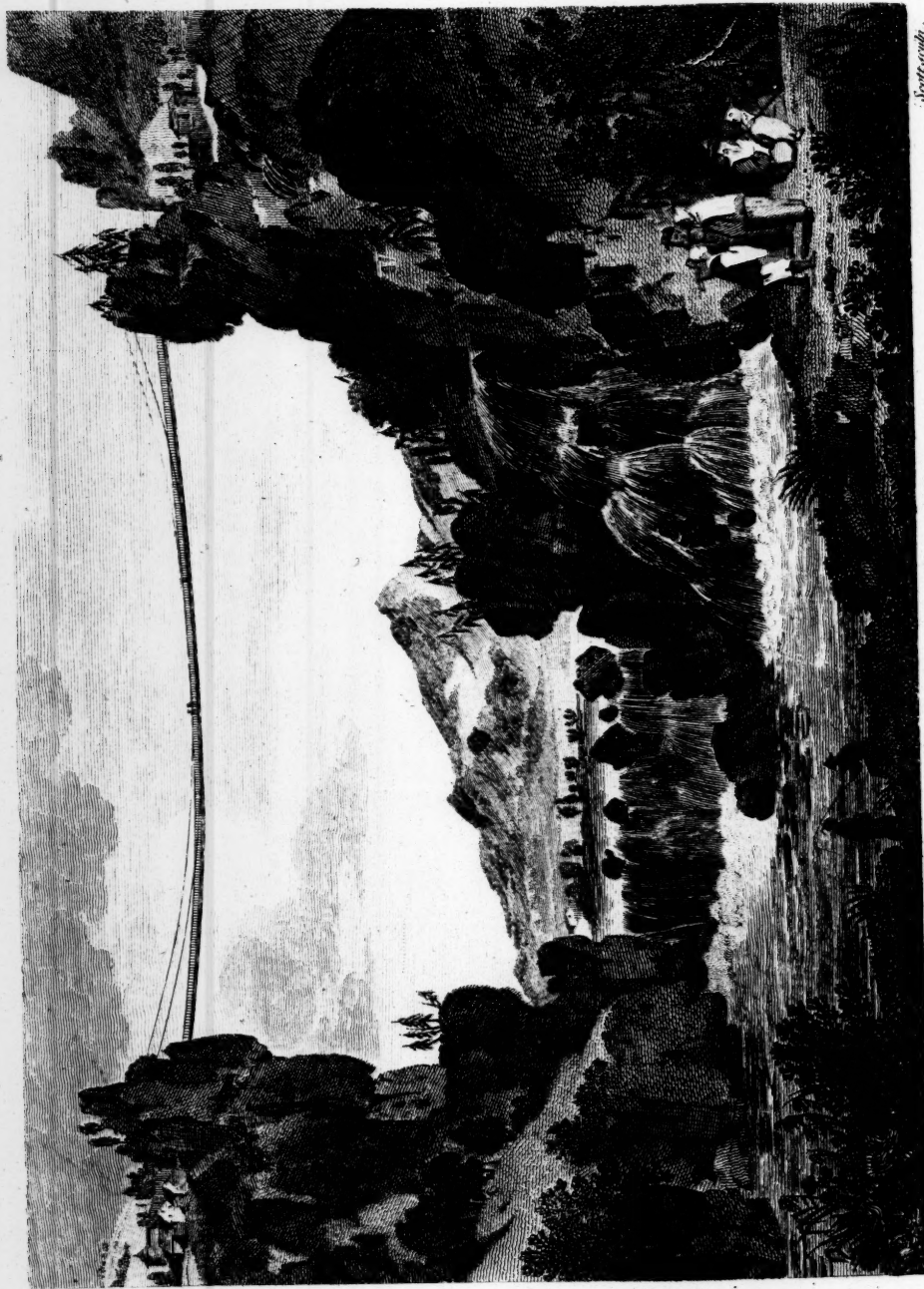


Beuth sculp.

THE ROAD OF PILLARS. IN CHINA.

Published as the Act directed by Her Majesty's Statute 4 & 5 May 1843.

Mme del.



Scott's map.

Morr. del.

BRIDGE OF CHAINS IN CHINA.

Published as the Act directs, by Harrison & Co. Nov. 1. 1859.

No burials are permitted within the walls; but the magistrates cannot prevent the friends from keeping the bodies in their houses as long as they please, which is frequently for months, and sometimes even for years.

The day of the funeral being fixed, notice is given to all the friends and relations of the deceased, who accordingly attend. The procession begins with carrying figures of paste-board, representing various animals. Several companies follow, marching two and two, bearing censers, flags, and standards; while others perform solemn dirges on various musical instruments; the picture of the deceased being elevated above the rest, with his name and titles in gilt characters. Then follows the coffin, under a rich dome-shaped canopy of violet-coloured silk, placed on a bier supported by sixty-four men, if the circumstances of the dead admit the employment of such a number. The eldest son, at the head of his brothers, and accompanied by the grand-children, follows the corpse on foot, all of them covered with sackcloth, and stooping with their bodies as if bowed down by their griefs. Then follow the other relations in their mourning; and the wives, concubines, and slaves of the deceased, carried in chairs covered with white, pierce the air with their lamentations.

At the funerals of persons of great distinction, several apartments near the place of interment are provided, where a number of the relations continue a long time, daily uniting with the sons in their prescribed demonstrations of grief; and when death visits the throne, all public business is suspended for fifty days, an universal mourning being observed throughout the whole empire.

The sepulchres are generally built on eminences without the city, whitened, and surrounded with groves of pines or cypresses. This practice of sepulture at a distance from the abodes of the living, it were to be wished might be adopted in all large cities; where, as the places allotted for burial are generally small, the earth is too soon moved, and nauseous effluvia often arise, to say nothing of the danger of infectious diseases.

The honours paid the dead in China by no means cease with the expiration of the time of mourning; their tombs are visited every vernal season, the weeds that spring around them are carefully removed, and the same ceremonies repeated as were adopted at their decease.

Every year, likewise, the Chinese, who have large halls particular to each family, frequent these mansions; where all the branches of the family, sometimes amounting to an incredible number, assemble together, without regard to rank, the eldest, however poor, presiding on the occasion. The image of the most illustrious ancestor, and the names of the men, women, and children, of the family, with the age, quality, and day of the death of each, wrote on small boards, are placed on a long table, and the same ceremonies are used, and the same honours paid them, as if they still existed.

The canals and bridges of China are not only productive of the greatest public utility, but display the utmost beauty and magnificence in their plans and construction. Two bridges in particular merit our attention: one called Cientao, or the Road of Pillars, in the province of Xensi, broad enough for four horses to travel abreast, and near four miles in length, which is defended by an iron railing, and unites the summits of several mountains in order to avoid all the devious windings to the capital, being partly supported by beams,

beams, but in most places, from the great depth of the vallies, resting on stone pillars of a most tremendous height; and the other consisting of twenty iron chains, connecting two high mountains in the neighbourhood of King-tung.

The celebrated walls of the Romans, and other nations of antiquity, sink into contempt when compared with that which divides China from Tartary; it is fifteen hundred miles long, from twenty to twenty-five feet high, and sufficiently broad for six horsemen to travel abreast without the smallest difficulty. Though this wall has stood more than eighteen hundred years, it is still pretty entire, being composed chiefly of bricks, and built with such a strong cement of mortar, as seems to bid defiance to the ravages of time. It is strengthened by towers, gates, and bulwarks; and, before the conquest of China by the Tartars, was usually garrisoned by a million of soldiers.

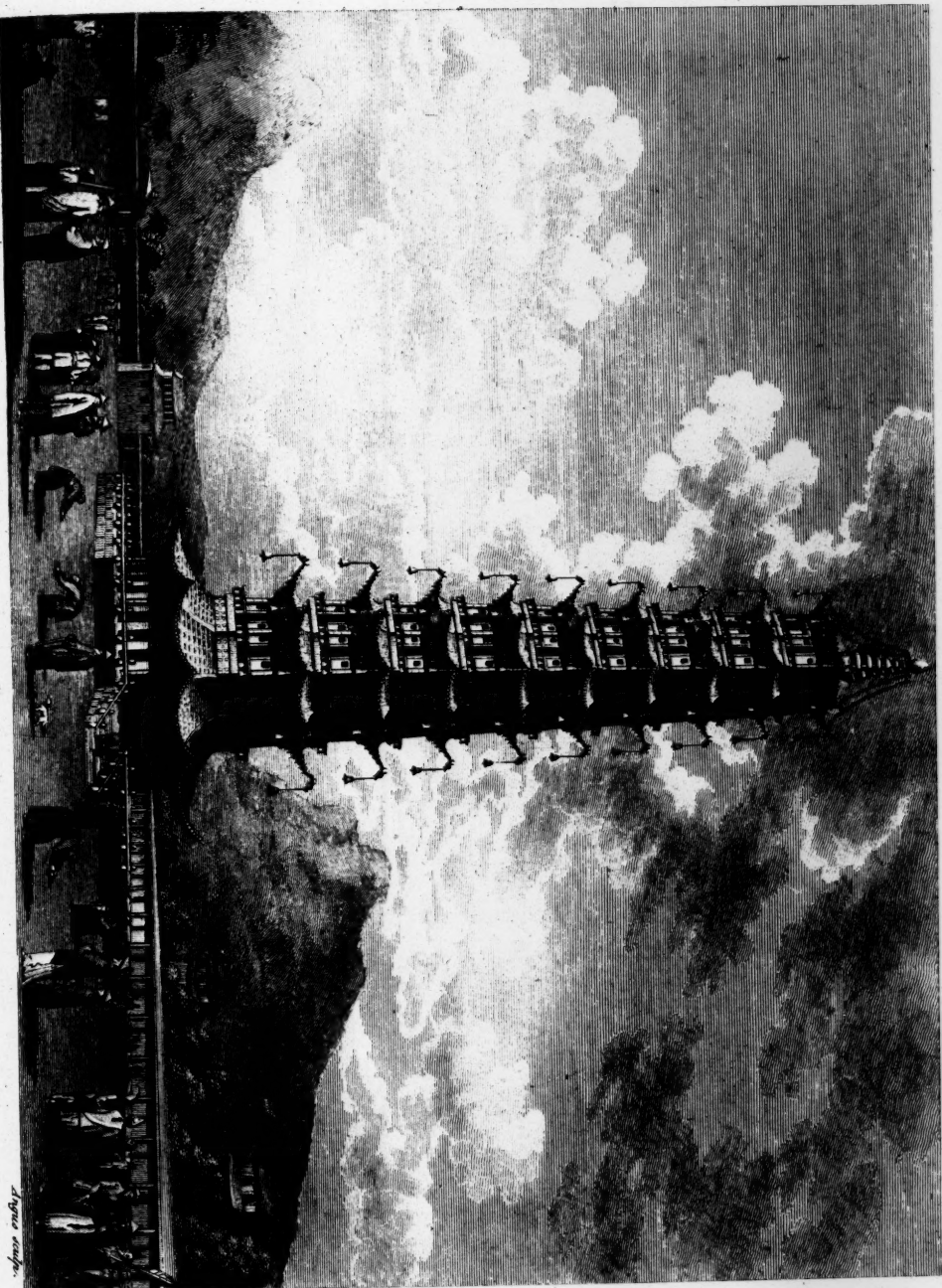
Among the various structures for which the Chinese are justly famous, we must not omit to mention their pagodas or temples, which superstition has erected to fabulous divinities, even in the most arid deserts, and on the barrenest mountains, with incredible labour and expence. Before the gates of every great town there are likewise beautiful towers of a similar construction, which are at once the ornament of the place and the admiration of strangers. But, of all these towers, that of Nanking claims the pre-eminence. This is called the Porcelain Tower, being wholly covered with the most beautiful china, which still retains it's original beauty, though it has stood near four hundred years. This tower is nine stories high, each story being ornamented with a cornice three feet above it's windows. It is ascended on the inside by a stair-case of high and narrow steps; and every story consists of a large room, the cieling of which is richly painted, and the walls full of niches for the reception of idols. This building is terminated by a large spiral top, with a gilt oval ball of extraordinary size at it's extremity. This tower, from the ground to the top of the ball, is near three hundred feet high, and is built in an octangular form, each story decreasing in breadth as it rises in height; and the whole forms an elegance of appearance beyond any ancient or modern piece of architecture to be met with in the east.

To perpetuate the fame of glorious actions, and to stimulate others to deserve well of their country, triumphal arches and temples have been erected in honour of distinguished abilities, in every public department. This mode of recompensing merit infinitely transcends any momentary applause, or pecuniary gratification; it has been practised in the purest ages of the world; and, to a great and a virtuous soul, which can alone be entitled to national honours, contains the most satisfactory reward.

But if the Chinese are celebrated for their ornamental architecture, their high roads deserve no less praise, as they are both broad and safe, handsome and commodious. To render them level and straight, mountains are removed and vallies filled up, with indefatigable labour. In some provinces, the roads are lined on each side with tall trees, and accommodated, at proper distances, with convenient resting places for travellers.

This empire is said to contain 4400 walled cities; which are uniformly square, with gates opening towards the four cardinal points. The streets are spacious; and the houses occupy an immense space, having in general only a ground floor, or at most one story, which is used by tradesmen as a kind of warehouse. They were astonished to hear that, the

Europeans.



VIEW of the PORCELAIN TOWER at NANKIN in CHINA.

Published as the Act directs, by HARRISON & CO. MAR. 1. 1785.

Europeans built such lofty edifices; nor could they conceive why we risked breaking our bones, which they imagined must certainly happen very frequently by mounting a staircase so often every day. 'Surely,' said the Emperor Cang-hi, upon seeing a plan of our architecture, 'this Europe must be a very small and wretched country, since they have not room enough to extend their cities on the ground, and the people are obliged to take up their lodgings in the air!'

From their ideas of convenience, then, it is not to be wondered that some of their cities are of prodigious extent. Peking, the capital, and which is also the imperial residence, is said to be twenty miles in circumference, exclusive of the suburbs, and to contain two millions of inhabitants. This city is situated in a very fertile plain, in the fortieth degree of north latitude, and about twenty leagues from the great wall. It consists of two cities joined together; one called the Tartar, and the other the Chinese city. The original city, in which the emperor and the Tartars reside, was almost square; but the Chinese being driven out of their old habitations, on the Tartar conquest, built another city adjoining; so that both together form an oblong.

The whole city of Peking is concealed by the walls, which are of prodigious height, adorned with towers, and so broad, that the centinels are stationed upon them on horseback. The gates, which are nine in number, are still higher than the walls; they are all well arched, and support spacious pavilions nine stories high; which, though they are exceedingly plain, make a very noble and august appearance.

The streets generally run in direct lines; some of them a league in length, and one hundred and twenty feet wide. The shops in these streets, which are principally filled with silks and porcelain, have a very fine effect; this is considerably increased by the regular and uniform manner observed by every tradesman in putting up his sign, which is usually twenty feet high, painted, varnished, and gilt.

It might be supposed that the extreme width of their streets would free them from any inconvenience in passing; yet such innumerable multitudes of men, camels, horses, asses, mules, chairs, waggons, and carts, continually crowd them, that they form a scene of inconceivable confusion, dust, and noise. Besides those who are continually passing and repassing on their different avocations, fortune-tellers, ballad-singers, mimics, jugglers, and mountebanks, with the various crowds that folly or curiosity never fails to collect around them, though a woman is hardly ever to be seen, block up the most spacious streets, and render them extremely disagreeable.

The imperial palace is by far the most remarkable edifice in this vast city; the grandeur of which consists in the regularity, number, and extent of its courts, buildings, and gardens, more than in just design, or elegant architecture. This palace includes a space of three miles in circumference, in which are houses for all the officers of the court, and the emperor's artificers. The front of the palace makes a splendid exhibition of gilding, paint, and varnish; while the inside is decorated with every precious or beautiful material that the known world can supply. The gardens are pleasant beyond description; in short, every thing that luxury, indolence, and pomp can require, or genius, labour, and art, invent for their gratification, seems to be here united.

The palaces of the chief mandarins are likewise very superb; but as a strict uniformity prevails in all buildings of the same kind, it is unnecessary to describe them particularly.

The usual mode of personal conveyance at Peking, is in chairs, or on horseback. The streets are guarded day and night by soldiers, each of whom wears a sword by his side, and carries a whip in his hand; with which last instrument they very freely chastise all disturbers of the public peace.

Nanking, which is the second city of importance in this empire, is situated in thirty-two degrees of north latitude, and in one hundred and eighteen degrees of eastern longitude, and lies on the River Kiam, which is a league broad, and forms a very commodious port. It is said to be more populous even than Peking; and its principal ornament is the Porcelain Tower already described.

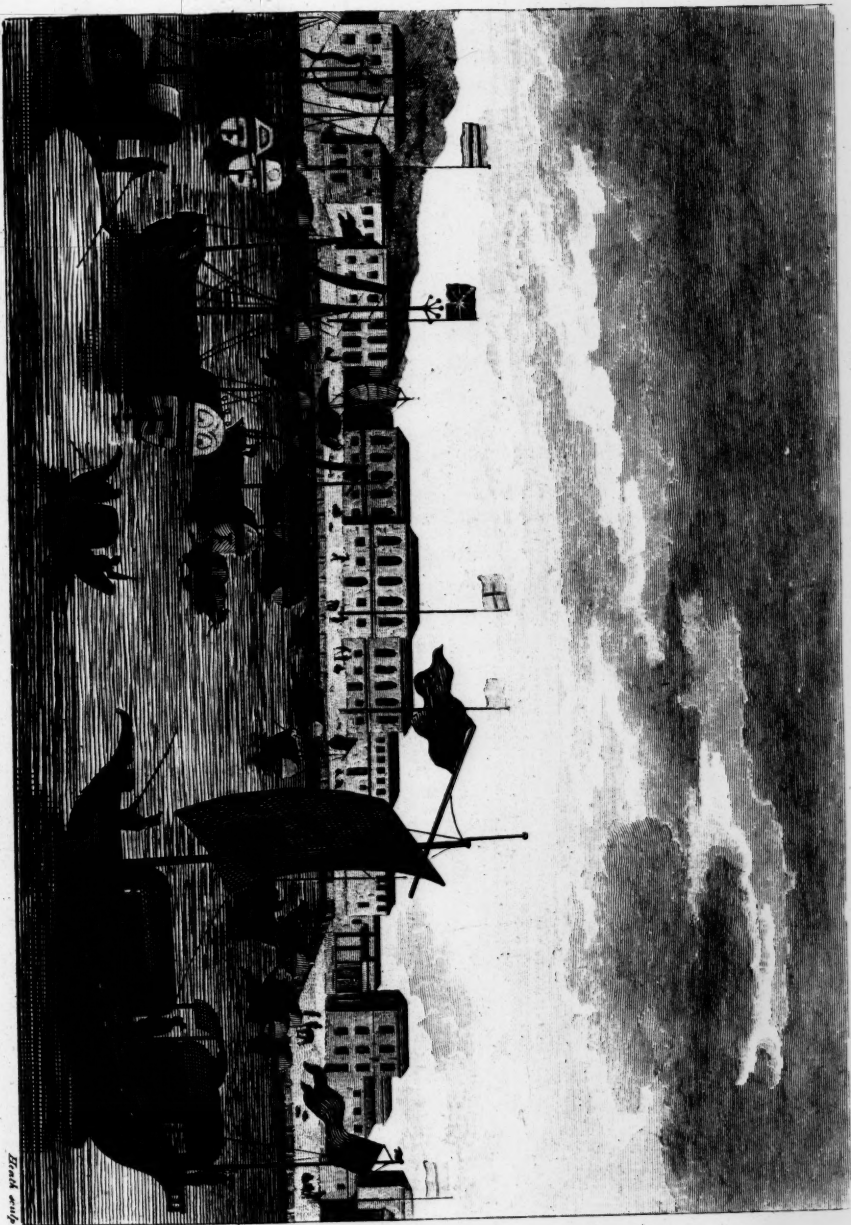
Quantong, or Canton, the capital of the province of the same name, which lies on the River Ta, in the south of China, engrosses almost all the European trade, and is consequently immensely rich. In this city are a great number of pagodas, palaces, and triumphal arches; the streets are rather narrow, but well paved; and the shops make a splendid appearance.

The three cities we have mentioned alone deserve particular notice: curbed by the customs of their country, the Chinese, in their private edifices, never aim at the sublime in architecture; the same low assemblage of buildings as is seen in their capital, will be sufficiently descriptive of their houses in every city and province. Their furniture, too, and internal decorations, except in the palaces, are infinitely inferior to those of Europe. In private families, convenience is the only thing they study; and as they receive no visits in the inner part of their houses, but only in a kind of divan appointed for ceremonies, they consider expensive hangings, looking-glasses, and other pieces of elegant furniture, as wholly superfluous. Their japanned tables, cabinets, and screens, with a profusion of china, may be considered as the only domestic articles of magnificence or value.

The public regulations established in their cities are well worthy of imitation. To preserve order, every city is divided into wards; each of which has a principal, who is answerable for every occurrence within his district, and who gives immediate information of any tumult to the mandarin, on pain of being severely punished. Masters of families are not only responsible for the conduct of their children, but likewise of their servants and dependents: this makes them circumspect in employing only those who have good characters, and attentive to the slightest deviation in their household from the injunctions of legislative authority.

Every passenger, as he enters the gates of a city, is examined by the guard; and if any singularity in his manner, accent, or dress, creates a suspicion of his being a foreigner, he is instantly stopped, and notice conveyed to the principal mandarin. We have already mentioned the discouragement of European settlers in this country; and, we may add, of foreigners in general. It is a leading maxim in the Chinese government, that strangers would introduce a diversity of manners and customs, create divisions in the minds of men, and in the end prove destructive of the public tranquillity.

We



VIEW OF CANTON IN CHINA.

Published at the Asiatic Society, by Harrison & Co. March 1, 1840.

We cannot mention, without particular applause, the attention of the Chinese to establish such regulations as may tend rather to prevent the commission of flagrant crimes, than to provide punishments for offenders.

Though the use of the mariner's compass has from time immemorial been known by the Chinese, who are extremely skilful in navigating their barks and junks down the most dangerous cataracts, as well as in hauling them from one canal to another, they have never attempted any distant voyage; being content with sailing round their own coasts, or to Batavia, Achen, or Japan, at farthest.

Their inland commerce is immensely extensive; but what they export in their own ships is very insignificant, in proportion to the number of their different manufactures and the magnitude of their dominions; and as nature supplies them with almost every article both of luxury and convenience, their imports are necessarily less.

The only metals current in trade are silver and copper; gold being regarded like gems in Europe, not as money, but as an article of commerce. Even the value of silver is determined by its weight, and not by any particular shape or impression; being cut into large or small pieces, according to the value of the purchase.

The copper money of the empire has a character stamped on it, but no impression of the emperor's head; as it would be thought disgraceful to the majesty of their sovereign, to have his image thumbed by the very dregs of the people.

The reign of their third emperor is mentioned as the æra of the invention of measures. A grain of millet was used to determine the dimensions of a line, or tenth of an inch, and ten inches made a foot; but as these grains are of an oval form, the various methods of arranging them have introduced a diversity of measures in different provinces.

In the island of Macao, in the province of Canton, the Portuguese have a small settlement with a fort. This is the only European nation that has the least footing in China; and their power and privileges are so circumscribed as to render the possession of this place of little importance to them.

On the eastern extremity of Asia, lies the peninsula of Korea, or Corea; which extends from the thirty-fourth to the forty-third degree of north latitude, and from one hundred and twenty-four, to nearly one hundred and twenty-eight degrees east longitude from London: it is in length about four hundred and fifty miles, and two hundred and twenty-five in breadth. The sovereign is tributary to China; and, on his accession to the throne, must receive confirmation on his knees from the emperor.

As Korea has formerly been entirely subject to China, and is now dependent on it, a similarity of manners in many respects prevails between the Koreans and the Chinese, and the description of the latter may in general serve as that of the former. The Koreans, however, have a better character for honesty, are more docile in their dispositions, and are remarkably attached to literature, music, and dancing. The dress of the quality is purple silk; that of the common people, skins, coarse linen, or cotton; and the literati are distinguished from the latter by wearing two feathers in their caps.

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This country is divided into eight provinces; its capital is Han-ching; and there are, in Korea, a great number of castles and fortified towns; but the houses are thatched, and in general exceedingly mean.

The southern provinces are fertile, and produce every necessary of life; while the northern are cold and barren, the mountains covered with perpetual snow, and the natives destitute not only of the luxuries, but even of many of the conveniences of life: yet they have plenty of horned cattle, abundance of fowls, and a very curious breed of horses about three feet high.

There are several medicinal plants in this country; particularly ginseng, with which article tribute is three times a year paid to the Emperor of China.

Females are contracted in marriage at about ten years of age, and the ceremony is extremely short and simple: the bridegroom only mounts his horse, and parades round the streets with his relations, till he comes to the door of his intended bride, when he alights, and acknowledges her; after which, she is conducted by her relations to the husband's house, where the marriage is consummated without farther ceremony.

Children mourn three years for a parent, during which time they are not permitted to hold any civil or military employ; and even their offspring born during this period are esteemed illegitimate. Every full moon they mow the grass round the grave of their deceased ancestor, and offer new rice upon it with great solemnity.

The language of the Koreans is very copious; and, like that of the Chinese, difficult to acquire. They publish a great number of books, and deposit them in different towns, lest by accident some of them should be lost.

The utmost attention is paid to the education of their youth, and the mildest methods of communicating instruction adopted. The pupils are inspired with an emulation to excel in literature; the sense of honour is implanted in their tender breasts; and, to deter them from vice, the trials of those who have suffered death for their crimes are constantly put into their hands.

Those who have received a competent education to qualify them for public employments, annually assemble at a convention held in the principal towns of every province, to offer themselves as candidates for civil and military departments, and distinguished abilities are the best recommendations to preferment.

Though the King of Korea is tributary to China, and treats the ambassadors of that sovereign with the most humble respect, he reigns perfectly absolute over his own subjects: he is the sole proprietor of lands, the very nobles being only tenants during his pleasure. At the expiration of three years every minister and officer of state is constantly changed, however unexceptionable his conduct; and, indeed, as the emissaries of the prince impeach them for the slightest misdemeanours, few continue so long in office.

The revenues of the crown arise from the rents of lands let to the people, and from a tenth of every article of commerce, foreign and domestic. The king maintains a very considerable force, consisting both of infantry and cavalry, armed principally with bows and arrows, swords, and half-pikes.

The

The execution of justice is attended with acts of extreme rigour and inhumanity. The very name and race of a traitor are swept from the face of the earth; his houses are demolished; and his property, being confiscated, is given to those who are unconnected with him by friendship or blood.

If a woman kills her husband, she is buried alive up to the shoulders, in some public highway, a hatchet being laid near, with which every person who passes is obliged to chop the miserable creature, till death releases her from a continuation of torture.

Where these crimes occur, the judges are suspended, the governor is removed, and the very place in which they are perpetrated is marked with ignominy and contempt.

The punishment for ordinary murder is peculiarly horrible; the putrified carcase of the person murdered is washed in vinegar, and the murderer obliged to drink it till his belly can contain no more, after which they beat it with cudgels till he bursts.

Thieves and robbers are trampled to death; and adultery is in most cases considered as a capital offence. But these crimes are little known; and though the punishments are dreadfully severe, it must be acknowledged that they seldom require to be executed.

Their slightest punishment is the bastinado; and this, in its consequences, is often worse than immediate death.

The doctrines of Confucius constitute the tenets of the learned, in religious matters; while the idol Fo finds innumerable votaries in the populace; but though there are some faint external traces of religion among the Koreans, an uniform ignorance of internal worship seems to pervade the whole country; the very temples and monasteries, as they are called, frequently exhibiting scenes of lewdness, from the practice of which such places are in all other countries held sacred.

The trade of the Koreans is very inconsiderable, being principally confined to Japan, and the northern parts of China. There is only one sort of weight and measure allowed throughout the kingdom; but legal restrictions are too often ineffectual to prevent fraud in this respect.

The Koreans have but one coin, which is called casies, and is current on the frontiers of China; the silver passes only by weight, as in the neighbouring countries.

CH A P. VI.

TARTARY.

HAVING marked with the utmost precision and impartiality the manners, religion, laws, government, and natural and artificial productions of the eastern world, we must now turn to the frigid regions of the north; where the native, instead of dozing life away under the shade of the machineel, or rioting in all the luxuries of India, is continually clothed in furs, loaded with arms, and ignorant of the refinements of social and domestic life. Nor is this all: the climate, unpropitious as it undoubtedly is, is rendered still more disagreeable by the savage dispositions and unpolished manners of its inhabitants.

Here human nature is but half enlivened, or only exhibits her most disgusting aspect: nor is there any thing inviting to the inquisitive searcher after knowledge, or the more assiduous pursuer of wealth. Is it then to be wondered, that all accounts of these regions must at best be very imperfect, and unproductive of useful information or entertainment? Yet in these regions empires once existed superior to Greece and Rome: Zingis, Khan, and Tamerlane, were natives of this country; and from Scythia, now Tartary, the northern countries of Europe were originally peopled.

The desert regions of Tartary, taken in their full extent, stretch from the eastern ocean to the Caspian Sea, and from Korea and China to Siberia and Russia, including all the middle of Asia.

This country, nearly as extensive as the whole of Europe, and inhabited by Tartars of many different descriptions, is situate between thirty and seventy-two degrees of north latitude, and between fifty and one hundred and fifty degrees eastern longitude; it is about four thousand miles in length, and two thousand four hundred in breadth.

The grand divisions of Tartary are, Chinese, Russian, and Independent Tartary; but to pretend to ascertain the limits of each, or particularly to describe their inhabitants, would in general be only retailing fabulous relations, and lessening our own credit as faithful geographers.

The Manchew Tartars, from whom the present reigning family in China derive their origin, inhabit an extensive country on the north of Laotung, the most eastern province of China; it is bounded on the north by the great river Saghalian-ula, on the south by Laotung and Korea, on the east by the eastern ocean, and on the west by the territories of the Mongols. This country is entirely under the Chinese government, and is divided into three provinces, Mugden, Kirin-ula, and Tsitsikar.

The province of Mugden is about two hundred and eighty miles long, and one hundred and thirty broad. To mark its limits, rather than for defence, it is inclosed by a wooden pallisade, about eight feet high, garrisoned by a few troops. This province is well stocked with sheep and oxen, and the land is fertile in wheat, millet, and cotton. It likewise produces apples, pears, and some other common fruits.

The capital of this province, and indeed of all Manchew Tartary, is Mugden. This city is adorned with many public edifices; and is governed by the same internal regulations as Peking. A Tartarian general resides in this metropolis; and without the gates of the city are the monuments of the Emperor of China's ancestors, at which several Manchew mandarins perpetually watch, and occasionally perform a variety of ridiculous ceremonies.

A road about ten feet wide, and as even and straight as possible, runs from Peking, in China, to this city, the distance of which is eleven hundred miles. This road is said to have been made to accommodate the emperor when he visits his Tartarian dominions; in which journeys, he frequently takes the diversion of hunting with his numerous retinue, who form a large circle, which they gradually contract, till they have collected all the wild beasts within the circumference: on one of these expeditions, at which a traveller of authority

authority was present, more than two hundred wild horses are said to have been thus taken in less than a day, besides a great number of wolves, foxes, bears, and tygers.

The province of Kirin-ula is about seven hundred and fifty miles long, and six hundred broad; yet population is so considerably decreased, that this vast space contains but three cities, the buildings of which are mean, and the fortifications only mud walls.

The winter comes on with great rigour about September, though this district only extends to the fifty-third degree of north latitude. This early severity of the weather is observed in every country which abounds in extensive forests and uncultivated lands: and Kirin-ula contains steep mountains covered with everlasting woods, deep vallies, and desert plains, without the smallest vestige of the human race; bears, tygers, and other wild beasts, being the only inhabitants of these solitary abodes. Scarce a house is to be seen, except on the banks of some river, where the natives generally erect their huts.

Oats are very plentiful in this country; but the most valuable article it produces is the root ginseng, called by the natives the queen of plants, and collected by a thousand Tartarian soldiers, in the pay of the Emperor of China, for which they are allowed the weight in silver, after presenting him with two ounces each gratis: twenty thousand pounds weight have in some years been thus collected, for less than a fourth part of the price it produces at Peking.

On the banks of the River Ufuri, in this province, dwell the Yupi Tartars; who, in their dress, manners, and way of living, differ materially from the Manchews. They spend their summer in fishing; and dry what they are unable to consume while fresh, for their subsistence in winter. Sturgeon is their principal dainty; and this fish is considerably more delicious, as well as plentiful, than the same species in any part of Europe.

Tsitfikir is bounded on the west by Russian Tartary; its capital, which bears the same name, is situated in forty-seven degrees twenty-four minutes north latitude, and inclosed by a strong pallisade. The city is chiefly garrisoned by Tartars, though the inhabitants in general are Chinese; either settling here for the convenience of trade, or banished for offences committed in their own country.

There are three more cities in this province, but they contain nothing remarkable.

The Solon Tartars, as they are called, hunt fables in this district, which constitutes their sole article of commerce. The dogs that catch these animals are carefully trained for the purpose, and are perfectly familiar with all their wiles for escape. The Tartars, about the end of September, commence this dangerous and painful employ; nor can the severity of the winter, the loss of their companions, or their continual danger from wild beasts, deter this hardy race from the annual pursuit of their only source of profit. The finest furs are purchased by the emperor at a stated price.

The Manchew language is totally different from that of China; and the Tartars themselves are of opinion, that it is the most expressive and elegant in the world: as they have a regular alphabet, it is certainly less difficult of attainment than the Chinese, and their sentiments are more readily expressed.

Pursuing

Pursuing our course through Eastern Tartary, we come next to the country of the Mongols, who are divided into many different tribes, the most distinguished of which are the Mongols, and Kalka Mongols.

The Mongol country is bounded on the east by that of the Manchews, on the south by China, on the west by the Kalka Mongols, and on the north by the Kalkas and part of Eastern Tartary. This country is computed to be three hundred leagues in length, from east to west; and two hundred in breadth, from north to south.

The great empire of Jenghiz-Khan had its origin and its seat in this country; and here the wealth of the Indies was conveyed, and dissipated; many populous cities flourished; and the arts and sciences, of which scarce a vestige remains, were once successfully cultivated.

This country, from the total neglect of husbandry, is extremely barren of corn and fruits. The inhabitants wander over mountains and deserts in search of the best pasture and the most sheltered situation for their flocks; and when they discover a favourable spot, encamp, and take up their abode till the want of farther herbage compels them to remove. They regard agriculture as unworthy of their attention; alledging, that "Herbs are for the beasts of the field, and beasts for men!"

The whole riches of the natives consist in their cattle, which are in general those common to European countries; but their sheep are essentially different, the tails frequently weighing ten or twelve pounds.

They have all sorts of European game; and their deer, in particular, are exceedingly numerous.

Yellow goats, wild mules and horses, dromedaries and elks, are frequently to be met with, in distinct droves; there is likewise a creature about the size of a wolf, called the chalon, whose skin is much esteemed at Peking. But of all the wild beasts of Tartary, the fiercest are the tygers, whose dreadful howlings daunt the most intrepid heart; yet the courage both of the Tartarian horsemen and horses is very remarkable, in encountering this creature, which may justly be called the fellest of the savage race.

There are a great number of birds of uncommon beauty; particularly a kind of heron, all over white, except the wings, tail, and beak, which are of a fine red.

The Mongols are of a middle stature, but stoutly made; their faces are remarkably full, their complexions much tanned, their eyes large and black, and their noses flat. They cut their hair pretty close to the head, except a single tuft at the top, which is permitted to grow to its natural length, and is usually as strong as horse-hair.

The men wear shirts and drawers of calico, with upper garments of sheep skins, (the wool next the body) which they bind round their limbs with straps of leather, large boots, and small bonnets edged with fur. The women dress much in the same manner, only their robes are longer than those of the men, and their bonnets more ornamented. This dress of skins renders them extremely offensive to the more delicate organs of an European nose; nor are their tents much less agreeable in this particular.

Their warriors, whose arms consist of a bow and arrows, a sabre, and a pike, always engage on horseback.

Nothing

Nothing can exceed the misery of the natives in the severity of winter; their whole furniture consists only of a few boards on which they sleep, a bench, and some wooden dishes. Their tents are covered with a kind of felt, made of wool matted together, of which sort of stuff their coverlets and beds are also composed.

In summer, they drink the milk of almost any creature indifferently, and extract a spirit from it, when four, with which they indulge to intoxication.

They devour their flesh almost raw; and are in every respect the most slovenly people that can well be conceived: yet they possess a cheerfulness of disposition superior to all the miseries of their situation; and, having few desires to gratify, do not feel many wants.

Though the Mongols are not restrained from polygamy, they are generally satisfied with one wife. They burn their dead, and deposit the ashes on some eminence.

The idol Fo is the chief object of their adoration; and they pay great respect to their lamas or priests, who are generally very illiterate. At the head of these lamas is a deputy, under the Dalai-Lama of Thibet, who is called the Khutucktu.

The Mongols are divided under a number of standards or princes, each of whom has a separate tract of country. Every tribe is obliged to keep within its own district, and to pass the prescribed limits is regarded as a commencement of hostilities.

The Kalka Mongols, who obtain this denomination from the River Kalka, are the most numerous and celebrated of any of the Tartarian nations dependent on the Emperor of China. This country lies beyond the Mongols, and borders on the Kalmucks; it is of very considerable extent, intersected by many fine rivers, and several spacious lakes.

A similarity of manners is observable between the Mongols and the Kalkas; but the Kalkas are under one prince, called the Great Khan, whereas the Mongols are subject to several. Their religion is exactly the same; only that their Khutucktu, or high-priest, is independent of the Dalai-Lama of Thibet, and to doubt his divinity would be esteemed an irreparable crime. The common people believe that he grows old as the moon declines, and renews his youth every new one.

The Khan of this nation is very powerful, and can bring an army of sixty thousand horse into the field. It has been asserted, that some of his predecessors, elated with their power and opulence, constantly ordered a trumpet to be sounded when they sat down to dinner, to give notice to all other monarchs on the globe that they had their permission to do the same.

Having given a concise account of Chinese or Eastern Tartary, we shall proceed to Russian Tartary, as it is called, or Siberia.

This prodigious extent of country reaches from latitude fifty-five to the utmost regions of the north; and is above three thousand miles in length, from east to west; and seven hundred and fifty in breadth, from north to south. As great part of this territory was unknown even to the Russians till within these few years, accurate descriptions can hardly be expected. From these dreary regions we shall with pleasure turn away, after giving some general account of the nations which inhabit them.

The horrors of the northern part of Siberia, its impenetrable woods, its mountains covered with everlasting snow, and its numerous fens, marshes, cliffs, and rocks, exceed

all description. Here the wretched victims of justice are banished from Russia; and, indeed, the fertility of human invention could not well contrive a punishment more dreadful on this side death. Nature herself seems struck with torpidity, the gloom of desolation spreads on every side, and scarce a bird wings it's way over these solitary regions. The severity of winter is at most only suspended for three months in the year, and the miserable inhabitants are for the remaining nine constantly confined to their huts.

In this country there are rivers of prodigious length; particularly the Oby, the Jenisai, and the Lena.

Mines of gold, copper, and iron, jasper, lapis lazuli, and loadstone, are common in Siberia; but the most unaccountable production, is a kind of tooth, sometimes four Russian ells long, and nine inches in diameter, found on the banks of many rivers, but particularly near the mouths of the Oby, Jenisai, and Lena: various conjectures have been formed in relation to these teeth, which are only to be distinguished from ivory by being of a somewhat yellower hue.

On the boundary of Asia, to the north east, lies the great peninsula of Kamtschatka, which extends from north to south about seven degrees and thirty minutes. In this climate the weather is seldom agreeable; frosts and snow, cold rains and fogs, return in gloomy succession to each other; yet, in these frigid regions, are three volcanoes, or burning mountains, which usually throw up an amazing quantity of ashes several times in the year. On one of these a dreadful conflagration began in September 1737, which continued burning with unremitted violence for a week; the mountain all that time appearing red hot, and the eruption of fire from it's sides resembling a burning river, and succeeded by a violent earthquake. Inded this last circumstance frequently happens, and produces melancholy effects.

Many valuable sorts of timber grow in this country; which are used by the natives for making sledges, erecting huts, and even ship-building. They have likewise several plants and shrubs unknown to Europe; particularly the zgate, which contains a poison of the most potent quality, in which, after they have dipped their arrows, the wound inflicted is incurable, unless the infection be immediately sucked out: even the largest whale, if but slightly pierced with one of these arrows, soon throws himself on the shore, where he makes a dreadful howling, and expires in the utmost agony.

The domestic animals of Kamtschatka are, horses, cows, rein-deer, and hogs: but the riches of this country consist chiefly in the furs of wild beasts, which are exceedingly numerous: among these, are sables, foxes, hares, ermines, marmottas, weazels, and gluttons, the fur of which last animal is more valuable than that of any other.

Bears fill the fields like tame cattle, and are neither so savage or untractable as in other countries: they are esteemed delicious food, and their skins are converted into beds, coverings, caps, and gloves. Wolves are likewise very numerous; and, as they retain all the native fierceness of this species, are very troublesome neighbours.

The dogs are pretty much like the large mastiffs of Europe; and are very beneficial creatures, drawing the natives in sledges with ease and safety where horses could never pass,

pass, and never missing their way amidst the most violent weather, though no human being could at the same time keep his eyes open.

There are many different kinds of amphibious animals; such as manatis, or sea-cows; seals, which are very plentiful, and of four distinct species; sea-horses; and sea-cats, which some travellers have described under the name of she-bears. Some of these sea-cats weigh eight thousand pounds; every male has a certain number of females, with which he lives apart from the rest of his species, and any encroachment on his seraglio is violently resented. These creatures are very fierce; and, on the smallest provocation, will attack either man or beast: they swim remarkably fast; and, when wounded at sea, sometimes seize the boats of their enemies with their teeth, and frequently overset them.

Sea-beavers are likewise common on the coasts; but these creatures are by no means ferocious, and, when attacked, only endeavour to effect their escape by flight.

Fish are so exceedingly plentiful, that sometimes such large shoals direct their course up a river as to make it overflow its banks; and whales are frequently caught close to the shore, where it is conjectured they come to remove those troublesome annoyers of this animal, the shell fish, which adhere to their bodies in prodigious quantities.

The ornithology of this country is well worthy the attention of the naturalist; but, at present, we know only generally, that it contains the greatest plenty and variety of birds that are to be met with in any part of the northern world.

This peninsula is inhabited by many different tribes; but the principal are the Kamtschadales, the Koreki and the Kuriles; between whose manners, as a local rather than a real difference is distinguishable, we shall describe them under the general name of Kamtschadales.

In their size and complexion, the Kamtschadales resemble the Mongol Tartars; they have full faces, hollow eyes, black hair, and slender limbs. The skins of deer, dogs, and several amphibious animals, supply them with cloaths; and it is usual to unite the skins of different creatures in the same garment. They commonly wear two coats, the uppermost of which has the hair on the outside, and that beneath inward: for the former they prefer variegated skins, which hang behind them like a train; and this garment, which has long sleeves, is furnished with a hood to cover the head in unfavourable weather. Their coats are trimmed with white dog-skins; and the nearer their variegated dress approaches the party-coloured arrangement of our harlequin's jacket, the handsomer it is esteemed.

This kind of dress is common to both sexes; who wrap the skins of several creatures round their legs, and wear caps of the same materials. But the Kuriles frequently plait a species of grass for their head-dress; and, though they never wash their faces, the women daub themselves with white and red paint, since the introduction of European customs by the Russians. They are, without exception, the filthiest people on earth; the dog and his master partake of the same dish; and the vermin with which they are covered as plentifully as the Egyptians were of old, are scraped off and devoured by these beastly wretches.

Unpolished in their manners, and stupid in their conversation, they live all the winter in holes under ground; and, in summer, quit their subterraneous abodes, for huts but little superior in accommodation.

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In the southern parts, they commonly erect their villages in thick woods; but those who live on the coasts of the eastern ocean build them near the sea.

The courtship and marriage-ceremony among this people are very curious: when a man intends to marry, he looks out for a female to his mind; and having found one, offers himself as the servant of her father, for a limited time; at the expiration of which, he requests permission to seize his bride. If he is approved by the parents, they comply with his petition; but if he is not fortunate enough to obtain their approbation, he receives what they deem an equivalent for his service, and is dismissed.

When the claim is allowed, the bride is dressed in two or three different coats, each of them fastened tightly round her, with straps, fish nets, and other bandages; and the whole marriage-ceremony consists in the bridegroom's forcibly disrobing his intended wife, by stripping her entirely naked: this process is, however, always attempted either when she is alone, or with few females, as all the sex present are obliged to protect her.

This stripping is sometimes a difficult task; for though the bride herself should make but a slight opposition, the women who attend her fall on the bridegroom without mercy, and use every domestic implement to repel his attacks. If he succeeds, he immediately runs away; when the bride recalls him, in a feeble accent, acknowledging he has conquered her, and thus the marriage is concluded.

This ceremony only relates to virgins; for a widow, the agreement of the parties is sufficient, her sins being first expiated. This absolution consists in procuring some kind of stranger to prepare her for consummation: the performance of which task being reckoned extremely disgraceful, it was formerly difficult to obtain; but since the Cossacks, and other nations, have had an intercourse among them, the widows are seldom at a loss for this qualification.

Polygamy is allowed, and the wives live peaceably together, without the smallest degree of jealousy; but the barbarous crime of infanticide is unrelentingly practised whenever a woman brings forth twins, or is delivered in stormy weather: this last circumstance, in particular, being considered in the highest degree ominous. In what a state of barbarism must the feelings of these nations be involved, whose parental affection is extinct!

The Fixed Koreki, as they are called, have a singular custom which we cannot forbear mentioning: so little do they value the exclusive privilege of wives, or the chastity of daughters, that whenever a stranger arrives, he is put to bed to them; and should he refuse the honour they intend him, it would be regarded as the grossest insult, and probably resented by murder. But the Tchukotkoi are still more polite to their visitors; for if their own wives and daughters are too old, or disagreeable to the guest, they borrow those of their neighbours, and the woman he likes best presenting him with a bowl of her urine, he is obliged to rinse his mouth with the contents, as the slightest refusal would be esteemed an indignity of the first magnitude.

Instead of bestowing any rites of sepulture on their dead, they drag the bodies out of their huts with a strap fastened round their necks, and deliver them to be devoured by their dogs; in justification of which savage custom they alledge, that those who are eaten by dogs in this world will be drawn by them in sledges in the next.

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The cloaths of those who die are constantly destroyed, from a supposition that the wearer of them would come to an untimely end; and among the Kuriles, this superstition is carried so far, that they will not even touch any article which belonged to a person deceased.

The convivial entertainments of the Kamtschadales are strangely conducted: their huts, on these occasions, are warmed till the heat becomes almost insupportable; and, unless the guest endure it with patience, and eats till he is unable to stir for some days after, he is regarded as a bad neighbour, and no one chuses to cultivate his acquaintance.

The men, who drink to intoxication of a liquor made of large mushrooms, prepared with the juice of epilobium or French willow, are guilty of a thousand extravagances; and the women, who are not allowed to taste this beverage, amuse themselves with jesting and singing.

We have before hinted that travelling is performed in sledges drawn by dogs; but this mode of conveyance is extremely dangerous to those who are unaccustomed to it, the dogs running down the greatest declivities with the utmost velocity, and never once offering to stop till they reach some house: when the snow is hard in the spring those who are used to it can travel with ease upwards of an hundred miles a day.

The natives were engaged in perpetual broils with each other, till they were subdued by the Russians, often on the most frivolous occasions. Unambitious of extending their territories, or of encreasing their riches or power, their wars were seldom waged with any other view than the gratification of personal resentment: nor would their dastardly souls permit them openly to attack an enemy; but their chief prowess consisted in surprizing defenceless villages, under the shade of night, and exercising the most wanton barbarity. The Cossacks, perceiving this disposition to intestine disorder, found an easy way to conquest; by affecting to espouse the cause of each party alternately, they soon weakened the natives by their own hands. Yet though the Kamtschadales were at last unequal to the Cossacks, they frequently got the better of them by artifice, and failed not to improve every opportunity of seizing the most favourable hours for massacre and revenge.

Their warlike implements are, bows, spears, and coats of mail; and they use poisoned arrows.

There are five Russian forts erected to awe the natives; which contain store-rooms, magazines, and several public and private offices, garrisoned by a few Cossack soldiers.

The taxes payable to Russia, consist only of one skin from every hunter, of each species he pursues; such as fables, foxes, and sea-beavers. Criminals are tried by the Russian laws; but the administration of civil justice is confined to their own chiefs.

The men spend their time in hunting, fishing, erecting huts, making sledges and boats, constructing instruments of war, and household furniture; while the women are chiefly employed as taylor, shoe-makers, dyers, curriers, and doctors.

The skins intended for cloathing are first prepared by wetting and spreading them out, and then scraping off the fat or veins with a sharp stone; after which they are rubbed over with caviar, and rolled up and trod upon till the grease is sufficiently expressed, and they become quite clean and smooth.

Their principal dye is the bark of the alder tree, cut and beat small; their glue is of the dried skins of several fish, particularly that of the whale.

Before the Russians took possession of this country, bones and flints supplied the place of metals; and with these they made spears, hatches, lancets, arrows, and needles. Their knives were of a greenish mountain crystal, with which they likewise pointed their spears and arrows. The fibres of deer, split to the required size, served them for thread, and their needles were the bones of fables. In short, when the Russians came among them, they were ignorant of every improvement and art which tends to the ease and convenience of life; iron was esteemed the most valuable present, and a wife or a daughter would have been greedily bartered for a hatchet, a knife, or even a needle.

In this climate fire is obtained by friction; the process being effected by placing a small round stick in one of the holes of a dry perforated board, and rolling it with such rapidity between their hands, as to excite sufficient flame to communicate with hay or any other dry material.

Their trade is the most simple imaginable; having neither manufactures nor money, it consists wholly in exchanging one commodity for another, in the most friendly way. When they want any article, they visit some person who is known to possess it, and frankly tell him their business; custom obliges him to comply with the request, and the obligation is returned whenever occasion requires.

They have no method of expressing their sentiments in writing, and their public transactions are of course merely traditional. It is with great difficulty they count more than twenty, the number of their fingers and toes; nor have they any idea of calculating their ages. They divide the year into ten unequal parts, which are denominated from some circumstance in their employments, or some annual occurrence: as, first, The Purifier of Sins, because it happens about the season they perform some extraordinary ablutions; second, The Breaker of Hatchets, from the great frosts; third, The Beginning of Heat; and the like. The names of these divisions, however, vary with local circumstances, and are far from being general; yet these are their only distinctions of time, for days and weeks are not denoted by any particular name.

From this account it will be unnecessary to inform our readers, that they are utterly ignorant of every branch of scientific knowledge. When an eclipse happens, they carry out fire into the open air, and implore the darkened luminary to shine as usual.

The Cossacks who reside in Kamtschatka are but little superior in knowledge to the natives, whose manner of life and employments they in most respects resemble; though they are more addicted to intemperance and gaming, and have frequently address enough to fleece them, not only of their furs, but even their slaves, who often change their masters twenty times in a day.

There are few countries in which the inhabitants have more absurd notions of religion than the Kamtschadales. They call their acknowledged divinity Kutchu; but, instead of paying him any particular adoration, they only reproach him for having formed rapid currents and inaccessible mountains; and, in short, for every disagreeable occurrence: a custom which is but too nearly imitated by the profane swearers of Europe. They erect a pillar
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in some spacious plain, which they ornament with rags, as if to frighten the birds; and this idol is never passed without being presented with a piece of fish or some other trifle. Every thing tremendous, or the object of their personal fear, is esteemed sacred, and they revere it much more than their deity: their volcanoes, their bears, and their wolves, engross, therefore, the greatest share of their veneration. They deny that the Supreme Being is the dispenser of happiness or misery; and maintain that every man is the architect of his own fortune. The eternity of the world is another article of their creed; and they express their belief of the immortality of the soul, which they suppose will again be united to a body, and for ever exposed to the same fatigues and cares as in the present life. They even think that the minutest insects will again be endowed with existence. A belief of this nature, as it equally takes the hope of immortal joy from virtue, and the dread of eternal punishments from vice, must leave each at liberty to indulge his natural propensities without the smallest restraint. Yet these wretches, whom we may condemn, or at least pity, for their ignorance, are not in general guilty of more flagrant enormities than some enlightened nations. They are indeed the slaves of their passions, to the gratification of which every other consideration gives way; their wars, in general, are occasioned by their lusts, and they carry off all the young women they can seize in an enemy's country; but they are neither covetous, ambitious, nor proud.

In a few years we may expect to hear that the Kamtschadales are refined in policy, and converted to the Christian religion: as the Empress of Russia sends missionaries among them by whom many are baptized; and schools have been established in several places, to which they seem desirous of sending their children.

The Samoides inhabit a very extensive province on the north-west of Siberia, called Samoieda, or Samojeda: they are a short, strong built, tawny race, with small oblong eyes, broad faces, thick lips, and their whole features contrary to our ideas of beauty. The hair of this people, which nature has confined to their heads, is of a jet black, and they suffer it to grow as long as possible: the nipples of the women's breasts are of the same colour as their hair.

The men's dress is made of the skins of rein-deer, with fur caps, waistcoats and buskins. The women ornament their hair with bits of polished copper, or shreds of red cloth tied to the ends, and have sometimes a red edging to their garments. In the winter, both sexes wear an upper coat of fur, which covering them all over, supplies the place both of cap and gloves.

Their food is the flesh of horses, sheep, oxen, deer, and fish, which they never attempt to eat while fresh; and as their huts are constantly hung round with this stinking medley of provisions, they are intolerably offensive to strangers.

Their summer habitations, which resemble bee-hives, have each an aperture at the top; but in winter they retire to caves, and other subterraneous dwellings, and are immured full three-fourths of the year in these gloomy abodes, amidst the stench of lamps and tainted meat.

Yet, though we can hardly imagine any situation more truly miserable, so strongly are they attached to their native soil, that two of their chiefs, who were a few years since deputed to Moscow, are said to have told the Russian minister, that they were sure, if the Czar
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knew the charms of their climate, he would wish to reside among them. Thus is the love of one's country implanted by Providence in every breast; softening the rigour of the severest climate, and rendering the Samoides, whom we only by comparison esteem wretched, as happy in their native caves, and solitary dens, as the inhabitants of the temperate zones in their most magnificent abodes.

They travel in sledges, of about eight feet long, and four broad, turned up before like ikaits, and drawn by dogs or rein-deer; the driver, who sits cross-legged, having a stick in his hand, with which he manages and directs them. The rein-deer, in particular, are remarkably swift; and, when fatigued, pant and hang out their tongues like dogs.

The Samoides catch several animals with great facility, on account of their drefs; for, being covered with skins, resembling beasts rather than men, they approach them gradually without giving the smallest alarm, and instantly dispatch them with their darts.

The purchase of a wife is commonly three or four rein-deer: this practice of buying wives is prevalent in many other countries; and where the human species are in so many respects on a level with the brute creation, this method of bartering women for rein-deer may be esteemed no bad equivalent.

The Samoides believe that there is a heaven where the virtuous will be happy after death, and a Supreme Being, called Heigha, who is very great and powerful, and on whom all things depend. Yet they worship a variety of uncouth images, as well as the sun, moon, and stars, and several beasts and birds. Their priests affect to disclose the secrets of futurity, and are consulted on all occasions. Many of them are, however, said to have embraced Christianity since missionaries were sent among them.

On the north of Siberia lies the province of Jakuti, or Jakutsk, where the rigours of winter are inconceivable; though the natives, who are called Tungusians, have plenty of fuel for fire, and furs for cloathing. Even the very ice that surrounds them is converted into use, of which they hew out a transparent piece, and fix it in their huts for a window, sprinkling the edges with water, that the frost may immediately cement it to the hole; this keeps out the wind and cold, and furnishes a tolerable light. The heat in summer is proportionably intense; the sun, during that season constantly appearing above the horizon. The very northernmost parts of Siberia neither produce corn nor fruits; but in the southern districts the fertility of the soil is astonishing, and the little corn sown, which never rises more than half a foot high, is generally cut down within six weeks: this early maturity is owing to the perpetual influence of the sun, and the almost total want of rain during that period. But as the Tungusians place their whole dependance on hunting wild beasts for skins and furs, the cultivation of the earth is of course neglected.

The capital is Jakutsk, where the governor-general resides, and is situated on the River Lena, about one hundred and forty leagues from the frozen sea.

This is one of the most populous nations in Siberia, and consists of ten tribes, each of which, including many thousands of men, assembles separately, on the first approach of spring, round the largest tree they can find in a pleasant and convenient situation, where they sacrifice horses, oxen, and other animals, as new year's offerings, placing the heads of the slaughtered beasts on the branches. Then sprinkling a liquor, called cumises,

cumises, in the air, and throwing some of it into the fire, they sit down, and drink to intoxication.

They eat all sorts of flesh, except pork; and, as their vessels for domestic uses are chiefly composed of dried cow-dung, an European can entertain no very favourable idea of their delicacy in serving up their provisions.

They have no general custom for disposing of their dead: some are buried under pine trees; others are laid out upon boards raised on four posts in the woods, and only covered with the hides of horses or other animals; and many are shut up by their relations in their huts, after taking out every article of value.

These people believe there is an invisible God in heaven; of whom, however, they appear to have a most strange idea, representing him with a prodigious head, coral eyes, and a body in the shape of a sack. Each tribe has one of these images, which they hang on a tree, and cover with furs. They have many superstitions respecting particular trees, birds, and animals, several of which they esteem sacred. Their priests, or bihuns, while officiating, wear a dress ornamented with rattles, bells, and bits of iron.

On the west of Siberia, along the banks of the Oby and Jenisai, lies the country of the Ostiack Tartars, who spend their lives in hunting and fishing. Part of their furs are paid as a tax to the Empress of Russia, and the rest are disposed of at a stated price, to the governors of that country.

Their chief beverage is water, though they sometimes drink train-oil without any disagreeable effect on their stomachs. Their food is fish, venison, and wild fowl; for the country neither produces corn nor rice. They are excessively fond of swallowing the smoke of tobacco, with which they soon become intoxicated.

They dig deep in the earth, in woods and forests, for their winter's abode; but, in summer, raise their huts above ground, on the margin of some river, for the convenience of fishing. As the materials of their houses consist only of a few green poles, and the barks of trees, and their beds of the skins of wild beasts, they change their situation as fancy or convenience directs.

The Ostiacks may have as many wives as they chuse to purchase, at about two or three rein-deer each; and, if they dislike their bargain, may return the incumbrance, only forfeiting the deer. Their children are named from the first animal seen after their birth: thus a father frequently addresses his son by the appellation of 'My little dog—My deer—My horse—My bear,' and the like.

They are gross idolaters, and have a number of little brazen images, representing men and animals, which they place on the summits of mountains, in groves, and the most pleasant situations they can find; though they have no particular times for religious worship, nor any regular priests. They only apply to their gods when they want their assistance for the attainment of any advantage, or to avert some calamity. On these occasions, they sacrifice to their idols, by presenting a beast before one of them, and binding it; after which an old man puts up the petition, and then dispatches the animal with an arrow: it is then drawn three times round the idol, which must be stained with its blood, and have its mouth greased with the fat; after which ceremony, the persons assembled sit down, and

eat to excess. When the feast is concluded, they shout aloud, in gratitude to the idol for accepting their devotions, which they imagine are never rejected.

The Ostiacks take an oath of fidelity to the Russian government, with extraordinary solemnity of expression. Having spread a bear's skin on the ground, and laid an axe upon it, they hold over it a piece of bread on a knife, and say, 'If I do not to my life's end prove true and faithful to the supreme government of the country; or if I knowingly and willingly break through my allegiance, or be wanting in the duty I owe to the said supreme government; may the bear tear me to pieces in the woods! may the bread I eat stick in my throat, and choak me! may the knife stab me! and the axe cut off my head!'

A great number of different tribes inhabit the inland parts of Siberia; as the Bratski Tartars, who live near the lake Baikal; the Barabinski, who possess the great desert of Baraba; and the Kamski.

On the banks of the River Irtysh dwells a Mahometan nation, rich in flocks and herds: their dress bears a strong resemblance to that of the ancient Russians; their food is venison, dried fish, and barley-meal; but their greatest luxury is a young horse, and a liquor called braga, distilled from oatmeal and the milk of mares. They have princes of their own, yet are tributary to Russia.

A very numerous and celebrated tribe, called the Tungusi, spread themselves throughout the most distant parts of Siberia; being distinguished into the Konni Tungusi, or those who use horses for draught and riding; the Oleni Tungusi, who use rein-deer; and the Sabatschi Tungusi, who make use of dogs.

These are supposed to be of the ancient Scythian extraction, as they retain similar customs and inclinations, and are taller and more courageous than the rest of the Siberians.

They breed no cattle, but horses, dogs, and rein-deer; and in their dress and way of living accommodate themselves to the countries where they reside. The Tungusi of distinction are known by a number of black spots on their faces and hands, which fashion has made them consider as singularly ornamental.

They suspend their dead from some tree; and when the flesh is decayed, or the birds or wild beasts have consumed it, they collect the bones and bury them. Their weapons of war are broad-swords, cutlasses, and hatchets; the first of which were till lately unknown among them.

These are the principal of those savage nations which inhabit this immense and dreary country; as their cities are few, and in general but thinly inhabited, we shall only mention the most considerable.

Tobolski, the capital of all Siberia, and the residence of the governor-general, is seated in fifty-eight degrees north latitude, and sixty-seven degrees east longitude from London, on the River Irtysh, near its junction with the Tobel. This city is divided into an upper and lower town, and both together include a large circumference: in the upper town stands the fort; which, like all the public edifices, is built of stone, but the houses of individuals are mostly constructed with wood. This city, which is now in a very miserable condition, owing principally to the knavery of the Russian and Chinese merchants, contains twelve churches, two convents, and about 15,000 inhabitants.

Tomskoy,

Tomskoy, a frontier town, lies on the River Tora, just before it's influx into the Oby; it contains above two thousand houses, an old wooden castle defended by fourteen pieces of cannon, an arsenal, and other public edifices.

Catherineburg, which is a town built after the German stile, received it's name from Catherine, czarina of Peter the Great, and is a well fortified place. It was built at the expence of government, and the houses are principally inhabited by officers belonging to the crown. The director-general of all the Siberian mines resides in this place, from whence he issues his instructions to other directors of the works, and passes their accounts. Many hundred thousand pounds weight of iron and copper are computed to be annually sent from this neighbourhood to Russia.

Narim, Jeniseisk, and Irkuts, are the capita's of provinces of the same names, in each of which the Russians have their officers, churches, and forts.

The barbarous policy of Peter the Great will in time probably alter the face of Siberia, and make his successors tremble for their own dominions. This great politician, after the defeat of the Swedes at Pultowa, in 1709, cruelly sent 10,000 Swedish prisoners, with their officers, into Siberia. These brave men, and some of them eminent in learning as well as arms, were reduced to the necessity of exercising any art or profession for their support with which they happened to be acquainted. The most learned accordingly established schools, where they taught the languages, arts, and sciences; while others practised those manual employments to which they were originally bred. This tended to civilize the natives in a surprizing manner; and if they continue an improvement so successfully begun, Siberia will probably not always be regarded as a land of punishment, but rather as a place of refuge from oppression.

Astracan Tartary is likewise under the protection of Russia; this country is bounded by Siberia and Calmuc Tartary on the east, by the Caspian Sea on the south, by Circassian Tartary on the west, and by Russia on the north.

The city of Astracan is situated on the east side of the Wolga, in the forty-seventh degree of northern latitude; and about twenty leagues from the Caspian Sea. This place was wrested from the Tartars by the Russian arms, and is inhabited by an assemblage of various nations, amounting to 70,000 men; it is about five miles in circumference, including the suburbs, surrounded by an old brick wall, and garrisoned by six regiments of Russian troops. The houses are erected of wood, and are in general very mean; but the situation is pleasant, from the extensive and beautiful view it commands of the Wolga, which is near three miles broad.

The vicinity of Astracan is filled with gardens and vineyards, which produce some choice fruits, equal in taste and colour to any in Europe; yet the earth is so impregnated with salt, that it appears on it's very surface. The Indian Gentoos have a temple in this city, which contains an idol of a monstrous appearance; but the Mahometan Tartars hold image worship in the utmost detestation.

From the beginning of August to October, the surrounding country is infested with such swarms of locusts, that they frequently darken the air, and occasion a temporary night at noon day. Wherever they pitch, they consume every vegetable substance, leaving an

an appearance of black desolation behind: on their first appearance, therefore, the natives endeavour to disperse them by making as much noise as possible, and kindling combustible matter to drive them away with the smoke; but these precautions are often in vain, as they sometimes cover an extent of several miles, and when dead have been known to breed pestilential diseases from the noxious effluvia of their putrid carcases.

Many thousand tons of salt are annually dug in this neighbourhood; the exclusive property of which belongs to Russia; and the revenues arising from this article, and from fish, are computed at a hundred and fifty thousand rubles, or near thirty-four thousand pounds sterling.

The foreign trade of Astracan consists chiefly of red leather, linen and woollen cloth, and other European manufactures, which they export to Persia; bringing back, in return, brocaded silks, stuffs, raw silk, cotton, and medicinal drugs.

Independent, or Western Tartary, is peopled with an infinity of tribes and nations, whose very names have not reached us with precision; but the principal are, the Calmuc, Usbec, Crim, Kirgeese, Lesgee, and Circassian Tartars.

Siberia is the boundary of Calmuc Tartary on the north, the country of the Mongols on the east, Thibet and Usbec Tartary on the south, and the Caspian Sea and Astracan on the west.

The Calmucs are not under any one sovereign; but form a number of distinct tribes, whose combined force has proved formidable even to the Russian empire.

They are of a short thick stature; and their countenances, which inspire terror, are expressive of their savage dispositions: yet these people are not without some share of the softer virtues, and their filial affection is exemplary. They protract the mourning for a father to an extraordinary period, and refuse during the whole time every innocent indulgence; once a year, at least, they pay their devotions at his tomb, and acknowledge the obligations they owed him.

Their dress is adapted to the climate; consisting in general of a calico shirt, and a sheep-skin coat and breeches; they wear a little round bonnet on their heads, edged with fur, and ornamented with a tuft of silk or hair of a deep crimson colour. The women, in summer, are satisfied with a calico shift, but in winter they protect themselves from the inclemency of the weather, by wearing a long robe of sheep-skin. Red is the favourite colour of both sexes.

The habitations of the Calmucs are constructed of such slight materials, that their huts, or rather tents, may be taken to pieces and erected again in an hour. They use only a few light poles joined together with leather thongs, and covered with a kind of felt; in the middle of which is an aperture, serving at once to let out the smoke, and admit light. They have a few fixed habitations, which contain tolerable accommodations according to their way of life; the doors of which constantly open to the south, to avoid the inclemency of the opposite quarter.

When the vernal season has covered the fields with grass, they set out in large bodies of ten or twelve thousand men, driving their flocks before them, in search of the richest pastures; and though the earth would yield her full increase to the tiller's hand, they wholly neglect

neglect cultivation, and subsist on camels, horses, cows, and sheep. Mare's milk is their common drink; but they are extravagantly fond of any spirituous liquor they can procure, and set no bounds to their intemperance.

Their religion, if they may be said to practise any, is the grossest idolatry, and their marriages are destitute of all regard to the ties of nature and of blood: fathers frequently marrying their own daughters; and polygamy being not only allowed, but even a succession of wives, as they dismiss them when they reach the age of forty, and take younger at pleasure.

A celebrated historian says, that in the year 1720, a subterraneous house of stone was found in this country, containing several urns, lamps, ear-rings, an equestrian statue of an oriental prince crowned with a diadem, and two women seated on thrones; there was likewise a roll of manuscripts, which were sent by Peter the Great to the Academy of Inscriptions at Paris, and proved to be written in the language of Thibet, but the particulars of their contents are not mentioned.

Ubec Tartary is bounded on the north by the country of the Calmucs, by the Caspian Sea and Persia on the west, by India on the south, and by Thibet on the east.

The Ubec Tartars were once a very powerful nation; and, when united under a single prince, were exceedingly formidable to the Persians and Indians; but being now divided into a number of petty tribes, under their respective khans, or princes, they content themselves with depredatory excursions, and unprovoked ravages. Their features are more agreeable than those of the Calmucs; the khans derive their pedigree from Tamerlane; and their religion is Mahometanism. The chief produce of the country is cattle, rice, and cotton.

Bokhara, the capital of this country, is situated in thirty-nine degrees north latitude, a few miles from the site of the ancient Samarcand, the birth-place of Tamerlane. It is a very populous place, surrounded with a clay wall and a dry ditch; the houses are meanly built of mud, but some of the public edifices are brick.

The celebrated Taurica Chersonesus, or Crimea, gave name to the Crim Tartars, from whence they originally came. They are a strolling race, though some few of them settle and cultivate particular spots, chiefly with manna, oats, and water-melons; but their principal riches consist in their cattle, wives, and children.

When a daughter attains the age of marriage, the father builds her a hut, which he covers with white linen, fixing some painted cloth on the top, and a waggon on one side, as the bride's portion. This is the signal for a husband, and whoever bribes the father most to his satisfaction, takes immediate possession of his prize.

The Kirgeese Tartars inhabit a very extensive country, and are divided into three tribes, under the government of a khan: they feed greedily on horse-flesh, venison, and mutton, without any bread, and drink fermented mare's milk till they are intoxicated. They are a robust, well-made people, but treacherous, ignorant, and brutish; and esteem robbery too venial an offence to deserve much punishment.

The Lesgee Tartars are under the government of different chiefs, called Shamkalls, who, on any emergency or apprehension of danger, unite their forces, for the general service of their country. They are a brave, well-made, and exceedingly active people. The country is fertile, and for the most part salubrious and pleasant; it produces wheat, barley, and oats, and feeds vast multitudes of sheep.

The Lesgees profess themselves Mahometans; but they certainly take the tenets of that sect in their utmost latitude, drinking wine without the smallest restraint, and not unfrequently ridiculing the very miracles of their great prototype. They carry on a considerable trade with the Russians, Persians, and Armenians, and are esteemed very ingenious in several articles of manufactures and mechanisim.

Circassian Tartary is furrounded by Astracan, the Caspian Sea, Russia, Georgia, the River Don, the Palus Mæotis, and the Black Sea.

This country is esteemed the zenith of female beauty; and, certainly, if the finest complexion, joined to the easiest shape, and most bewitching eyes, can be allowed to constitute beauty, the Circassian women have every pretension to this frail, but engaging quality.

The men have the general contour of the Tartar race, but are likewise well made, and by no means disagreeably featured. They wear a sort of round black bonnets, and a garment made of coarse grey cloth, over which they throw a sheep's-skin, which is always worn on the side most exposed to the wind.

The summer dress of the women is only a sort of shift, which opens rather low; but in winter they call in the aid of fur. They are fond of beads and trinkets, and dispose their hair in a very simple and pleasing manner.

This is as fine a country as can well be conceived; the agreeable diversity of hills and plains, woods, rivers, and springs, form a prospect of perpetual delight; but although every species of grain would arrive at the greatest perfection, they sow barely enough for subsistence. They bake on their hearths a sort of cakes made of millet or barley-flour; but their chief food is mutton, beef, poultry, venison, and game, with which the country abounds; though a young colt is of all things considered as the greatest dainty. Their common liquor is water, or mare's milk; and both sexes smoke tobacco.

These people are extremely hospitable to strangers, and social and kind to each other: inns and other places of refreshment are with them unnecessary, since every person's house is open to all travellers, and what it supplies is at their service.

But while we pay a just tribute of praise to the hospitality of the Circassians, we must not forbear to condemn the unhallowed practice of making the prostitution of their daughters a principal branch of commerce. As the beauty and innocence of these young creatures are the basis on which they found their hopes of gain, both are guarded with all imaginable caution; but they no sooner attain the age of maturity, than the unnatural parents dispose of them to the Persian and Turkish merchants, who engross this luxurious article of trade for the seraglios of their respective sovereigns.

Terki, which is the only place worthy of notice in Circassia, is situated near the Caspian Sea, about twenty-five leagues from Astracan. This town is chiefly inhabited by the Russians; the unsettled dispositions of the natives not permitting them to remain long in one place, or to erect any other dwellings than such as can easily be removed to a more favourite spot, or a more fertile soil, as fancy or necessity dictates.

B O O K II.

ASIATIC ISLANDS.

C H A P. I.

KURILES.

HAVING finished our survey of the continent of Asia, which, according to its superior consequence, we have described at an unusual length; we shall now proceed to give a brief description of the insular countries of this quarter of the globe; beginning with the Kurile Islands, and proceeding round, till we reach the once celebrated isles of Greece, where Cytherean Venus is said to have fixed her favourite abode; and in which, though every Muse once tuned her sacred lyre, the humid eye of genius must at present shed the tear of compassion, as it looks in vain for those once celebrated myrtle-groves, which still 'live in description, and look green in song.'

The Kurile Islands reach from the vicinity of Japan to the southern promontory of Kamtschatka, and are said to be about twenty-two in number; the principal of which are Matma, Kunatir, Eturpu, and Urupe on the Japanese coast; which four, according to the latest discoveries, form the land of Jeso or Jedso, about the situation of which geographers have been so much divided. These islands enjoy a favourable climate, but are not distinguished for any natural or animal production worth remarking. The natives generally dress in long robes, and carry on some trade with the Russians and Japanese; but they cannot be said to be under any particular government. Between the Kuriles, and Schumtschu and Paromufin, are some small islands with several burning mountains; and these two places, which lie on the coast of Kamtschatka, are subject to frequent and dreadful earthquakes: the soil is rocky and barren, and their coasts are dangerous, and almost inaccessible.

C H A P. II.

JAPAN.

THE opulent and extensive empire of Japan lies in the Pacific Ocean, on the east of China, and is situated between the thirty-first and forty-second degrees of northern latitude, and the one hundred and thirtieth and one hundred and forty-seventh degrees of eastern longitude from London. Besides the island of Japan, called by the natives Nippon, Saikokf and Sikokf, two large islands, as well as an infinite cluster of small ones, are included under the same government.

The

The coasts of this country are protected by cliffs, whirlpools, and tempestuous seas; and several of its mountains contain volcanoes, which may probably be the efficient cause of those awful and fatal earthquakes, that so often visit this otherwise favoured empire.

Japan enjoys one of the most agreeable situations in the world; the climate is a happy temperature of heat and cold; the soil, either from nature or cultivation, is in every part fertile; and several provinces afford mines of gold, silver, copper, lead, tin, and iron; but the largest quantities of gold are procured by melting the ore washed out from the sands of several rivers.

This country may likewise vie with any, in the number, beauty, and variety of trees, shrubs, and flowers, with which nature has luxuriously clothed the soil; but the varnish-tree, which affords a milky juice used in japanning, is the most useful and esteemed of any, being peculiar to this island, and very greatly superior to every other species.

The tea-shrub likewise grows in great plenty, but is less cultivated than in China.

Pearls, and other precious stones, as well as ambergris, and almost every species of submarine plants, abound in this country; which, in fact, produces every necessary as well as luxury of life.

The animals of Japan are neither numerous nor various; this country being blessed with a total exemption from all wild beasts, and from almost every poisonous reptile.

The natives of this empire differ exceedingly in their appearance; but the higher ranks only, who seem of a distinct species, possess either regularity of features, or majesty of person. They wear either silk or cotton, and the distinction of rank is marked by the colour or richness of the stuffs which compose their dress; but, contrary to the custom of other nations, white is their colour for mourning, and black for festivity.

The origin of the Japanese is as mysterious as the source of the Nile; they pretend to higher antiquity than even the Chinese, and esteem themselves the offspring of the gods.

They are governed by a spiritual emperor, called the Dairi, who is regarded as a divinity, and the head of their religion; and by a secular emperor, who holds the reins of government, and regulates the state; the severity of whose laws exceed those of Draco, and may justly be said to be written in blood, as death is the punishment for almost every offence, and sometimes whole families are involved in the fate of a single offender. This extreme rigour, though contrary to every sentiment of humanity and justice, is founded in the most barbarous policy, to check the licentiousness of the vulgar, and to preserve internal tranquillity.

The revenues of the secular emperor, who is now entirely independent of the spiritual, are said to be immense; and the splendor of his attendance, his palaces, and furniture, leave the most brilliant European magnificence at a very remote distance.

The utmost strictness is observed in every department of government; and, by an edict of the emperor, this country is for ever inaccessible to all foreigners and their customs.

The Portuguese, who discovered this country in 1543, having made considerable settlements, for some time carried on a very lucrative trade unmolested; but the intriguing spirit of the missionaries, who had made near a third of the empire proselytes to Christianity,

anity, at length ruined their interest and their religion. They were all expelled, under the pain of crucifixion; and the most dreadful persecution of their converts succeeded, that perhaps the religion of Christ ever experienced. Many of the Japanese Christians suffered martyrdom with the most unshaken fortitude, and they continued to be harassed for near forty years; till, at length, despair animating them to defence, 37,000 Christians took possession of the castle of Simabara, on the sea-coast; which being taken by storm after a siege of three months, every soul was exterminated in one day.

The empire of Japan being thus cleared from Christianity, was secured from it's future introduction by the severest edicts against every foreign nation. The Dutch, who first discovered to the court of Japan the intrigues of the Portuguese, are indeed permitted to have a factory on the little island of Desima; but as they are on pain of death confined to this barren spot, and are even here most strictly guarded, it can only be considered as a prison, which nothing but that innate thirst of gain, which marks the character of those people, could by any means render tolerable. As the Dutch company pay no duty in Japan, they make an annual present to the emperor, chiefly consisting of cloth, cottons, stuffs, and trinkets.

The religion of the Japanese is the extreme of idolatry; yet three different sects are tolerated; namely, the Sintoists, or ancient idol worshippers of the country; the Budos, or foreign idol worshippers; and the religion of the philosophers and moralists, at the head of whom is Confucius. The tenets of the two first, which are the most prevalent, are as absurd as human nature could possibly imbibe; yet they recommend some good maxims for moral conduct, and their bonzes or priests are exemplary in their lives.

The natives are an industrious, civil, and ingenious people, and exceed all the nations of the east in the neatness of their workmanship, and the elegance of their manufactures. The fine arts, however, seem to have made no progress among them; nor is it probable they ever will, as the fetters of despotism, with which they are shackled, prevent the intercourse of more polished and enlightened nations.

The metropolis of the empire of Japan is Jeddo, which lies in thirty-six degrees north latitude, and one hundred and forty-four east longitude, and is very large and populous; but the buildings are mean, notwithstanding their profusion of ornaments, when tried on the scale of European architecture. This is the seat of the secular emperor; whose palace, with the greatest part of the city, was destroyed by an earthquake in 1703, when 200,000 inhabitants are said to have been buried in it's ruins; but the palace and city have been since rebuilt with additional magnificence. The houses in general are constructed by erecting upright posts two stories high, crossed and wattled with bamboo, and plastered and white-washed on both sides; and the roofs are covered with large pantiles. The inhabitants have no chairs, or even beds, but sit on soft and clean mats, and have their provisions served, one dish at a time, on a sort of stool only a few inches high. Their mirrors, which are a composition of metals highly polished, are not considered as ornamental furniture; and, though the weather is extremely severe from November to March, they have no fire-places or chimnies, using only large copper pots lined with loam, in which they burn charcoal, and seem to have a manner of preparing it which prevents the fumes

from being disagreeable or injurious. Every house has a bath, which is daily used by the whole family.

Miaco, the residence of the dairi, which was anciently the capital of the empire, is likewise a considerable city, most enchantingly situated, and may be called the universal magazine of the several manufactures and commodities of Japan.

But Ofacca, which is situated on the banks of the River Jedogawa, and inhabited by opulent merchants and mechanics, is the principal commercial town in the empire: and, as it's pleasures are more varied than those of any other part of Japan, it is the fashionable resort of the gay, the rich, and the great.

C H A P. III.

L A D R O N E S.

THE Ladrone, or Marian Islands, are situate in the Pacific Ocean, in one hundred and forty degrees of eastern longitude, and between twelve and twenty-eight of north latitude; they are generally reckoned to be twelve in number, and were first discovered by Magellan, in 1521. Some of these islands were once extremely populous, but they are at present almost destitute of inhabitants. Guam is the only island which can be said to be inhabited, where the Spaniards keep a governor and garrison; it is about thirty leagues in circumference, and contains near four thousand people.

Tinian, another of the Ladrone, was once well peopled and remarkably populous for it's beauty and luxuriant vegetation; but a dreadful mortality swept off the greatest part of the natives, and the remainder removed to Guam. Several British navigators have touched at this island, particularly Lord Anson, who met with great refreshment for his crew, not less from the salubrity of it's air, than from it's fruits and vegetable productions, many of which are powerful antidotes against the scurvy.

The original natives of these islands were a well-proportioned, active people; and their vessels, called flying proas, which they have used for many ages, and are of a very singular construction, do honour to their ingenuity. These vessels receive their name from their extraordinary swiftness, and are said to sail after the rate of near seven leagues an hour.

C H A P. IV.

F O R M O S A.

THE island of Formosa lies to the east of China; and is divided into two parts by a chain of mountains, which runs through the centre, beginning at the south and ending at the northern extremity. The island receives it's name from it's delightful appearance, which is as luxuriant as the lavish hand of nature can well form, except toward the

the mountains; and it contains a variety of trees, fruits, animals, and other productions common to China, many of them not be met with in any other part of the Indies.

The Chinese possess, in right of conquest, the greatest part of this island, which they have divided into three subordinate governments, dependent on the governor in chief, who resides in the capital, which is called Tai-ouan-fou. This is a very populous city, and equal in the splendor of its shops, the number of its manufactures, and the size of its streets, to most cities in China. The Chinese have several more cities under their jurisdiction; but as the form of government, and manners, are the same as those which have been already described, there can be no necessity for repeating them.

The original natives are represented as an inoffensive, disinterested people, of great purity of manners, and social, benevolent, and sincere: they still possess part of the eastern quarter of the island, and retain all their primitive customs.

Near the coast of the province of Quang-si, lies the island of Hainan, likewise subject to China, except the interior part, where the natives have retired, and live independent. In this island are snakes of a prodigious size, but of a very timid nature; and a species of large black monkeys, with very regular features, and greatly resembling the human race.

CHAP. V.

PHILIPPINES.

THE Philippine Islands, which lie in the Chinese and Pacific Ocean, between nineteen and fifty degrees of northern latitude, and one hundred and fourteen and one hundred and thirty of eastern longitude, were first discovered by Magellan, and received the name of Philippines, in honour of Philip II. King of Spain, who colonized them.

These islands are said to amount to the prodigious number of eleven hundred; the principal of which are Manilla or Luconia; Samar or Philippina; Masbate, Mindoro, Luban, Paragoia, Panay, Leyta, Bohol, Sibuyan, the Negro Islands, St. John's, Xolo, and Mindanao.

The weather is more temperate than might be expected, from the vicinity of their situation to the line; and the unfading profusion of buds, blossoms, and fruits, all the year, with the perpetual verdure of the earth, give these islands an elysian appearance; but they are often visited by dreadful hurricanes, storms of thunder, lightning, and rain, which destroy in an instant the fairest prospects of fertility, and convert the hopes of industry into despair.

Great quantities of gold are found in the sands of the rivers, and there are several mines of various other metals. Many curious trees likewise grow in these islands; but the palm, of which there are forty different species, is the most valuable. The camondeg tree, which is peculiar to this country, is of so deadly a nature, that not only its leaves and juice are destructive, but even its very shade. Horses and cows, formerly imported by the Spaniards,

Spaniards, are very plentiful, as well as buffaloes, bears, deer, goats, monkies, baboons, civet-cats, and beautiful parrots and other tropical birds.

These islands are inhabited by four or five different nations; as, the blacks, or aborigines, who occupy the woods, mountains, and desert places; the descendants of the Chinese, who once were in possession of the coasts; the Malayan Moors, or Mahometans, who came hither from Malacca, Sumatra, Borneo, and Macassar; the Spaniards, Portuguese, and other Europeans; and a mixture, compounded of all these, amounting, according to the most exact calculation, to about two hundred and fifty thousand souls.

From this various assemblage of nations, manners, and customs, incorporated together, it is evident that no general description of the inhabitants can be given with fidelity, or such as can be depended on; and as Manilla is by far the largest of all the Philippines, and the seat of the Spanish government, we shall confine our accounts to this very valuable island, which extends from thirteen degrees thirty minutes to nineteen degrees north latitude; and is four hundred miles long, but of very unequal breadth, being in some places not a hundred miles broad, and in others near two hundred. It abounds in rivers and lakes; one of which, the Lake of Bahia, near the city of Manilla, is ninety miles in circumference. The air of this island is in general salubrious, and it is excellently situated both for the Indian and Chinese trade.

The city of Manilla, the capital of the island, and indeed of all the Philippines, which is finely situated, and has as convenient and safe a port as any in the world, is a large and populous place; the houses are elegant, the streets wide and regular, and it is adorned with a cathedral, a college of Jesuits, and several convents, churches, and other superb edifices public and private.

The captain-general or viceroy of these islands resides at Manilla, whose office is esteemed the most lucrative of any in the disposal of the King of Spain. He has twenty-two subordinate governors of towns and provinces; nominates the captains of the galleons, which sail every year to Spain; and keeps a perpetual garrison of about five thousand soldiers. There is likewise a tribunal consisting of several judges, who are independent of the viceroy; and an ecclesiastical government, under an archbishop, appointed by the sovereign; besides a court of inquisition, the infernal severity of which is by no means mitigated by its distance from the holy see.

From its commodious port, and central situation between the eastern and western worlds, Manilla has been regarded as the emporium of the universe. Diamonds and other precious stones are brought here from Golconda, silver from New Spain and Peru, nutmegs and cloves from the Moluccas, cinnamon from Ceylon, and silks from Bengal; besides the produce of Borneo, Java, China, and Japan; and though many of the Spanish possessions in the east have been at various times wrested from them, yet two vessels still annually sail to Acapulco, in New Spain, loaded with the precious produce and manufactures of the east, which return freighted with silver. The ships employed in this commerce belong to the King of Spain; one of which was taken by Commodore Anson in 1743, which had on board one million three hundred and thirteen thousand eight hundred and forty-three pieces of eight; and thirty-five thousand six hundred and eighty-two ounces of virgin silver,

silver, besides other valuable commodities. About the close of that glorious war, when the pride of France and it's allies was almost humbled in the dust, and the happy auspices of a Chatham's administration had spread terror on our foes, the city of Manilla, with all it's dependencies, was taken by the British forces, under Vice-admiral Cornish and General Draper; and though the place was stormed, these brave men allowed the Spaniards to ransom the town and their effects, for four millions of dollars; a sum which, to their eternal dishonour, has never yet been fully paid. A precipitate peace, which has been attended with the most fatal effects, rendered useless these valuable additions to the British crown, as it was stipulated that all conquests in the Philippines should be restored, before the news of this acquisition reached our government.

C H A P. VI.

MOLUCCAS.

THE Moluccas, or (as they are more generally called) Spice Islands, are sixteen in number, and extend from the fourth degree of north latitude, to the seventh degree south. These islands, which produce such amazing quantities of spices as to supply the whole world, had added to the luxuries of Europe above two thousand years before we knew to what part of the earth we were indebted for them. The Egyptians, Arabians, and Persians, formerly brought them through the Red Sea, and from thence, by the navigation of the Nile, to the coast of Egypt, where the Greeks, Romans, and Carthaginians, resorted to purchase the silks and spices of India, and, after them, all other succeeding nations, till about three hundred years since, when the Portuguese, to whom the rest of Europe owe the most valuable discoveries in the east, and whose enterprising spirit, at that æra, justly obtained them the title of Lords of the Navigation of India, having doubled the Cape of Good Hope, settled factories in different countries of the east, and at length discovered the native land of fragrance and spices. The English, under the command of Sir Francis Drake, were the next Europeans who visited these islands; and the natives, being disgusted with the insolence and cruelty of the Portuguese government, warmly solicited our countrymen to open a trade with them. But the Dutch having thrown off the rigour of the Spanish yoke, and established an admirable system of commerce, next found the way to these delightful regions, trading for some time with the natives in the fairest and most liberal manner; till, at length, in 1605, having fully confirmed their government in Europe, and extended their views, they became too powerful for the Portuguese in India, and after successfully attacking their forces, made themselves masters of the Moluccas, and began to monopolize the whole spice trade, and even to treat the English (to whom they owed their existence as a nation) with great insolence. But, in spite of all opposition, aided by the voluntary concurrence of the natives themselves, we established a few settlements; and a treaty was afterwards entered into with the Dutch, in which a very disadvantageous partition

tion of the trade was confirmed to us. But though this treaty was ratified by the supreme powers of both countries, and it's violation was consequently an infraction of the law of nations, the Dutch, in 1622, formed a most diabolical plot; in which they charged the English with a conspiracy to surprize their principal fort at Amboyna, and with an inhumanity at which barbarians would revolt, tortured them into a false confession of intentions that never existed, and expelled every survivor of their savage cruelty from the Moluccas for ever. That the spirit of the British nation should have suffered this massacre to pass unrevenged, is contradictory to our well known character; yet it still remains unchastised, and throws an indelible stigma on the national courage at that period.

The Dutch having thus, with the basest ingratitude, and the utmost cruelty, freed themselves from every rival in this valuable branch of commerce, have been still fortunate enough to retain their acquisitions, which are extremely valuable from their produce, though the climate is unwholesome, and productive of various fatal diseases.

The principal of these islands are Ternate, Tydore, Machian, Motyr, Bachian, Amboyna, Gilolo, Banda, and Celebes; some of which are extremely well fortified, compleatly garrisoned, and supposed to be impregnable.

Amboyna is the center of the clove trade; and for it's more effectual confinement to that spot, all the clove-trees in the adjacent islands are destroyed. The clove-tree in it's growth resembles the laurel; but the leaves, which, with the very wood, taste as strong as the cloves themselves, are considerably narrower. These trees, which are full of branches, produce a great number of flowers, each covering a clove, which is at first white, then green, and at last red. Their smell, while growing, is exquisitely fragrant and refreshing.

Banda, the chief of the Banda islands, lies twenty leagues from Amboyna. This island is the native place of the nutmeg-tree, which resembles our pear-tree, though the leaves are shorter, rounder, and more like those of the peach. It bears fruit three times a year; that is to say, in April, August, and December; but the earliest crop is the most luxuriant and best. The nutmeg, at it's full growth, is about the size of a walnut, and is covered with a thick shell, that falls off of itself as the fruit advances to maturity; and under this there is a skin of a fine scarlet colour, and very fragrant smell, which likewise drops off from the nutmeg, and is that well-known spice, called mace, the appearance of which is succeeded by the fruit, with a small bud on the top of a very beautiful appearance.

But though the Banda islands, which consist of Lantor, Poleson, Rosising, Pooloway, and Gonapi, are principally celebrated for their spices, many of them are by no means destitute of delicious fruits, and other valuable productions, which would alone render them well worthy the fostering hand of commerce. The island of Pooloway, in particular, is represented as a perfect paradise, abounding not only with nutmegs, but also with the choicest fruits, flowers, and every beauty that propitious nature can bestow. The natives of these islands use the Malayan tongue, and are partly Mahometans, partly Pagans; their principal food is sago, which is produced here in great plenty.

CHAP.

C H A P. VII.

CELEBES.

THE island of Celebes, or Macassar, which, in a general view, may be considered as one of the Spice Islands, is five hundred miles long, and two hundred broad. It lies under the equator, at the distance of one hundred and sixty leagues from Batavia; and though the Dutch have a fortification on the island, the internal part is governed by three kings, the chief of whom resides in the town of Macassar, who might easily drive the Dutch from this situation, were they not perpetually at war with each other. The chief produce is pepper, opium, and a variety of subtle poisons; the study of which latter article the natives have reduced to a science.

In this, and almost all the other oriental islands, the houses are raised on posts, and are only accessible by ladders, drawn up at night, for their security against venomous reptiles. The inhabitants, whose port of Jampoden is the most capacious in that part of the world, carry on a considerable trade with the Chinese.

C H A P. VIII.

SUNDA ISLANDS.

THE Sunda islands, which are situated in the Indian Ocean, between ninety-three and one hundred and twenty degrees of east longitude, and between eight degrees north and eight degrees south latitude, comprehend the very capital islands of Borneo, Sumatra, and Java, besides some of inferior consequence; among which are Bally, Lamboe, and Banca.

Borneo, the largest of the Sunda islands, is amazingly extensive; being eight hundred miles long, and seven hundred broad, and was discovered by the Portuguese in the year 1521.

This country is almost every day refreshed with showers and cool breezes, a circumstance which renders the heat more tolerable than might from its situation be expected; but the soil is in many places a continued fetid morass, for some hundred miles together; which, added to the excessive heavy rains in the wet season, renders this island inimical to health, and is particularly fatal to European constitutions. It produces, however, rice, cotton, canes, pepper, camphire, tropical fruits, gold, and precious stones; and these valuable commodities tempt the heart of avarice to brave the dangers of the climate, and to risk even life itself for their attainment.

The most useful animals in Borneo are, elephants, horses, oxen, deer, and goats. Besides which, there are many wild beasts, such as bears, tygers, but monkeys; but of all the

the various species of monkies, in this or any other part of the world, the ourang-outang, or man of the wood, most resembles the human race. This creature is about six feet high at it's full growth, and walks upright; it has no hair on it's body except where it is found on the human species, is very strong and nimble, and will defend itself with spirit when attacked. Some of them have been caught, and have in time become very tame and sensible; one, in particular, is said to have been purchased at this place by an English captain of a vessel, which would drink heartily of punch, open a brandy-bottle, take a draught, cork the bottle again, and then return it to it's place: though it died before it was a year old, it was stronger than any man on board the ship. One of these creatures was dissected at Oxford by Dr. Tyfon; and in the formation of it's various organs proved it's affinity to the rational creation.

The Byayos, or original inhabitants, are subject to many kings of their own, and inhabit the least accessible mountains; they are a moral, chaste, and inoffensive people, and extremely social with each other. The sea-coasts are inhabited by Malayan Moors, who are governed by Mahometan princes; but the religion of the island is a mixture of Paganism and Mahometanism.

The Sultan of Catongee, a city which lies about one hundred leagues up the River Banjar, is said to be the most powerful prince in this country; his room of audience and entertainment for foreigners is exceedingly magnificent.

As this island has hitherto had the good fortune to remain unbridled by European establishments, it's trade is open to all nations, and it's harbours, particularly those of Banjar, Mafleen, Succadana, and Borneo, are much frequented by adventurers.

The Chinese are the only people in this island who keep shops, and retail goods. Diamonds and gold may be bought here to great advantage, as well as dragon's blood, the best monkey-bezoar, and camphire.

Sumatra is bounded by Malacca on the north, Borneo on the east, and Java on the south-east, from which last it is separated by the Straits of Sunda, and by the Indian Ocean on the west. It is of an oblong form, and is divided into two equal parts by the equator, being about one thousand miles long, and one hundred broad.

The air of this island is moist and unwholesome; and, during the western monsoons, the rains that fall here are attended with more tremendous thunder and lightning than in any other part of the globe: but, to counterbalance in some measure the malignity of the climate, this island abounds with such quantities of gold, that it has, by many of the learned, been conjectured to be the Ophir of the Sacred Writings. The most valuable gold mines are supposed to be in some mountains in the interior part of the island; but no European is known to have penetrated far enough into the country to discover them, and the inhabitants of the coasts, who first purchase this precious article of the mountaineers, propagate a report that they are the most barbarous and inhuman cannibals; probably, to deter strangers from attempting to visit them. All sorts of precious stones, tropical fruits, and many hortulane productions, are produced in great plenty; but pepper is the most valuable plant, with respect to commerce, which this island produces. This fruit grows on a thorny tree which runs up to a considerable height, in clusters almost as large as a bunch of grapes. In the month of April the pepper-plant has usually a white flower, which

which knots in June, and is in December perfectly ripe. These plantations are kept excessively neat, and attended to with the utmost vigilance and industry.

In this, as well as in most of the other oriental islands, there are two distinct species of inhabitants: the original natives, who possess the mountains and internal part of the country; and the Malayan Moors, who occupy the sea-coasts. The religion is likewise different; as the mountaineers are Pagans, while the rest of the inhabitants profess Mahometanism, though they are not very zealous devotees of their great prophet.

The most considerable port of this island is Achen, the capital of a kingdom of the same name, which is situated at the north-west extremity of Sumatra, near a delightful rivulet about a half a league from the sea. This city, which is built in an oval form, about a mile and a half in circumference, and contains near eight thousand houses, is the residence of the King of Achen, the most potent prince in this country, whose revenues are immensely great.

The southern part of the island is under the jurisdiction of several petty princes, whose separate forces are very inconsiderable, and have been often driven from their settlements by the English and Dutch; both which nations have established some valuable factories on this part of the island.

The English establishment of Bencoolen, which is situated on the south-west coast of Sumatra, in three degrees ten minutes south latitude, and one hundred and three degrees east longitude from London, was our principal factory on this island for many years; till its unhealthy situation proving fatal to numbers, and the severity and ill conduct of the company's servants having exasperated the natives to threaten their destruction, they removed to a rising ground, about three miles to the southward of Bencoolen, and erected a strong fortification in a very salubrious air, to which they gave the name of Fort Marlborough.

The factory at Sillebar is about ten miles to the southward of Bencoolen, where a small colony detached from Fort Marlborough reside, to collect the pepper in that quarter: besides these, we have settlements at Lattoun, Bentall, and Mocho-Mocho.

The Dutch have also several factories on this island, particularly on a part of the coast of Sumatra, called the Gold Coast; their principal settlements are Padang, Pullambam, Jambay, Slack, and Bancalis.

Java, which is separated from Sumatra at the west end by the famous Straits of Sunda, is a very considerable island, principally in the possession of the Dutch: it is beautifully diversified with woods, rivers, and mountains, and produces not only every necessary of life, but a large proportion of those valuable commodities which constitute the commerce of this country. But though nature has in general been liberal, she has in one particular proved unfavourable, as well to this as to all the other Sunda islands, which are wholly destitute of wholesome and palatable water.

To enumerate the various productions of this island would be only to repeat what has been already mentioned in the two last described. The Dutch have erected a kind of commercial empire in Java, the capital of which is Batavia, a fine and populous city, pleasantly situated at the mouth of the River Jacatra, and furnished with one of the most

commodious harbours in the universe. This city is surrounded with a strong rampart, twenty-one feet broad, faced with stone, and fortified with twenty-two bastions; the rampart being encompassed by a wide and deep ditch, and every accessible place defended with brass cannon. The town itself is built in the Dutch stile of architecture, and is about a league and a half in circumference; but the suburbs are said to be ten times more populous than the city itself.

The governor-general of the Indies, whose palace is built of brick, with a very superb front in the Indian stile, resides at Batavia. When he appears in public he is attended by his guards and officers, with a splendor superior to any European monarch; and he receives every regal honour, and is as despotic in his government as the most absolute prince; but to check, in some measure, the insolence which such unlimited power might possibly produce in the human mind, the governor is liable to be removed by the court of directors at home; and, in case of treason, or other enormous crimes, the council of justice may secure his person, and call him to a most severe account. His regular stipend is eight hundred rix-dollars a month, and five hundred more are allowed for his table by the company, who also pay the salaries of his household: but these appointments bear no proportion to his other lawful advantages; which are, indeed, so immense, that, with the fairest character and most undisturbed conscience, he may amass a princely fortune in a very few years.

The citadel commands the town and suburbs, which are inhabited by persons of almost every nation: the Chinese, in particular, are computed at one hundred thousand; though thirty thousand of this last people were barbarously murdered in 1740, by order of the Dutch governor, without the smallest imputation of any crime that could be proved against them. This massacre was too shocking for the hardened feelings of the Dutch themselves publicly to allow, who affected to punish the governor; but his fate is as little known as the original cause of this inhuman slaughter. The garrison amounts to three thousand men, and about fifteen thousand more are quartered in the suburbs and other parts of the island.

The company's ships sail from Batavia five times a year; the first squadron for Europe, seldom exceeding six sail, leaves this port in January, the second in March, the third in July, the fourth in September, and the fifth in October. In short, all the ships from the Dutch East India possessions, except from Mocha, in Arabia Felix, must touch at Batavia before they proceed on their voyage to Europe.

Bantam, which is another very considerable Dutch town and settlement in Java, was formerly twelve miles in circumference; but having now lost the greatest part of its commerce, it is chiefly remarkable for the strong fort and garrison still kept up by the Dutch, and for being the residence of the king of this part of the country, who has also a fort and a numerous garrison for his personal protection. The only commodity of this place is pepper, of which article near ten thousand tons are annually exported.

The other factories of the Dutch are Cheribon, Japara, and Palamboan.

C H A P. IX.

ANDOMAN AND NICOBAR ISLANDS.

THE Andoman and Nicobar islands, which lie near the entrance of the Bay of Bengal, are only valuable for the fresh provisions and tropical fruits with which vessels are supplied on their voyages. No European nation has ever attempted to make a settlement on these islands, as they appear incapable of producing any articles sufficiently alluring to inflame the breast of avarice; being in general over-run with woods, and wholly destitute of those rich mines, and odoriferous groves, which prove the bane of the unhappy natives wherever they are found.

The inhabitants are a well-made people, with dark tawny complexions, and of dispositions perfectly meek, harmless, and friendly. They are observed to practise very few of the exterior of religion, only paying a kind of adoration to particular caves dug out of the rocks, and expressing the utmost demonstrations of joy at the appearance of the moon, which is for this reason supposed to be their chief deity.

C H A P. X.

CEYLON.

THE island of Ceylon, which is situated between the sixth and tenth degrees of north latitude, and between the seventy-ninth and eighty-second of east longitude from London, near Cape Comorin on the coast of Coromandel, is two hundred and fifty miles long, and two hundred broad.

This delightful place, esteemed to be naturally the richest and finest in the world, was first discovered by the Portuguese, who took possession of it in 1506, and from which they for some time drew considerable emolument. But the Dutch, with their usual rapacity, envying advantages of which they were not suffered to partake, soon formed a design to exterminate every European rival from Ceylon, as they had before from several other oriental islands. This they effected, after a long and obstinate contest: in which the King of Candi, by whom they were regarded as allies, granted them every assistance; but the natives presently discovering that they had only exchanged one yoke for another, hostilities were, for more than a century, constantly kept up between them; till, at length, a formal peace was ratified, from which the Dutch derived the greatest advantages, being permitted to extend their trade without restriction to every part of the island, and enjoy the entire commerce of the whole country, on paying a stipulated annual sum.

This island, which is for the most part covered with fragrant woods and groves, and watered by several fine rivers, flowing from the mountains with inconceivable rapidity, produces

produces all sorts of the most delicious tropical fruits, the finest cinnamon, long pepper, cotton, silk, tobacco, ebony, musk, salt-petre, sulphur, crystal, gold and silver, and almost every precious stone except diamonds.

There are likewise fish and fowl in abundance; and, besides the quadrupeds common to other countries, there are many peculiar to this. The tame elephants of Ceylon, in particular, are held in the highest estimation, not only on account of their extraordinary size, colour, and the beauty of their ivory, but also from their remarkable docility, of which instances are recorded that almost surpass belief.

The ants of Ceylon are the most noxious insects with which it is infested, devouring every thing within their reach; some of its serpents are likewise of a monstrous appearance and very venomous nature.

Ceylon is the original place of the growth of cinnamon, from which the Dutch reap such extraordinary profit. This tree, which has a large root, and grows to the height of forty or fifty feet, is divided into several branches, covered with a bark of a greyish brown on the outside, and a reddish cast within. The flowers are small and white, and the fruit, which is shaped like an acorn, when boiled in water, yields an oil that swims on the surface, and hardens, when cold, into a white inflammable substance resembling tallow, which, from its fragrance, is made into candles for the use of the King of Ceylon. The under-bark is the only valuable part of the tree, which is separated from the outer in the spring, when the sap flows copiously, and being cut into thin slices, and exposed to the sun, it curls up in drying: and though the tree, when stripped of its bark, naturally decays, fresh shoots continue to spring up from its roots. The best cinnamon is known by its fineness, smoothness, deep yellow colour, fragrant aromatic smell, and poignant agreeable taste.

The natives, who are called Cinglasses, are well-shaped, of a middle stature, and have long black hair; their features are far from being disagreeable, and their complexions, though dark, are rather pleasing. They possess a considerable share of personal courage, quickness of apprehension, ingenuity, and complacency, and are very temperate in their manner of living. Extreme superstition seems to be the chief foible of this people; which, indeed, they carry to such extravagant and even unnatural lengths, that if in the morning they first see a white man, or a pregnant woman, it is considered as the luckiest omen; but if they happen to sneeze, it is held to foretell some calamity; and, on the birth of a child, the astrologer is always consulted to know whether it comes into the world under an auspicious planet, whose prediction either saves the child, or serves as a plea for its being destroyed or deserted.

Their language, which is peculiar to themselves, is said to be copious, smooth, and elegant, and particularly adapted for compliments and civility.

Their edifices are generally mean, their towns very irregularly constructed, and their furniture is proportionably humble: the *simplex munditiis* may, however, justly be applied to this people, both in their dress and accommodations.

The King of Candi, who possesses all the interior part of the island, is a very despotic sovereign, and is rendered formidable to his subjects, from being the absolute arbiter of their

their possessions, their actions, and their lives. He resides at his palace, near the town of Digligineur, in the most retired and inaccessible part of the mountains; and is attended in public by a numerous body of guards, and every emblem of regal pomp: for the support of which his revenues are perfectly adequate, even though he should claim no more than is usually granted; but his exigencies are the only bounds of his supplies; for all his wants, his wishes, and his passions, must be gratified without murmuring.

The Cinglasses pay adoration to one supreme Deity, the Creator of Heaven and Earth; but they implore also the interposition of their saints and heroes, whom they suppose to be ministering spirits of the Great Creator. They have, besides, various idols of monstrous forms, composed of different metals, and a number of temples erected to a tutelary deity called Buddore.

This people can scarcely be said to be commercially connected with any other nation than the Dutch, whose East India Company are not only possessed of all the sea-coast, but likewise of ten or twelve leagues up the country; and they preserve a good understanding with the king, by annually sending him what he considers as very inestimable presents, for which they usually receive, in return, articles of ten times the value.

The chief factories of the Dutch in Ceylon, are Punto de Galo and Columbo; which last is the residence of the governor and his council, well fortified, and about a mile long and three quarters broad.

CHAP. XI.

MALDIVES.

THE Maldives, or Maldivia Islands, lie off Cape Comorin, and extend from seven degrees twenty minutes north, to one degree south latitude; but are in no place more than forty leagues broad. The immense number of small islands within this compass cannot be ascertained; the prince, who exercises his sovereignty over them all, is called Sultan of Thirteen Provinces and Twelve Thousand Islands. But there is certainly much exaggeration in this sounding title, and many of the real islands are uninhabited; some being only fluctuating hills of sand, and barren rocks, and the very largest, called Male, where the king usually resides, is no more than a league and a half in circumference.

These islands are very fertile in millet, pulse of various kinds, and cocoa-nuts; and as this last article is sufficient for all the real exigencies of man, the expence of living is very inconsiderable.

The natives are of an olive complexion and small stature, but well shaped; they are said to excel in manufactures, in literature, and sciences, and to have a particular esteem for astronomy. They are of the Mahometan religion; and those who have visited Mecca, have the privilege of wearing long beards, as marks of superior sanctity.

These islands were first discovered in the year 1507, by the Portuguese, who were permitted to erect a fortified magazine, as they called it, at Male; but the natives soon perceiving

ceiving that the intention was to rule over them, and to regulate their commerce at their own discretion, suddenly attacked the fort, and at once exterminated the Portuguese.

C H A P. XII.

BOMBAY.

THE island of Bombay, which is situated near the western coast of India, in nineteen degrees of northern latitude, and seventy-two of eastern longitude from London, is about twenty miles in circumference. This island was transferred to the English, by the King of Portugal, as part of the dowry of the Infanta Catharine, queen of Charles II. in the year 1662.

Bombay, though lying within the tropics, is by no means unfavourable to European constitutions; especially where temperance presides, and a moderate attention is exerted to preserve the body from the influence of those noxious dews which arise during the night. It produces vast quantities of cocoa, rice, and various fruits common to the climate.

The chief town is Bombay, which is about a mile long, and from its fortifications and situation is esteemed a place of as much strength as any in the possession of the English East India Company; it is governed by a president and council, subordinate to the company, and is inhabited by English, Portuguese, and Moors.

C H A P. XIII.

NEW HOLLAND.

NEW Holland appears to be by far the largest island in the world, extending from eleven to thirty-eight degrees of south latitude, and its length, which was traversed by Captain Cook, being near two thousand miles; so that its square surface must be more than the whole continent of Europe. The Spaniards, who in the last century discovered part of its coast, concluded it to be the shore of some vast continent, but our enterprising and immortal Captain Cook first determined its form and extent. From the prodigious size of this island its soil and climate must be exceedingly various; yet it may in general be pronounced rather a barren than a fertile country, being in many places covered with loose sands, morasses, and chains of rocks; though it produces great plenty of wood, and some plants which might enrich the collection of the most curious botanist, but few are of the esculent kind.

The only remarkable quadruped is a beast called the Kangaroo, about the size of a sheep, whose fore-legs are only eight or nine inches long, and its hinder ones twenty-two; the progress of this animal is by leaps of great length, in an erect posture, and it is reckoned excellent food.

Fowls

Fowls of every species, as well as animals, are exceedingly scarce; but the sea is sufficiently bountiful to recompense the deficiency on land, supplying the inhabitants with immense quantities of fish of various species, as well as incredible numbers of the finest green turtles in the world.

This vast island is but thinly peopled, nothing that could be called a town or village having ever been discovered. The inhabitants live in the humblest manner, in ill-constructed huts: they are a clean-limbed, active people, with chocolate complexions, and tolerable good features; but they seem not to have the smallest notion of traffic, being only attached to the paltry baubles with which they adorn themselves, and which constitute their principal treasure. The sciences are wholly unknown among them; and even in mechanics they make the most wretched figure of any nation ever yet discovered.

Their warlike weapons are spears or lances, pointed with bone, and barbed; and they use a target or shield composed of the bark of a tree, of which likewise their canoes are constructed.

C H A P. XIV.

NEW GUINEA.

NEW Guinea was for ages supposed to be the north coast of a vast continent joined to New Holland; till Captain Cook discovered a strait between them, through which he sailed, and found it to be a very long narrow island, extending north-east from the second degree of southern latitude to the twelfth, and from one hundred and thirty-one to one hundred and fifty degrees of eastern longitude, though in one part at least it is only about fifty miles broad. This country, which was first visited by an European ship in 1529, from its pleasing mixture of hills and vallies, woods and lawns, furnishes many delightful prospects from the sea. The natives, who resemble the New Hollanders, go perfectly naked; and the productions of the country are similar to those of the other South Sea islands.

C H A P. XV.

NEW BRITAIN.

NEW Britain, which lies in the fourth degree south latitude, and one hundred and fifty-second degree east longitude, was first discovered to be an island by Dampier, who sailed through a strait that divides it from New Guinea; and Captain Carteret, in 1767, sailing through another strait to the north, found it separated from a long island, to which he gave the name of New Ireland. It does not appear to be of any great extent; but is well clothed with fine trees, which being interspersed with agreeable savannahs, give it an appearance of luxuriance and fertility. Eastward of New Britain, and in both the straits above-mentioned, are many little islands, some of them exceedingly fertile, and abounding with cocoas and plantains.

CHAP.

CHAP. XVI.

NEW IRELAND.

NEW Ireland is about two hundred and seventy miles in length, but in general very narrow, and separated from New Britain by a strait which Captain Carteret named St. George's Channel. This island produces cocoa-trees, betel-nut-trees, canes, bamboos, palms, and aloes; with a variety of plants and shrubs unknown to our discoverers. In the woods there are parrots, pigeons, rooks, and, among many other unknown species, a large bird with black plumage, whose note resembles the barking of a dog.

The inhabitants are a gentle, inoffensive people, and fond of beads and trinkets, which constitute their sole dress. Some of their canoes are ingeniously excavated from large trees, and measure ninety feet in length.

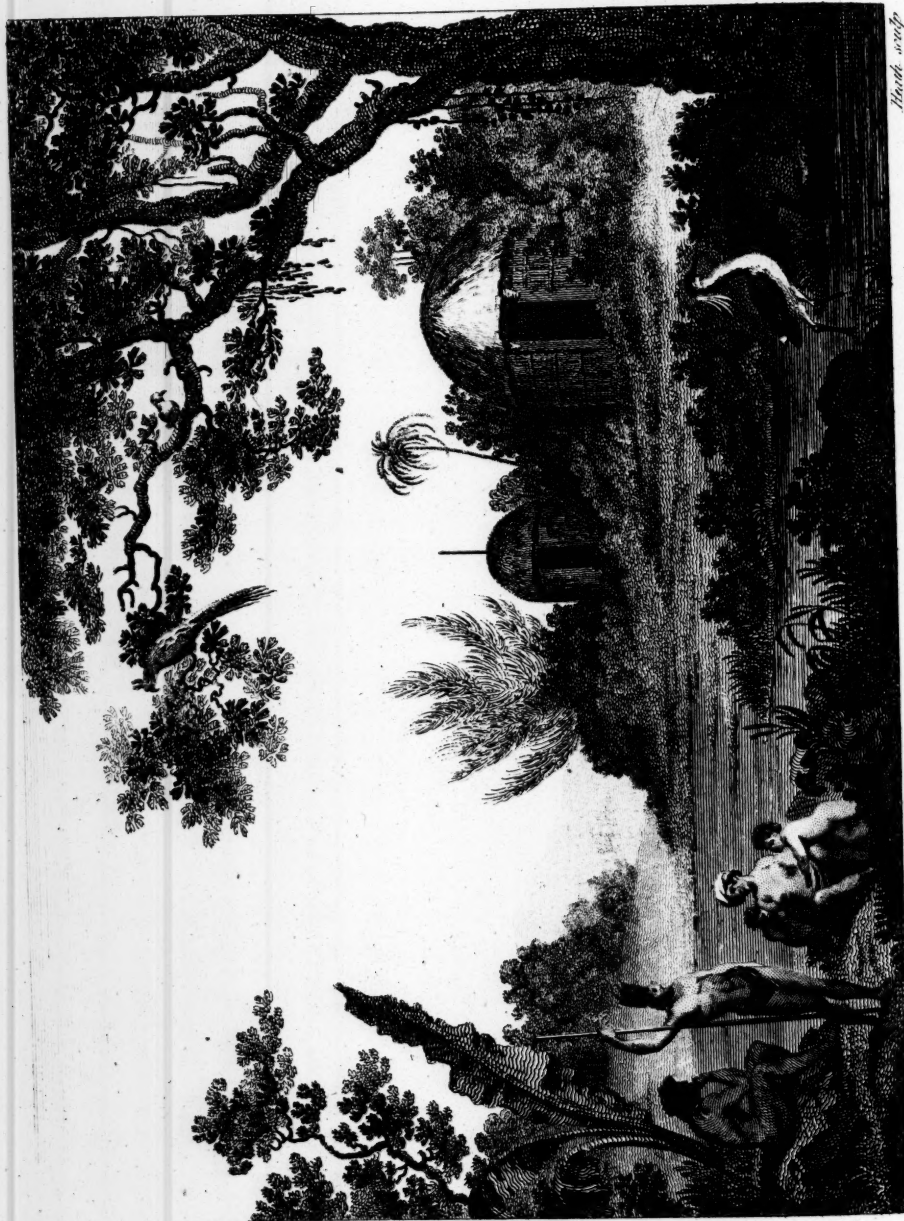
Near New Ireland, on the north-west, Captain Carteret discovered a cluster of islands, consisting of about thirty, lying contiguous to each other; all of which, except the largest, called New Hanover, he distinguished by the general appellation of the Admiralty Islands.

CHAP. XVII.

NEW HEBRIDES.

THE New Hebrides consist of a cluster of islands, which were first seen by the Spanish navigator Quiros, in 1606, who named them Tierra del Espíritu Santo; from which time, till the year 1769, this land was supposed to form a part of the chimerical Terra Incognita Australis, when this opinion was solidly confuted by Captain Cook, in the Endeavour. In his second voyage, in the Resolution, he made a very accurate survey of these islands, and gave them the general name of the New Hebrides. They are situated between the latitudes of fourteen degrees twenty-nine minutes, and twenty degrees four minutes south; and between one hundred and sixty-six degrees forty-one minutes, and one hundred and seventy degrees twenty-one minutes east longitude; and are reckoned to be about eighteen in number; one of which is a volcano, and in the night of the 5th of August 1774, threw up vast quantities of fire and smoke, attended with a loud rumbling noise resembling thunder.

The natives go perfectly naked, except a small piece of cloth like a wrapper, and are in general the most diminutive, deformed race of mortals to be seen in any part of the globe, having few of the passions natural to humanity, and being almost destitute of that curiosity and admiration which is observed to be prevalent in the dispositions of the most barbarous nations.



THE INHABITANTS OF NEW CALEDONIA.

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CHAP. XVIII.

NEW CALEDONIA.

NEW Caledonia was first discovered by Captain Cook, in 1774. It lies near the New Hebrides, and extends from nineteen degrees thirty-seven minutes, to twenty-two degrees thirty minutes south; and from one hundred and sixty-three degrees thirty-seven minutes to one hundred and sixty-seven degrees fourteen minutes east longitude; being about eighty-seven leagues long, but it's greatest breadth does not exceed ten leagues.

This is one of the most unprolific islands within the tropics; it's inhabitants are very tall, stout, and swarthy, and the women perform all the laborious offices.

There are two small islands at a few leagues distance from New Caledonia, one of which Captain Cook named the Botany Island, and the other the Isle of Pines.

CHAP. XIX.

NEW ZEALAND.

NEW Zealand was first discovered by the Dutch in 1642, who gave it the name of Staten Island, but in the British maps and charts it has been generally distinguished by that of New Zealand; and was supposed to form a part of the great southern continent, till Captain Cook sailed round it, and found it to consist of two large islands, separated by a strait about four leagues broad, which lie between thirty-four and forty-eight degrees south latitude, and between one hundred and sixty-six and one hundred and eighty degrees east longitude from Greenwich. The most northern part of these islands appears to be a barren country, and thinly inhabited; the other has a more fertile aspect, it's mountains are clothed with woods, and it's vallies plentifully supplied with fine rivulets. The soil of these islands seems well calculated for producing every species of European grain, plants, and fruits; though at present, in it's natural state, it is but very indifferently furnished with any vegetable productions. Yams, sweet potatoes, and cocoas, are cultivated for food, as well as a plant resembling our flax, the fibres of which are converted into garments, lines, and cordage; and as this plant appears to be far superior in quality to our flax or hemp, it might prove of more real benefit to this country, could it be thoroughly introduced, than the productions of all the islands which our circumnavigators have discovered for a century past. With a view to this important advantage, Captain Furneaux brought over a small quantity of the seed of this plant, which was sown in Kew Garden; but though, either from want of care or skill, the whole unfortunately failed, it ought not to deter us from future experiments.

Nature has given these islands no other quadrupeds than dogs and rats; and with the same parsimonious hand has she dealt out the race of birds and insects: but the seas teem with abundance of the most delicious fish, many of them similar to those of Europe.

The New Zealanders are equal in stature to any nation in Europe; their complexions are not much deeper than those of the Spaniards, their hair and beards are black, their teeth white and extremely regular, and their whole features naturally agreeable. Both sexes disfigure themselves by pricking the skin in various figures, on several parts of the body, with a small instrument, the teeth of which are dipped into a mixture resembling lamp-black: this is called tattowing, and considered as highly ornamental; it gives them, however, such a terrific aspect, particularly the aged, that if a few of them were to be unexpectedly introduced among us, they would rather be ranked as infernals, than as any part of the human species.

Both men and women bore their ears large enough to admit one of their fingers, and in these holes they fix some kind of ornament, or suspend by a string either the teeth and nails of their deceased relations, or any other article esteemed curious or valuable among them. Their personal cleanliness deserves but little commendation; for by anointing their hair with the molten fat of fishes, and smearing and painting their bodies, their smell is in general as offensive as that of the Hottentots.

In their dress, which is commonly composed of the flags before-mentioned, they make a very uncouth appearance; but the pride of finery consists in the skins of dogs, which they dispose in a very ingenious and pleasing manner.

The flesh of dogs, bred for the purpose, is their ordinary food, and the roots of fern serve them for bread; but what must fill every Christian with horror, is the circumstance of their eating the carcases of their enemies slain in battle; a fact which, for the honour of human nature, we could wish to deny, did it not seem too well authenticated to admit the possibility of a doubt.

Their villages are all fortified, being built on the tops of precipices, washed by the sea, and secured on the land-side by deep ditches and strong pallisades, where a few men may easily defend themselves against a great number. Yet it is remarkable, that though these wretched people live in a continual state of hostilities, they have not a single missile weapon, except the lance; which is fourteen or fifteen feet long, pointed at both ends, and sometimes headed with bone. They throw their darts and stones by the hand alone; but these are only used when they are besieged. Their battles commence with a song and a dance: the former being wild, but not disagreeable, and every strain ending in a loud and deep sigh, which they utter in concert; and the latter consisting in a variety of violent motions and frightful contortions.

The ingenuity of the New Zealanders is principally apparent in their boats; some of which are near seventy feet long, and capable of carrying a hundred men. Their language and religious notions bear so strong an affinity to those of Otaheite, hereafter to be noticed, that a description of the one may very well serve for both, and it will accordingly be given in our account of that island.

New Zealand has proved fatal to almost every European nation that has been unfortunate enough to visit it. Abel Jansen Tasman, the Dutch navigator, who first discovered it, had four of his men massacred by the natives in 1642; in 1772, two French sloops were driven by distress into a bay of this country, when the commodore, M. Dufresne, and twenty-eight of his men, were surprized and murdered; and soon after this last catastrophe,

Captain



VIEW at ANAMOOKA.

James King.

Weller del.

Captain Furneaux, lying off this island in the *Adventure*, sent his cutter with ten men up a creek to wood and water, who likewise fell victims to these horrid savages.

C H A P. XX.

FRIENDLY ISLANDS.

THE Friendly Islands derive their appellation, as well from that mutual harmony which subsists among the inhabitants, as from their kindness and hospitality to strangers. Tasman, the famous Dutch navigator, first touched at these islands in 1643, but they were never fully explored till the year 1773, when Captain Cook, with indefatigable labour, sailed round the whole cluster, and found it to consist of more than twenty islands; which, with a number of sand-banks and breakers, compose a groupe extending about three degrees of latitude and two of longitude.

The three principal islands were named, New Amsterdam, Rotterdam, and Middleberg, by Tasman; the first of which is about twenty-one miles long, from east to west, and about thirteen broad from north to south. They are all very populous; and the soil, which owes much to nature, is cultivated with great industry. The island of Amsterdam, in particular, is beautifully intersected by straight and pleasant roads, shaded on each side by trees of the most delicious fruits.

The women of these islands were observed to possess a share of modesty uncommon to the climate; and turned away with disgust from the indecent familiarities of the European seamen.

C H A P. XXI.

SOCIETY ISLANDS.

OTAHETE, or King George's Island, the principal of the Society Islands, was first discovered by Captain Wallis, in the *Dolphin*, in the year 1767; and has since been visited by several navigators, particularly by Captain Cook, in April 1769. This island is situated in seventeen degrees thirty minutes south latitude, and one hundred and fifty degrees west longitude: it consists of two peninsulas joined by an isthmus, and is encircled by a reef of coral rocks, which form several excellent bays and harbours, with a depth of water sufficient for ships of any burden.

The face of the country is low near the sea, but it rises into mountains towards the middle of the island, which may be seen at a great distance. The soil, which is very luxuriant, is watered by a great number of rivulets, and covered by delightful groves of fruit-trees. The space between the ridges of the mountains and the sea-coast, in many places not more than a mile and a half broad, is the only inhabited part of the island.

Sugar-canes, cocoa-nuts, bread-fruit, plantains, bananas, apples, sweet-potatoes, yams, and many other productions, particularly a delicious sort of fruit called jambu, are found in great plenty; but there are no kinds of European grain, hortulane plants, pulse, or fruits.

Dogs,

Dogs, hogs, and poultry, are the only domestic animals in this country: the birds are those common to the tropics, and not very numerous; but the sea supplies the natives with great plenty and variety of the most excellent aquatics.

A visible disproportion prevails between the men and women of this island; the former being tall, strong, and well-made, and the latter of an inferior size. Their complexions are of a bright olive-colour, their skins soft to the touch, their features in general comely and pleasing, and their eyes animated and expressive. They are courteous and affable in their deportment, easy and graceful in their persons, and brave, candid, and unreserved, in their dispositions.

Their dress consists of cloth or matting of different sorts; they wear no covering on their feet and legs, but shade their faces from the sun with little bonnets of cocoa-leaves or matting. The men sometimes stick feathers upright in their hair; and both sexes ornament themselves with ear-rings, and tallow their skins in the same manner as the New Zealanders.

Their houses are mere sheds erected on pillars; which, being covered with palm-leaves, give free admission to the air, still sheltering them from the inclemency of the weather. These habitations are in general used only as dormitories, for in fine weather they remain all day under the shade of the nearest tree; and, having no idea of impropriety or indecency, they gratify in public every inordinate desire with as little ceremony or reserve as they sit at their meals.

Their principal food consists of cocoa-nuts, bananas, bread-fruit, plantains, and other vegetable productions; their sole beverage is water, with the juice of the cocoa-nut; and, what is remarkable, the men and the women never sit down sociably together.

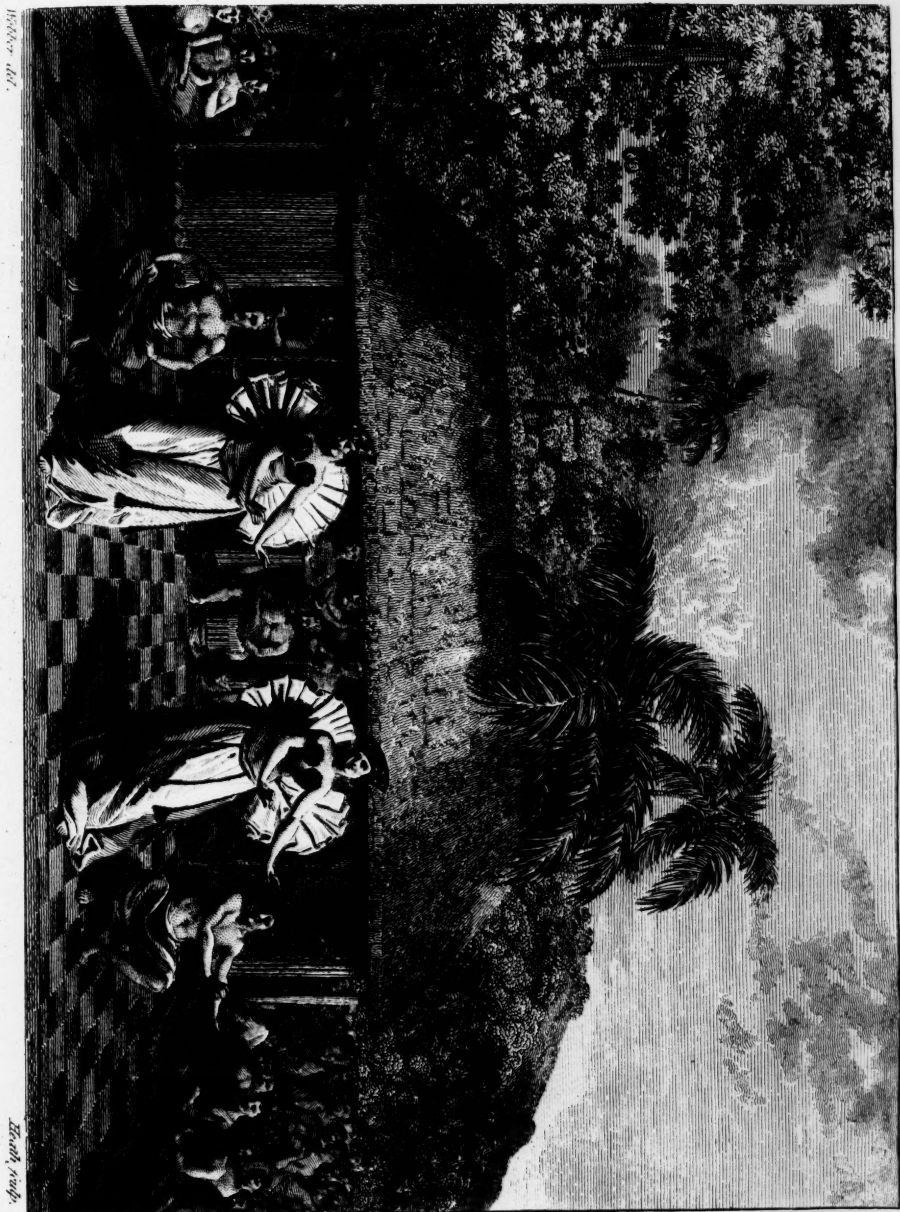
Their only musical instruments are flutes and drums; the former of which are made of hollow bamboos, about a foot long, with only two stops, on which they place the fore-finger of the left-hand, and the middle-finger of the right, blowing with one nostril, while they stop the other with a thumb; and the other being a hollow block of wood, covered at one end with a shark's skin, which they beat with their fingers: and to these instruments they sing extempore songs, which have a rhythmical sound.

The natives amuse themselves with music, dancing, wrestling, throwing the lance at a mark, and contesting who can shoot the farthest with a bow.

Their principal manufacture is a sort of cloth, made of the bark of trees; but they fabricate, likewise, baskets of innumerable patterns, matting, ropes, and lines. They also make boats of various sizes, but all of them extremely narrow. Though they display a considerable share of ingenuity in their workmanship, they have no other tools than an adze of stone, a chissel or gouge of bone, a rasp of coral, and the skin of a fish called a sting-ray, with coral sand for polishing.

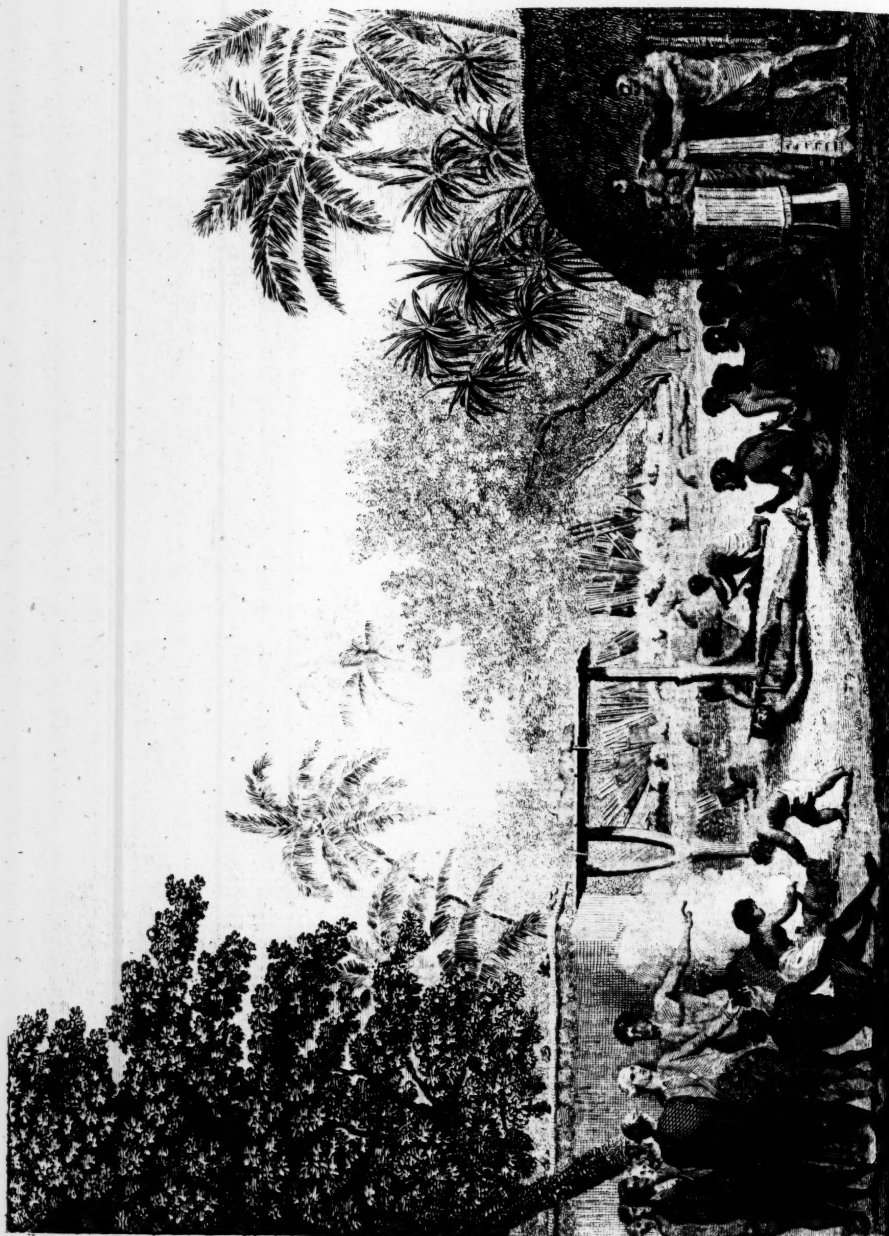
In the language of the Otaheiteans, which is soft and harmonious, every sibilant letter is excluded; and, as it abounds with vowels, it is easily pronounced. Their year is divided into thirteen lunations; and their day into twelve equal parts, consisting of two hours each.

Marriage seems to be only a mutual agreement between the man and the woman, in which the rites of religion have no share. The funeral ceremonies consist in loud lamentation, repeated at stated intervals, for the space of five moons, during which time the body



A DANCE IN OTAHEITE.

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AN OFFERING BEFORE CAPT. COOK. IN THE SANDWICH ISLANDS.

body of the deceased lies on a bier under a shed, and what remains of the flesh after that period, is carefully scraped from the bones, which are then washed clean and buried.

Their religious creed teaches them to acknowledge one supreme God; but they at the same time allow of a variety of inferior deities, to whom they pay their adoration, but without the medium of idolatrous representations. They believe that the soul exists in a separate state; and that there are two different situations of happiness or misery in another life.

Their subordination nearly resembles the ancient feudal state of Europe; their several orders are, *caree rahie*, which answers to king; *caree*, baron; *manahouni*, vassal; and *tou-tou*, villain. Each peninsula has a sovereign, who is treated with the utmost respect by all ranks, but seems not to be invested with the executive power, which is usually exercised by the *carees*, each of whom keeps a court, and has a great number of attendants.

The lower classes acquiesce in the commands of their superiors, and even in the corporal punishments they enjoin, with a placid meekness of soul which greatly distinguishes the natives of this island. The chiefs keep no armed guards or officers of justice to enforce their injunctions, and are yet obeyed without murmuring, and listened to with regard.

When any general attack is made on the island, every chief is obliged to furnish his proportion of men for the common defence; and on these occasions their united forces are commanded by the *caree rahies*. Their warlike weapons are slings and clubs, which they use with great activity and perseverance.

Huaheine, or Huahene, lies about thirty-one leagues to the north-west of Otaheite, and is likewise divided into two peninsulas: its productions are exactly the same as those of Otaheite, but the country is more mountainous.

The natives of this island are exceedingly tall; Mr. Banks measured one of the men, and found him to be six feet three inches and a half high: but they are so exceedingly indolent, that their size serves only to encumber them. In their dress, language, and customs, they are exactly the same as the Otaheiteans.

Ulietea, which lies a few leagues to the south-west of Huaheine, is much larger than that island, but appears neither so fertile nor so populous. Cocoa-nuts, plantains, yams, hogs, and fowls, are the only refreshments it affords; but there is an excellent harbour, called by the natives *Opoa*, capable of containing any number of vessels.

To the north of Ulietea lies the island of Otaha, from which it is only separated by a strait about two miles broad. This island is more barren and circumscribed than either of the former; but its produce is much the same as in the other islands, and the inhabitants and their manners are exactly similar.

The natives gave uncommon proofs of their civility to Dr. Solander, and Mr. Banks, when they went on shore; men, women, and children, flocking round them, and seeming happy in every opportunity of shewing them respect and attention; treating them with the utmost confidence, and vying who should most contribute to their ease and happiness.

Bolabola, with several more small islands, lies about twelve miles to the north-west of Otaha; to which, with those already described, Captain Cook gave the general name of the

Society Islands. A similarity of manners of the inhabitants, and produce of the soil, prevails throughout the whole of these islands; though the females in general are fairer and more reserved than those of Otaheite.

C H A P. XXII.

OHETEROA.

THE Island of Oheteroa, which is situated in the latitude of twenty-two degrees south, and longitude one hundred and fifty degrees east of Greenwich, is about thirteen miles in circumference, but neither so fertile nor so populous as the other islands situated in those seas. Its chief produce is the etoa-tree, of which they form their war-like weapons.

The natives, who are stout and well made, but browner than those of Otaheite, are easily distinguished from this last people by their dress; which, though composed of the same materials, is very different in formation and colour.

C H A P. XXIII.

MARQUESAS.

THE Marquesas, which are a cluster of five islands, occupying about one degree of latitude and half a degree of longitude, were first discovered by Mendana, a Spaniard, in the year 1597; who gave them their present appellation.

Captain Cook visited them in 1774, and gave the northernmost island the name of Hood Island, from the person on board who first saw it; as it had not been noticed by the Spanish navigator.

Neither the produce nor the population of these islands merit any particular attention: the natives are few and uncivilized; and the vegetable productions are purely those of nature, every species of cultivation being wholly unknown to the inhabitants.

C H A P. XXIV.

CYPRUS.

THE principal of the Asiatic islands under the dominion of the Turks in the Levant, is Cyprus; which was anciently consecrated to Venus, and has been distinguished in all ages for the mildness of its climate, the fertility of its soil, and the peculiar felicity of its situation. It lies about seventy miles south of the coast of Caramania, or Cilicia; and thirty-six west of the coast of Syria; between thirty and thirty-six degrees north latitude,

tude, and between thirty-three and thirty-five east longitude, being nearly one hundred and fifty miles in length, and seventy in it's greatest breadth.

This island is naturally prolific in corn, wine, oil, sugar, honey, allum, wool, cotton, all kinds of metals, and various other productions; but it has the misfortune to be infested with locusts, which often leave famine and desolation behind them. Nor is this the only inconvenience to which this once paradisaical island is at present liable: the dire effects of arbitrary power are conspicuous in every face; and instead of millions of people, once inhabitants of this delightful spot, lands which afforded a perpetual prospect of spring, and cities and towns almost every where approaching each other, it's population is become insignificant, it's soil rank from the want of cultivation, and heaps of ruins now only serve to mark the situations where cities once stood.

The government of this island was anciently vested in nine kings, till Cyrus reduced the whole to his authority, and subjected them to tribute. It successively fell under the dominion of Alexander the Great, Ptolemy King of Egypt, the Romans, the Greeks, and the Saracens; and, in 1191, was conquered by Richard I. King of England, who transferred his right to Guy Lusignan, the titular King of Jerusalem, in whose descendants it remained for many generations. In 1473, the Venetians possessed themselves of this place; but, after a long and glorious defence, they were obliged to yield it up to the victorious arms of Solyman II. Emperor of the Turks.

Nicosia, the capital of the island, stands near it's centre, and is about three miles in circumference; but it is much decayed since it became the residence of the Turkish beglerbeg, or viceroy. It's ancient cathedral is now converted into a mosque, but the city is still an archbishop's see, and contains several Greek, Latin, and Armenian churches.

The ancient Salamis, now Famagusta, a sea-port town on the eastern part of the island, had formerly an excellent harbour, but is now almost choaked up. This place was the scene of inhuman cruelty in 1570, the Venetian governor being flayed alive, and all the inhabitants deliberately murdered by the Turks, when the garrison, which had made a brave defence, at last surrendered on honourable terms.

Baffo, the celebrated Paphos, lies at the west end of this island, and is still an extensive and beautiful place; yet a few broken columns only remain to mark it's ancient splendor, which are probably reliques of the famous temple of Venus.

C H A P. XXV.

R H O D E S.

THE Island of Rhodes, which next claims our attention, though blessed with every advantage of nature and situation, feels the baneful effects of tyranny equally with it's sister Cyprus. This island, which is about forty miles in length, and fifteen in breadth, has at different remote periods been known by the several appellations of Ethræa, Asteria, and Corymbia.

The wines of Rhodes are held in peculiar estimation; and the general fertility of the island

island was once so great, as to give some plausibility to the fiction of it's being blessed with golden showers.

This island has passed from the Greeks to the Saracens, and from them to the Knights Hospitallers of Jerusalem; who, for above two hundred years, resisted the combined power of the Turks, and at last fell by the treachery of the chancellor of their order, who chose to gratify his resentment for a disappointment in not being chose grand-master, at the expence of his honour, his virtue, and his country.

Rhodes, the only city in the island, is situated on the north-east part of it, and is well furnished with cannon, and defended by the castle of St. Angelo, which was erected on the very scite where stood the famous Colossus, one of the seven wonders of the world. This inimitable piece of workmanship, which represented Apollo, was cast entirely of brass, by Chares of Lydnus, and employed him twelve years: it was seventy cubits high; and every part being proportionable, it's thumb was as thick as a man could grasp in his arms, and ships at full sail passed between it's legs. An earthquake levelled this prodigious statue with the ground, about threescore years after it's erection; and it is said to have remained unmolested for fourteen centuries, till the Saracens becoming masters of the island, beat it to pieces, and sold the metal, which proved sufficient to load nine hundred camels. But, after all, some writers of great credit contend that the whole story of the Colossus is a fable; probably founding their disbelief on the extravagant dimensions that have been ascribed to it, which indeed would tempt the most credulous not to give implicit faith to the relation.

The city of Rhodes is three miles in circumference, and formerly contained a vast number of superb edifices, among which were the apartments of the Knights of St. John of Jerusalem, and St. John's church, at present a Turkish mosque; but the whole are now falling into ruins. Turks, Jews, and Christians, inhabit this place; but the latter are only suffered to have shops within the wall, and are obliged to retire without the city every evening.

CHAP. XXVI.

MYTELENE.

MYTELENE, the ancient Lesbos, is situated in the Archipelago, and is about fifty miles in length and twenty-five in breadth. This island has had the honour of producing men of the most sublime genius; such as the well-known philosopher Theophrastus; Arion, who is fabled to have charmed the dolphins with his music; Pittacus, one of the seven wise men of Greece; and the lovely Sappho, who stands unrivalled in female poetry.

But neither the lectures of philosophy, nor the amiable examples of a few great men, were capable of expelling a looseness of manners and depravity of morals from the bulk of the natives; so that it became proverbial in Greece to compare any profligate fellow to a Lesbian. The females of this island have always been esteemed infamous; and though they

they at present do not quite equal the depravity of their ancestors, they are still notorious for the levity of their behaviour.

The island yet maintains it's ancient reputation for those generous wines, which Aristotle and Horace have mentioned with such particular commendation: it's soil, too, is in many places fertile, producing good wheat, the finest oil, and the choicest figs, of any island in the Archipelago; and the surrounding seas are plentifully stocked with fish.

This island is now subject to the Turkish government; and the civil administration is entrusted to a *cadi*, who resides at *Castro*, an *aga* of Janizaries commanding the military.

C. H A P. XXVII.

CHIOS.

THE beautiful island of Chios, or Scio, which is situated near the coast of Nætopia, to the south of Mytelene, is thirty-two miles in length and fifteen in breadth. This was once held to be the paradise of Greece; as well from it's perpetual verdure, as from it's groves of citron, orange, olive, myrtle, mulberry, and pomegranate-trees: but these advantages are now only discoverable in a very few places, Chios being involved in the same fate as the other Grecian islands.

This country is still famous for the quantity and richness of it's wines, which were said by Athenæus to be pleasant and stomachic, and to exceed all others in the deliciousness of their flavour: the mastic of Chios is esteemed the best in the world; it's turpentine, figs, and olives, are likewise excellent; but it's silk, of which thirty thousand pounds weight are annually collected and manufactured into damask, taffety, sattin, velvet, and other stuffs, is the most valuable commodity it produces.

The men of Chios are tall, and well-shaped, though not remarkable for agreeable features; but the women are enchantingly beautiful, lively, and engaging: they are extremely civil to strangers, and fond to excess of mirth, music, and dancing.

The city of Scio is one of the most elegant in the Levant, the houses being handsome and commodious, and built after the Genoese stile. The castle, which overlooks the sea, is garrisoned with fourteen hundred Turks; but it is very old and decayed. The port, though not very safe or commodious, is nevertheless the rendezvous of all the ships that sail from this island into Syria, Egypt, or to Constantinople.

This city was surprized in 1694, by Antonio Zeno, a Venetian general, who in five days reduced the fort, the only place of defence in the island; though from it's natural strength, and the number of Turks by whom it was defended, it might have held out for as many months at least. But fortune, which gave the Venetians an easy conquest, soon turned the scale; and they were next year driven out by the Turks, with a terror and confusion which clearly proved that success does not always await strength or numbers, but depends on many contingencies, the fortunate concurrence of which may sometimes give the victory to a handful of men, and fill superior numbers with consternation and dismay.

The Turks now entered Chios as a conquered country; and the Italians having rendered themselves obnoxious, their freedom was so considerably abridged, that they were not even suffered to wear hats, and were obliged to salute the meanest Mussulman with the most profound respect. The Romish priests had hitherto enjoyed uncommon privileges; the host being publicly conveyed to the sick, and all the formalities of their processions practised without restraint: so unlimited, indeed, were the powers of the Romish clergy, that the Turks had given this island the name of Little Rome; but their cathedral and churches were now either converted into mosques or demolished, the church of the Jesuits only excepted, which was transformed into an inn.

The Greeks, not being suspected of any concern in the Venetian enterprize, still retain their ancient liberties; and have a bishop, with no less than three hundred churches under his jurisdiction, and a great number of convents. The most considerable monastery is that of Neamoni, about five miles from Scio; which is said to be endowed with an eighth part of the revenues of the whole island, having more than fifty thousand crowns a year paid in money. The nunneries are very different from those in Europe, and admit of far greater indulgences to the sisters; who are by no means confined to the convent, and are often kind to their visitors, beyond the bounds of Christian charity.

Though learning is now forgot, and the people in general are involved in the most profound ignorance, yet this island has produced many extraordinary men; and the Chiots not only claim the honour of having Homer for their countryman, but even pretend to shew his school at the foot of Mount Epos, about four miles from Scios, on the sea-side, being a level rock, in which they have excavated a round basin about twenty feet in diameter. From the center of this basin rises a square stone about three feet high, (said to have been anciently covered on the sides with several figures of lions, at present so defaced by time that it is difficult to determine what the sculpture was intended to represent) on which the bard was supposed to have sat surrounded by his disciples. Besides this school of Homer, the dwelling-house where he composed his poems is also pointed out, which must naturally be supposed to be in a very ruinous situation, as he lived nine hundred and sixty-one years before the Christian æra. But whether Scio was the birth-place of this divine poet, or not, must for ever remain among the number of inexplicable mysteries: seven great cities are known to have contended for that honour; but who, at this remote period, shall judge of their respective claims?

CHAP. XXVIII.

SAMOS.

SAMOS, which is situated opposite Ephesus, about two leagues distant from the continent of Natolia, is thirty-two miles in length and fifteen in breadth. It was formerly known by the name of Amphelos, from the quarries of white marble found in the chain of mountains which extend through it's center from east to west. The air of this island is in general salubrious; and the sky usually serene, except in the brumal season; when

when rain, thunder, lightning, and tempests, are more frequent in the Levant than in any other quarter of the year.

Rocks, mountains, and precipices, occupy a considerable portion of this country; but the plains are both beautiful and fertile, producing abundance of corn, muscadine grapes, pomegranates, melons, olives, apples, and various other fruits; particularly white figs, of an uncommon size, and delicious flavour. Nor is this island destitute of the most valuable quadrupeds, plenty of wild and domestic fowl, silks of the most delicate texture, and admirable honey and wax.

The present inhabitants of Samos are almost entirely Greeks, except the *cadi*, and the *aga* and his lieutenant, who collect the Grand Signior's revenues; but the executive part of government is vested in the Greeks, who are permitted to elect their own magistrates. The Christians live as happy in this island as in any part of the Turkish empire; they have upwards of two hundred priests, a much greater number of monks and nuns, and above three hundred private chapels.

The chief town is Cora, which is situated about two miles from the sea, adjoining to the ruins of the antient Samos. It stands in a pleasant and fertile neighbourhood, but rather unwholesome from the stagnation of waters in the circumjacent plains. But few vestiges of the ancient city remain; the north part of which was seated on a hill, the other extremity embracing the sea-shore from Port Tigani, which is two miles from Cora to Cape Juno. Tigani was the galley-port of the ancients, and its pier was esteemed by Herodotus as one of the three wonders of Samos; being twenty fathoms high, and extending more than two hundred and fifty paces into the sea. The walls of the upper town begin from this port, on the declivity of a rugged mountain, whose remains furnish evident proofs of their ancient magnificence, being extremely thick, and adorned with marble towers placed at equal distances. The brow of the mountain facing the sea was covered with buildings in form of an amphitheatre, and even the site of the old theatre is still discernible: nearer the sea, a very humiliating picture of fallen grandeur presents itself, in a confusion of broken columns of different descriptions, which once supported the most magnificent structures. A noble aqueduct, cut through a mountain, with infinite labour and art, supplied this city with water from the head of the River Metelinous.

C H A P. XXIX.

N I C A R I A.

THE small island of Nicaria, the ancient Icana, lies opposite to Samos, and is remarkably full of rocks, the caverns in which form the habitations of the natives, who are principally Greeks. They are strong and well-shaped, but miserably poor; and chiefly employ themselves in swimming and diving for sponges, a commodity in which the Grand Signior receives his tribute.

There are several vineyards among the rocks, which produce a white wine as pellucid as water; with this, and a few other articles, they carry on some trade to Chios.

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The finest women of the island are bestowed on the best divers; and each of these prizes is contended for in presence of the young lady and her father, the person who remains longest under water being congratulated as the happy man.

To this island the ancient emperors of the east banished those persons who were obnoxious to their government.

C H A P. XXX.

STANCHIO.

STANCHIO, or *Ivola Longo*, formerly *Coos*, lies to the north-west of *Rhodes*, and south of *Samos*, and is about eighty miles in circumference. It is a fine champaign country, except towards the east, where the gently-rising hills prove the source of a number of pleasant rivulets, that water the plains, and carry fertility wherever they flow.

The wines of this island were held in the highest estimation by persons of the most refined taste in ancient Rome; turpentine and cypress-trees grow in great numbers; and some of the latter are said to be of such unusual dimensions, as to be capable of affording shelter to two thousand men.

Stanchio, which is the only town of any importance in this island, has a good port, and is defended by a castle garrisoned by Turks.

This island is famous for being the birth-place of Hippocrates, Ariston, and the celebrated Apelles; whose famous picture of *Venus rising from the sea*, being sent to Rome, and dedicated to *Cæsar*, is reported to have occasioned the emperor to exempt the inhabitants from part of their annual tribute.



A
N E W S Y S T E M
O F
G E O G R A P H Y.
A F R I C A.

AFRICA, the second grand division of the globe, is generally supposed to bear some resemblance to a pyramidal figure, the northern part constituting the base, which runs along the shores of the Mediterranean, and the Cape of Good Hope forming the apex or top. Africa is a peninsula of prodigious extent, united to Asia by a neck of land not more than sixty miles over, usually called the Isthmus of Suez, and its utmost length from Cape Bona, in the Mediterranean, to the Cape of Good Hope, is four thousand three hundred miles, from north to south; and the broadest place, from Cape Verd to Cape Guarda-fui, near the straits of Babel-mandel, is three thousand five hundred miles from east to west; the whole including an extent from thirty-five degrees north latitude to twenty-eight south, and from thirty-three degrees east to seventeen degrees west longitude from London. It is bounded on the north by the Mediterranean Sea, which separates it from Europe; on the east by the Isthmus of Suez, the Red Sea, and the Indian Ocean, which divide it from Asia; on the south by the great South Sea; and, on the west, by the Atlantic Ocean, which lies between this quarter and that of America.

From the situation of Africa, it may be supposed not to contain any great variety of climates; and the heat, which is in many places insupportable to Europeans, is rendered still more intense by the refraction of the rays of the sun from vast deserts of burning sand: yet the soil on the sea-coasts, and the banks of rivers, is generally fertile, and the country is in some parts populous, though infinitely inferior to Europe or Asia in either of these respects. Snow seldom falls in this sultry division of the earth; and the natives would as soon expect to see marble dissolve, and flow in liquid streams, as water to lose its fluidity, be arrested in its course, and resemble the solid rock. Indeed, as the equator divides this continent nearly in the middle, and the greatest part of it lies within the torrid zone, it was supposed by the ancients to be in general uninhabitable: and though modern discoverers have confuted this opinion, the interior parts are still but little known; so that scarcely any two countries agree in their geographical arrangement. From the latest observations, however, and the most authentic intelligence, Africa may be divided according to the following Tables.

CONTINENT OF AFRICA						
Countries.	Length.	Breadth.	Capitals.	Distances and bearings from London.	Religions.	
Barbary.	Morocco.	500	480	Fez	1080 S.	Mahometans
	Algiers	480	100	Algiers	920 S.	Mahometans
	Tunis	220	170	Tunis	990 S. E.	Mahometans
	Tripoli	700	240	Tripoli	1260 S. E.	Mahometans
	Barca	400	300	Tolemeta	1440 S. E.	Mahometans
Egypt	600	250	Grand Cairo	1920 S. E.	Mahometans	
Biledulgerid	2500	350	Dara	1565 S.	Pagans	
Zaara	2400	600	Tegeffa	1840 S.	Pagans	
Negroland	2200	840	Madinga	2500 S.	Pagans	
Guinea	1800	360	Benin	2700 S.	Pagans	
Up. Ethiop.*	Nubia	940	600	Nubia	2418 S. E.	Mah. and Pagans
	Abyssinia	900	800	Gondar	2880 S. E.	Christians
	Abex	540	130	Doncala	3580 S. E.	Christ. and Pag.
Lower Guinea.	Loango	410	300	Loango	3300 S.	Christ. and Pag.
	Congo	540	420	St. Salvador	3480 S.	Christ. and Pag.
	Angola	360	250	Loando	3750 S.	Christ. and Pag.
	Benguela	430	180	Benguela	3900 S.	Pagans
	Mataman	450	240	No towns		Pagans
Ajan	900	300	Brava	3792 S. E.	Pagans	
Zanguebar	1400	350	Mofambique	4440 S. E.	Pagans	
Monomotapa	960	660	Monomotapa	4500 S.	Pagans	
Monemugi	900	660	Chicova	4260 S.	Pagans	
Sofola	480	300	Sofola	4600 S. E.	Pagans	
Terra de Natal	600	350	No towns		Pagans	
Caffraria, or Hottentots	780	660	Cape of Good Hope	5200 S.	Pagans	

* Lower Ethiopia is scarcely known to Europeans.

ISLANDS

ISLANDS OF AFRICA.		
Names.	Chief towns.	In the possession of, settled by, or trading with.
In the Indian Ocean—		
Babelmandel	Babelmandel	Open trade
Zocotra	Calanfia	Open trade
The Comora Isles	Johanna	Open trade
Madagascar	St. Austin	Open trade
Mauritius	Mauritius	French
Bourbon	Bourbon	French
In the Atlantic Ocean—		
St. Helena	St. Helena	English
Ascension	Uncolonized	
St. Matthew		
St. Thomas	St. Thomas	Portuguese
Anaboa, Princes Island, Fernando Po	Anaboa	Portuguese
Cape Verd Islands	St. Domingo	Portuguese
Goree	Fort St. Michael	French
Canaries	Palma, St. Christopher's	Spaniards
Madeiras	Santa Cruz, Funchal	Portuguese
The Azores, or Western Islands, almost equi-distant from Europe, Africa, and America.	Angra	Portuguese

The most considerable rivers in Africa are the Niger and the Nile: the former of which, after a course of two thousand eight hundred miles, fertilizing an immense extent of country, and carrying gold in it's sand, falls into the Atlantic at Senegal; the source of the latter mocks the pride of human penetration and discovery to trace it to it's spring, which is certainly somewhere in Abyssinia; but, after diffusing plenty over Egypt, which it divides into two parts, it falls into the Mediterranean Sea. Both these rivers have an annual increase and decrease. There are several other rivers of inferior consequence in Africa; besides spacious lakes, such as Dambea, Zafsan, Zambre; but it is, on the whole, far from well watered, large districts being entirely destitute of that necessary element, and vast tracts of light and barren sand occupying a considerable part of it, which are sometimes raised by the wind in such prodigious quantities as to bury whole caravans.

The most remarkable mountains of Africa are, the Atlas, which extends from the Atlantic Ocean to Egypt, and derives it's name from Atlas, a King of Mauritania, who being fond of astronomy used to observe the motions of the stars from it's summit, on which account he was fabled to support the heavens on his shoulders; the Mountains of the Moon, extending themselves between Monomotapa and Abyssinia, and still higher than those of Atlas; those of Sierra Leona, or the Mountains of the Lions, which separate Nigritia from Guinea, and extend as far as Ethiopia, being named the Mountains of God by the
ancients,

ancients, from the frequent thunder and lightning on their summits; and the Pike of Teneriffe, which the Dutch make their first meridian, said to be three miles high: this last mountain is in the form of a sugar-loaf, and is situated on an island of the same name near the coast. Cape Verd, and the Cape of Good Hope, the former on the western coast, and the latter on the southern, are the two most famous promontories of this continent. There is only one strait of importance in Africa, which is called Babelmandel, and joins the Red Sea to the Indian Ocean.

Africa once contained several kingdoms and states, whose wealth, power, and commerce, were very extensive; where the liberal arts flourished, and architecture was carried to the zenith of perfection. The kingdoms of Egypt and Ethiopia, in particular, were much celebrated; and the rich and powerful state of Carthage, that once formidable rival of ancient Rome, extended her commerce to every part of the then known world; even the shores of Britain were visited by her fleets: till Juba, King of Mauritania, who was tributary to Carthage, called in the assistance of the Romans; who, by degrees, subjugated Carthage, and all the neighbouring kingdoms. After this event, the natives, dispirited by the oppression and exactions of the Roman governors, neglected their commerce, and regarded the cultivation of their lands no more than was necessary to subsistence. In the fifth century, when the Roman power was in an irrecoverable decline, the north of Africa was over-run by the Vandals; and those ravagers, with the Saracens, who made a sudden conquest of all the coasts of Egypt and Barbary in the seventh century, completed the ruin of commerce, and extinguished the remains of science. The united depredations of these barbarous powers were succeeded by those of the Turks, who carried desolation with them wherever they came, and by whom the misery of this once flourishing part of the globe was not only finished but confirmed.

Though Africa enjoys the most favourable situation for universal commerce, lying as it were in the centre of the globe, it is the misfortune of this division of the earth to be inhabited by a people wholly ignorant of trade and navigation. Some of its rivers are large, deep, and extensive, penetrating to the very heart of the country; its harbours are excellent, capacious, and safe; it contains plenty of internal merchandize, and is capable of producing, under proper regulations and improvement, every necessary and even luxury of life; yet it is not only neglected by the natives, who seem unmindful of the advantages which nature has provided for them, but also in a great measure by the more civilized Europeans who are settled among them.

With regard to religion, the inhabitants of this continent may be divided into three classes: namely, Pagans, Mahometans, and Christians. The first are by far the most numerous, possessing the greatest part of the country from the tropic of Cancer, to the Cape of Good Hope; and they are in general black. The Mahometans, who are of a tawny complexion, possess Egypt, and almost all the northern shores of Africa, or what is called the Barbary Coast. The people of Abyssinia are a species of Christians, who have sullied the purity of their religion by the introduction of many Jewish and Pagan rites. Besides these, there are a few Jews in the north of Africa, who engross the little commerce of that part of the country.

B O O K III.

CONTINENT OF AFRICA.

C H A P. I.

BARBARY.

BARBARY, in a general view, comprehends the countries of Morocco and Fez, which form a distinct empire, and the states of Algiers, Tunis, Tripoli, and Barca, all which form one great political confederacy, however independent they may be on each other in their internal policy and government.

This country has successively been possessed by the Carthaginians, Romans, Greeks, Saracens, Vandals, Arabs, Moors, and Turks; besides the several settlements which the European nations have erected on some parts of the coast, which stretches near two thousand miles from east to west in length, and in it's greatest breadth seven hundred and fifty from north to south.

Barbary, which was known to the ancients by the name of Mauritania, Numidia, Africa Proper, and Lybia, commences on the west at Mount Atlas, and extends as far as Alexandria in Egypt, which is it's eastern boundary; it's coasts are well watered by several copious streams, and it's soil is extremely fertile in corn and pastures.

The climate in general is equally removed from the extremes of heat and cold; for though snow falls plentifully in winter, it seldom lies long upon the ground, except about Mount Atlas, on the top of which it is constantly seen during the whole year.

The winter season commences about the middle of October, when the weather is pretty severe; towards the end of the month the rains begin to set in, which continue till the end of January, and sometimes longer, but the cold is seldom so great as to render a fire necessary in the afternoon.

During the spring, which begins about the latter end of February, the air is for the most part serene, except in the month of May, when gentle refreshing showers, assisted by the temperate heat of the sun, bring the fruits of the earth to a gradual but early maturity; figs and cherries being ripe in May, and grapes, with all the latter fruits, by the end of September.

The summer is from the beginning of June to the end of August, during which period the heats are excessive, and extremely inimical to health; the atmosphere becoming so hot as to occasion malignant and pestilential diseases, which, as the Mahometans think it impious to attempt their cure, carry off prodigious numbers of people.

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A sensible diminution of heat begins to be perceptible about the beginning of September, when the autumn commences; which is certainly a most delightful season, being neither exposed to intense heat or cold, storms, or rain.

In Barbary all sorts of provisions are extremely cheap, as it produces every species of European grain, oats excepted, with rice, millet, and various kinds of pulse, in the most luxuriant plenty: a bushel of wheat may be purchased for about sixteen-pence, and a cow and calf for a guinea, with other articles in proportion.

The hazel-nut, filbert, gooseberry, and currant-tree, are the only European fruits not found in this country; wants which are abundantly compensated by the production of great varieties unknown to us. Their gardens, however, though filled with fruits and esculent plants, are laid out without taste or design, exhibiting only a beautiful representation of wild luxuriance and pleasing deformity: indeed, they reject every modern improvement, as well from an idea of its want of utility, as from their scrupulous adherence to the customs of their ancestors, every breach of which they consider as impious.

Horses once regarded as the finest in the world, asses, camels, dromedaries, and a creature called kumrah, bred from an ass and a cow, are the beasts of labour in this country.

The intense heat is supposed to have a considerable effect on the lacteal vessels of the Barbary animals, as half a dozen of their cows yield less milk than one of ours; the dairies are chiefly supplied by sheep and goats, the milk being coagulated with flowers of the great-headed thistle, or wild artichoke, instead of runnet.

There are two different species of sheep in this country; one of which is distinguished by a large broad tail, and is common all over the Levant; the other is almost of the same size as our fallow deer, from which it differs very little in shape, the flesh being dry and unflavoury, and the fleece rough and hairy like that of our goats.

The castration of animals is seldom performed in this country, being regarded by the natives as an act of extreme cruelty; though this consideration does not always prevail in favour of their own species, who certainly have the first claim to humanity.

Of beasts not naturally tame, among others, may be enumerated the wild cow, the *lerwee*, a very timid species of goat, and various animals of the antelope and deer kind.

Lions, panthers, and in some parts tygers, are among the ferocious animals of Barbary. It is asserted by some, but with little appearance of probability, that lions never attack females, and that sometimes they will even permit a woman to wrest their prey from their jaws. Certain it is, that the native ferocity of the lion greatly abates after he is sated with food; for, as he is unquestionably the noblest, so he is the most generous of beasts of prey, ravaging only to obey the calls of nature, and never wantonly delighting in carnage, like the more ignoble savage brood.

Next to the lion and the panther, the dubbah is esteemed the most ferocious animal in this country. This beast is as large as a wolf, but its body is not so round, and its speed is providentially retarded by a natural lameness in its hinder right-leg. The neck of the dubbah is likewise so inflexible, that it is obliged to turn its whole body to seize any object. The colour of this animal is dun, or a reddish buff, transversely streaked with dark brown;

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it's mane is about a span long, and it's feet are well armed with claws, with which it digs up the roots of plants, and sometimes the repositories of the dead.

There are also several animals of the leopard species, which are principally distinguished from each other by the disposition of their spots, and the various hues of their skins; but the distinctions between them are so exceedingly minute, as sometimes to baffle the discriminating talents of the most skilful naturalist.

The jackall, called also the lion's provider, as well as bears, foxes, apes, porcupines, hares, rabbits, ferrets, weasels and moles, with cameleons and several remarkable kinds of lizards, are found in this country.

Of the reptile tribe, the most distinguished is the serpent called *thai banne*; some of which are said to be three or four yards long, but they are not remarked for any very poisonous quality. The *zurrieke* is about fifteen inches in length, and darts along with incredible velocity; but the most fatal species of these poisonous reptiles is the *leffah*, which is only about a foot long, and from it's malignant effects seems to be the *dipsas* of the ancients.

The *rhaad*, which is about the size of an ordinary pullet; the *kitawiah*, which resembles a dove; the *shagary*, and *houbaara*; are the most remarkable among the large birds peculiar to this climate: while the *capfa* sparrow, not bigger than our common house sparrow, is justly celebrated for the sweetness of it's note, which infinitely transcends the boasted strains of the melodious *philomela*, or the clear pipe of the beautiful canary: but such is the delicacy of it's frame, that it languishes and pines away on being removed into any other climate.

The winged insects are very numerous, and some of them are remarkably beautiful; particularly a species of butterfly about four inches long, elegantly streaked with murray and gold.

Three different classes of inhabitants reside in Barbary, the original Moors, the Arabs, and the descendants of the Turks, (who possessed themselves of some of the finest provinces, rendering Algiers, Tunis, and Tripoli, tributary) besides a variety of foreign nations, and renegadoes of every Christian persuasion, who have bartered their faith for their freedom.

Ignorance, superstition, and lewdness, even of the most unnatural kind, with treachery, fraud and deceit, are the strongest general characteristics of the Moors. Indeed, their degeneracy can only equal the misery of their situation, than which nothing can be more wretched. Borne down by taxes, oppressed by cruelty, and exposed to the continual attacks of the Arabs, they think not of making any other than a temporary provision, as it would only stimulate their governors to impose fresh exactions, or encrease the danger of depredations from the Arabs; thus, to avoid the cruel impositions of the one, and the ravages of the other, they are studious of purchasing ease and tranquillity, by extinguishing the thirst of gain, and submitting to unenvied penury. Such a situation, as it totally depresses the faculties of the soul, and checks the ardour of honest emulation, may be supposed to be the aggregate of all the miseries of despotism and terror; yet these people with unparalleled patience swallow these ingredients of misery without repining, and even enjoy a share of felicity unknown to those nations where the human mind is left at liberty to launch out into more extensive scenes of action, and to indulge itself with the prospect of advantages remotely

remotely consequential, without fear, and without restraint. They seem to sit easy under their yoke, and distress has not yet taught them a language expressive of dissatisfaction and complaint, much less curses and imprecations against the authors of their wretchedness. They frequently form a circle before the doors of their humble cots; and though contending with hunger and nakedness, amuse themselves in cheerful narrations, smoking, singing, and dancing, till wearied, when they stretch themselves supinely on the earth, and indulge their habitual indolence.

This description, however, is chiefly applicable to those Moors who live at large in the country, and follow agriculture and the breeding of cattle; the inhabitants of the sea-port towns pursuing a variety of occupations, and enjoying a superior share of affluence, though, if possible, still more loaded with taxes than the former, and their punishment for the slightest offence being the bastinado, unless they can procure mitigation of the sentence by a fine.

The Turks who inhabit this country are few in number; and, excepting the magnitude of their power, are contemptible in the extreme: they form, indeed, the worst class of the inhabitants, being destitute of every amiable quality, and addicted to every vicious one. They treat their Moorish vassals with intolerable insolence; and even the principal Moors tremble at the sight of a Turkish common soldier.

We shall give our readers a concise general history of the Barbary states, before we proceed to our particular description of each.

This country was probably first peopled by the Egyptians; to which afterwards the Phœnicians sent colonies, who built Utica and Carthage. The power and wealth of the Carthaginians increased with amazing rapidity; and they soon absorbed the petty kingdoms that surrounded them, or reduced their princes to the necessity of paying tribute, who becoming weary of servitude, cheerfully united to assist the Romans in subduing Carthage. The Romans maintained their sovereignty over these coasts till the fifth century, when they fell under the dominion of the Vandals. The Greek emperors, after some time, expelled the Vandals, and remained sovereigns of the country till the Saracen caliphs, the successors of Mahomet, entirely subjugated the north of Africa in the seventh century, and divided the country among their chiefs, of whom the sovereign of Morocco was the most illustrious, whose successors were almost continually engaged in contests with the Spaniards and Portuguese. In the eighth century the Moors conquered the greatest part of Spain; but, about the year 1492, when Ferdinand and Isabella filled the Spanish throne, they were dispossessed of this country, and compelled to renounce their religion, or transport themselves to Africa. Those who made choice of the latter alternative, from revenge to the Spaniards, entered into a confederacy with the Mahometan princes on the Barbary shore, and fitted out small fleets, with which they committed depredations on the coasts of Spain, taking their ships, and carrying away the natives into captivity. The Spaniards, upon this, having equipped a powerful fleet, invaded Barbary; and, after taking possession of several places of importance, were in a fair way of entirely reducing the country. In this dilemma, the African princes called in the assistance of the celebrated Turkish rover, Barbarossa, who readily granted them his aid against the Christians; and, after effecting the object required, to compensate his own services, seized on the government of Algiers; while

while that of Tunis fell to the share of his brother, and Tripoli to one of their associates. These usurpations were countenanced by the Grand Signior, who claimed the sovereignty of the whole coast, which he governed by his bashaws or viceroys: but these states, at length, thought proper to elect a sovereign from their own people, and declared themselves independent of the Turks. At Tunis and Tripoli, indeed, he still preserves his bashaws, who have some little influence over the deys, and obtain an insignificant tribute; but, at Algiers, the dey is wholly independent of the Turkish government; yet they all claim the protection of the Ottoman court on any emergency, and prey indiscriminately on every Christian power not at peace with them; particularly the Turks of Algiers, Tunis, and Tripoli, who are the most abandoned piratical race on the whole face of the earth. Being too indolent to live by industry, and trained to rapine and devastation, they soon began to commit depredations on the opposite coasts; seizing the defenceless inhabitants, as well as the crews of plundered vessels, and sending them into slavery: to the eternal disgrace of the Christian powers, who suffering them to establish themselves, and to become emboldened by success, find them now formidable to all the nations of Europe, who are compelled to purchase an exemption from their ravages, and are of course, in effect, tributary to these despicable piratical states.

The first Christian prince who resented the insolence of these Barbarians, and disdained to acknowledge their independence, was the Emperor Charles V. who, moved by a generous compassion for the many thousand Christian slaves they had at that time in their possession, formed the benevolent design of liberating Europe from the terror of these banditti, and singly undertook to encounter them. In these noble and princely views he would certainly have succeeded, had not his mortal and constant enemy, Francis I. envying him the glory of so brilliant an enterprize, counteracted his benevolent views, while the other powers of Europe neglected to give him their concurrence; an attempt which would have conferred immortal honour on it's patrons, and proved ten thousand times more meritorious than all the crusades to the Holy Land, which for more than a century cost so much European blood and treasure.

Morocco and Fez, which now compose one empire, form a part of the ancient Mauritania, occupying the western coast of Barbary, and extending from the twenty-eighth to the thirty-sixth degree of north latitude, and from the fourth to the eleventh of west longitude from London; being about five hundred miles long, and two hundred and fifty broad.

This empire includes Fez, Morocco Proper, and Suz; besides the kingdom of Taflet, and the province of Gefula: though the climate is every where fervid, yet it is not unalubrious, if compared with the neighbouring countries of Algiers and Tunis. The natives, it is true, are often visited by pestilential distempers; but this seems to be the fate of almost every climate, where the heat is so excessive, and cultivation so little regarded.

Mount Atlas surrounds this country, on the south, like a crescent; and proves the fruitful source of some considerable rivers, which fall into the Atlantic ocean, after a meandering course of many leagues. The principal of these rivers are the Mulvya, which divides the kingdom of Fez from Algiers; the Taga, which discharges itself into the Mediterranean near the Straits of Gibraltar; the Cebu, which in it's course passes between

two rocks of prodigious height, and falls into the sea near Mamon; the Ommirabih, commonly called the Marbea, which, after pursuing it's course through several plains and vallies, discharges itself into the ocean, forming a capacious bay on the east side of Azamor; the Tonfist, which joins the ocean near the port of Saffi; and the Suz, which gives name to the province through which it flows, and forms it's southern boundary. Besides these capital rivers, there are a variety of branches, which intersect the country, and greatly fertilize the soil. Were this empire to be cultivated with a moderate degree of industry, it would produce almost every species of grain, fruits, and vegetables, in the whole world; but while tyranny broods over the soil, and enervates the strength of industry, this happy consequence is not to be expected. The land is capable of yielding two or three annual crops; but, except within a few miles of their cities and towns, it lies in general a barren waste, without even the distinction of property. The northern parts of Morocco, however, produce corn, wine, oil, honey, fruits, silk, and the finest wool; while the southern are most prolific in sugar, cotton, indigo, dates, ginger, and a variety of gums.

The province of Suz is intersected by several ridges of Mount Atlas; from which, likewise, many springs arise that contribute to the fertility of the soil through which they meander, and render it productive of corn, rice, sugar, dates, wine, and indigo, in abundance. The River Suz, before mentioned, has an annual increase like the Nile, and being received into canals prepared for it's reception, serves greatly to enrich the country; and on this, and some of the inferior streams, a prodigious number of corn and sugar-mills are situated.

The ancient natives, who are called Berebers, are distinguished for their industry, wealth, and civilization, when contrasted with those of Fez and Morocco: though they are by no means to be recommended as patterns worthy of imitation.

The only cities of importance in this province are the following.

Messa, seated on the River Suz, at it's influx into the ocean, which is divided into three distinct quarters, each about a mile distant from the other, and enclosed by it's own walls; the river, however, forms no harbour in this place; and the inhabitants are destitute of commerce, and almost of the common necessities of life.

Tessut, which stands on the same stream, about four miles distant from the former, and is likewise divided into the same number of quarters, which are supposed to contain four thousand families, who live tolerably well by the manufacture of sugar and fine Morocco leather, which they dress and export in prodigious quantities.

Tagoast, the largest city in the province, which is regarded as the birth-place of St. Austin, whose name is held in religious veneration by the inhabitants, though the majority of them are Mahometans.

Tarudant, situated in latitude thirty degrees north, near the Atlantic Ocean; which, though a small town, is elegantly built, and was once the residence of it's own princes, as it is at present of the governors of the province.

Tafilet was once a kingdom of itself, and includes a vast tract of inhospitable land, which runs almost east and west, being bounded on the north by Fez; on the south, by the desert of Zaara; on the east by Suz; and on the west by Morocco. It comprehends the

the provinces of Haat, Darha, Sakrah, and Tuet; but is in general torrid in it's climate, and unprolific in it's soil, producing very little corn or fruit. The rich, indeed, are enabled to purchase barley, which only grows on the banks of rivers; but the poor subsist entirely on dates and the flesh of camels, both which articles are to be had cheap and in great abundance. The indigo of this country, which grows spontaneously, yields a more vivid and lasting colour than that of other places. Ostriches of uncommon magnitude are exceedingly numerous, and the flesh is eaten with avidity.

The little commerce of the natives of Tafilet is confined to their indigo, dates, and a kind of leather made of the hide of a creature called the dantos. They also fabricate silks of various colours, and other articles of dress worn by the Moors and their slaves.

The capital, as well as the river on which it is erected, bears the name of the kingdom; it is defended by a strong castle, supposed to have been built by the original Berebers, and is resorted to by merchants of all countries. The inhabitants are celebrated for their affability and remarkable courtesy to strangers.

Gesula, the last appendage on the crown of Morocco, adjoins to Tafilet, which bounds it on the east, as Darha does on the south, Suz on the west, and Morocco on the north; but it's extent and boundaries cannot be determined with the smallest regard to precision and veracity.

This province, though mostly dry and barren, contains many mines of iron and copper, which are worked by the natives, who fabricate those metals into a variety of utensils, and barter some of them for foreign commodities. The natives, for this purpose, hold a great number of fairs in their plains; one of which is affirmed to last for two months, where strangers resort from almost every part of Barbary and Nigritia, who are all maintained at the public expence, though their number amounts frequently to more than ten thousand persons, besides their servants and cattle. Two officers, with a sufficient number of troops, constantly attend to prevent any tumult or disorder; and if a thief be detected, he is immediately put to death, and his body consigned to the dogs. During the continuance of these fairs, they observe a truce with all the neighbouring states with whom they may happen to be at war; and these temporary suspensions of hostilities constantly take place three days in every week for the encouragement of trade.

This country is fertile in barley, dates, and excellent pasturage; but it produces very little wheat. The dress of the natives, who are said to be very numerous, consists only in a short striped woollen or linen jacket, with half sleeves; over which they throw a long coat or gown of coarse woollen-cloth, suspending a dagger or short two-edged sword underneath.

Having thus, for the sake of preserving regularity, finished our account of the inferior dependencies of this empire, we shall proceed to describe whatever may appear worthy of notice in the manners, policy, or religion, of Morocco itself.

This country is inhabited by a mixture of different nations, particularly of the Moors; whose ancestors were expelled from Spain, as we have already related; and though indigent and oppressed, they are yet very numerous, especially on the sea-coast, but are characterized as a jealous, vindictive, superstitious, and treacherous race.

The

The Berebers, or ancient natives, who follow their original customs, and have retired to the mountains, that they might enjoy the greater liberty, compose a distinct species of the inhabitants.

The Arabs, too, are exceedingly numerous, and range from place to place with their flocks and herds; but more of them subsist by depredations, and attacking such caravans as unfortunately come in their way, than by honest labour and application to agriculture.

The Jews are the chief traders, factors, minters, and bankers; and, by the frauds and impositions common to their race, make themselves ample amends for the heavy taxes with which they are loaded.

The renegadoes, or those who have renounced the Christian faith, form a distinct class of inhabitants; and the slaves, who are very numerous, and treated with unusual cruelty and severity, compose another. This last order of beings belongs to the emperor, who employs them unremittingly in the most laborious and meanest offices: so closely, indeed, are these unhappy men kept to labour, that they are often obliged to put with one hand their poor pittance of barley-bread, dipped in oil, into their mouths, while the other is employed in the most painful drudgery; add to this, that they are wretchedly clothed; and being harnessed in carts with mules and asses, are whipped with the most savage barbarity, for the least inadvertency or intermission from labour, though occasioned by a real deficiency of strength, the effect of hunger, thirst, and fatigue. In short, we should be led to execrate these task-masters as the most pitiless of all human beings, did not the flagrant conduct of our own fellow-subjects in those parts of our dominions where slaves are suffered to be kept, make us blush for their more than equal cruelty.

The Arabesque, or modern Arabic, is the current language of this country; which, indeed, is understood throughout all Barbary, and even the Turkish dominions.

The dress of the inhabitants of Morocco is peculiarly graceful. The men wear short shirts, with broad sleeves depending, or sometimes tucked up; over these shirts they have short cloth-vests, fastened with small buttons and loops, which are frequently embroidered with gold or silver; and next to their skins they wear linen-drawers tied about their waists; round which likewise they wrap scarfs of silk or stuff, for the purpose of holding large knives with curiously ornamented handles. The outer garment is of two sorts; the *al-hague*, and the *albornooce*; the former of which is a piece of fine white stuff, five or six yards long, and one and a half broad, which they wrap round them above and below the arms, bearing a strong resemblance to the drapery of antique figures: the *albornooce* is either made of cloth, or napped stuff, and is shaped like a short cloak; but, being joined a little way before, from the neck downwards, it is fringed at the ends, and at the hinder part of the neck hangs a peaked hood, with which they cover their heads to protect them from the weather. They always keep their heads shaved, on which they wear a little red cap, formed into a turban by rolls of muslin; their legs are bare, but they have slippers of red and yellow leather, without heels, on their feet.

This is the Moorish dress in general; for the distinctions of rank are marked by the fineness of the stuffs, and not by any particular formation of the materials.

The women, when they appear in public, dress in the same manner, only contriving to
hide

hide their faces entirely with a piece of white cloth; but when at home, or on visits, which are made from the tops of their houses, they usually appear naked, except the females of rank, who wear drawers in large folds round their legs. They suffer their hair to hang down at full length, divided into two plaits; and adorn themselves with ear-rings of an enormous size, their arms and legs being also ornamented with bracelets.

The women of Morocco are celebrated for the brilliancy of their eyes, and some of them have beautiful skins; but a man may dwell a long time in one of their cities before he has an opportunity of seeing a single female of this description in the streets. This reserve, however, does not seem natural to their dispositions, but appears to be imposed by the extreme jealousy of the other sex.

The inhabitants of Morocco are in general of a swarthy complexion, strong-limbed, active, and hardy; enduring the sultry heats of summer, and the chilling rains of winter, with surprizing resolution.

Though the women, who are excluded from the society of the men, are obliged to retire to the house-tops when the husband entertains company, they have, in return, their peculiar apartments, where visitors of their own sex are received, and into which even their husbands dare not enter.

The Moors make very short visits, and are in general only entertained with coffee or sherbet; on particular occasions, however, the person visited provides for his guests a dish called cuscufu, composed of balls of flour and water, dressed by the steam of a pot to which the colander wherein they are placed serves as a cover, and brought to table in a dish with strong soup and stewed fowls or other flesh.

They use the eastern method of sitting cross-legged on the floor; arranging their dishes on a large piece of Morocco leather, which serves both for table and cloth. A servant attends them while eating, with a bowl of water in one hand and a piece of blue linen in the other, to wipe their right-hands, with which they separate their victuals, without the assistance of the left, which they apply only to viler offices.

At their meals they observe the greatest taciturnity; but though their religion prohibits the use of wine or strong liquors, few of them regard the injunctions of Mahomet in this respect, when they can drink them unobserved.

They generally repose themselves on mats in their houses, and seldom stir from home, except when business obliges them. They sit for several hours every day before their doors, and are perfect enemies to the least personal fatigue; laughing at what they call the folly of the Europeans who walk backwards and forwards in their apartments, and frequently asking them, why they cannot as well remain in one place, as walk to the end of the room, merely to return again.

In this country there are no establishments for the conveyance of letters or dispatches; but there are many messengers and footmen who travel from Tetuan to Mequinez, which is a hundred and fifty miles, for a Barbary ducat, being about three shillings and sixpence sterling; and this journey they accomplish in three days, combating every danger of the roads, (which are constantly infested by wild beasts, and men not less savage) with

amazing intrepidity; swimming across the deepest rivers, and subsisting only on a little meal, and a few raisins and figs, which they carry in a small goat's skin.

The history of the world furnishes no example of a more despotic government than that of Morocco; their religion, ancient institutions, and habitual prejudices, all conspire to render their monarchs absolute, and to entail the most abject slavery on the subjects. The emperor, who is called the Shariff, has an unbounded power, not only over the lives and fortunes of his subjects, but likewise over their consciences; being the only person, as the successor of Mahomet, qualified to be grand interpreter of the Koran, and nominating and appointing all the judges under his government. His laws, as soon as enacted, are proclaimed throughout his dominions, and received with an implicit and religious veneration: those who die in the execution of his commands, are supposed to be immediately admitted into Paradise; and those who receive their death from his own hands, to enjoy the greatest happiness a future state can afford. From these notions, religiously believed, we need not be surprized to find, on the one hand, cruelty, tyranny, and oppression; on the other, passive submission, gross ignorance, and unrepining slavery.

A British ambassador, who a few years since appeared before the Emperor Mulley Abdallah, found him mounted on a black horse, which was constantly fanned by negroes; an umbrella being at the same time twirled round the emperor's head, to produce a little cool air. His bashaws prostrated themselves before him, kissed the ground, and then rising, advanced to kiss his feet: this ceremony was frequently repeated, during the conference. The emperor was far advanced in years, and though he behaved with great civility to our ambassador, is known to have been a monster of cruelty, and one of the most sanguinary tyrants that ever disgraced the human form; yet he was regarded as a saint by his subjects, his prayers and his cruelty being constantly blended together. During a reign of fifty years, he is said to have had seven hundred sons who were able to ride on horseback, but the number of his daughters is not ascertained.

The emperor's sons are usually allowed a maintenance suitable to their rank, and treated with the most servile veneration by their attendants.

The titles assumed by the Emperors of Morocco are, the Most Gracious, Mighty, and Noble Emperor of Africa, King of Fez and Morocco, Tafilet, Suz, Dahra, and all the Algarbe and its territories in Africa, and Grand Shariff (that is, Vicegerent) of the Great Prophet Mahomet.

The emperor being esteemed the sole heir of all his subjects, he seizes on the whole of their effects; only making such provision for their families as he may think proper, which is generally very inconsiderable: yet, by way of preserving the shadow of justice, his meanest subject has the power of summoning him before the mufti's tribunal, (a sort of spiritual jurisdiction;) but the danger which never fails to attend the enforcement of this pretended privilege, proves a very sufficient security against his being ever troubled with any such citation.

The judges may be denominated spiritual and military: the former being arbiters in all civil and religious matters; and the latter in such affairs as relate to the state and army. They are all the abject vassals of their prince's pleasure, and the most rapacious tyrants to his subjects.

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A considerable branch of the emperor's revenue arises from the sale of places; and from the piratical depredations of his subjects, from whom he receives a tenth of every thing seized, without the smallest expence on his part, besides the privilege he enjoys of purchasing all their slaves at a stipulated price, which are sold to great advantage. Another branch of his revenue arises from the tenth part of all the animal as well as vegetable productions of the country; tithes which are usually farmed by his bashaws, governors; and alcaides.

The capitation-tax of the Jews and Christians, for permission to trade, amounts to a considerable sum; to say nothing of the duty on imports and exports, which is indeed the least efficient branch of finance, on account of the little trade carried on in this country.

The whole annual revenue has been computed to amount to no more than one hundred and sixty-five thousand pounds; but as every thing is excessively cheap, this income may be fully sufficient to support the dignity of the crown.

The Moors can hardly be said to have any navy; their maritime force consisting only of a few insignificant ships and row-gallies, with which last in particular they however make a great number of prizes. It fortunately happens, that nature has neither furnished them with materials for equipping fleets, nor ports for receiving them, that of Sallee only excepted.

The land forces, among which the greater part of the renegadoes are included, are dispersed in distant parts to garrison the forts on the frontiers. These troops are wretchedly clothed and maintained, their pay being only about three shillings and four-pence a month. They make but a poor figure in the field, are deficient in military science, and expert only in horsemanship. They trust principally to their cavalry, which they station on the wings in their engagements; and begin the attack with a loud shout, which is followed by a short ejaculatory prayer for victory.

The punishments of criminals are similar to those which will be hereafter described in other parts of Barbary, (except where the arbitrary sentence of the monarch interferes for the diabolical purpose of inventing some new species of torment) such as sawing asunder, burning by slow fires, and other cruel tortures, which excite horror only to recollect; especially when it is considered, that they are not always the consequence of crimes, but are as frequently inflicted on the innocent as the guilty.

The natives are Mahometans, of the sect of Melech; but they seem to blend some Pagan rites with the doctrines of the Koran, particularly in their funeral ceremonies. They are extremely superstitious, and treat Christians of all denominations with the most ineffable contempt. On their sabbath, which answers to our Friday, the sepulchres of the dead are crowded with persons of both sexes, who assemble together to pray and weep for the deceased; offices in which the priests (who generally have cells in the vicinity of these repositories, which are all at some distance from their towns) join them with great apparent zeal and devotion for a very trifling sum.

In their places of public worship, they conduct themselves with great decency, and much external sanctity; the attendance of the men being enforced with such severity, that if any one has absented himself from a mosque eight days, he is for the first offence incapacitated to be a witness in any court of judicature, for the second fined, and for the third burnt

burnt as a heretic; but the devotions of the women, who are never permitted to enter a mosque, are confined to their own houses and the sepulchres of their deceased kindred.

Jews and Christians are likewise restrained from entering any mosque, as well as from all intimacy with Moorish females; and if convicted of either of these offences, they are obliged to abjure their religion in favour of Mahometanism, or submit to be burned or impaled alive. The Moors believe that salvation is attainable by those of every persuasion who die before the age of fifteen; but the gates of mercy are by them held to be closed, after that period, against all religions but their own.

The profound veneration with which these people treat the holy name of God is well worthy the imitation of Christians. The impious practice of profane swearing, so prevalent in Europe, is unknown among them; and their detestation of Christians is not a little increased by the blasphemous and indecent manner in which it's votaries express themselves on the most trivial occasions.

Nor is their regard to the social duties less worthy of our attention: parents, superiors, and elders, are honoured and respected with uncommon instances of self-denial, submission, and respect. The chastity of their women is guarded with a jealous and watchful eye; and there are, perhaps, as few instances of female frailty to be met with in Barbary, as in almost any part of the globe.

Learning, as may well be presumed, is certainly at it's lowest ebb in this country: even some of their emperors have been incapable of reading or writing; qualifications which are usually confined to the priests and doctors of law, and are rarely to be met with among the vulgar. There are, however, some regular schools in their cities and towns, for teaching children to read, write, and cypher; but the Koran is esteemed the perfection of all human learning, and when once the student has gone through it, he is superbly dressed, placed on horseback, and conducted in triumph through the town by his school-fellows.

We have before hinted that the trade of this country is extremely insignificant, and that the little it affords is chiefly managed by the Jews and Christians. The principal articles of exportation are elephants-teeth, ostrich-feathers, copper, tin, wool, hides, honey, wax, dates, raisins, almonds, olives, gum-arabic, sandrac, and fine matting: the chief imports are, arms, ammunition, and woollen-cloth. But as Europeans expect every species of fraud to be practised by the Moors, they do not greatly cultivate that traffic which might otherwise be mutually advantageous.

Several caravans twice a year set out from Fez to Mecca and Medina, carrying with them the produce of Morocco, and bringing back silks, drugs, and a variety of other articles; while others occasionally visit Nigritia, bartering the commodities they carry out for negro-slaves, ivory, and gold-dust.

The coin of this empire is of three sorts; the lowest is of copper, called a fluce, and is in value less than a farthing; twenty-four of these make a blanquil, which is a small silver coin worth about two-pence; the other chief species of coin is of gold, called a xequin, and worth about nine shillings sterling. They have, besides these, imaginary sums, ounces and meticals, in which merchants accounts are kept. On the real coin is only the impresson of some

some Arabic characters, the religion of Mahomet prohibiting them from bearing the effigy of the prince. Foreign coin being only valued according to it's weight, the Jews make considerable profit by debasing all that passes through their hands.

The chief cities or towns of this country are, Morocco, Fez, Mequinez, Sallee, Tangier, Ceuta, and Tetuan.

The city of Morocco, from it's delightful situation and prodigious extent, was once regarded as the metropolis of the empire. It is situated between two rivers, the Nephtis and the Agmed, being built on the banks of the Tensift, and standing in a free, open air, on a plain about fifty miles in length, sixty from Mount Atlas, and one hundred and seventy to the east of the Atlantic Ocean. The city is surrounded with stone walls, cemented with a composition capable of producing fire, by collision, with as much facility as the stone itself; and though the city has been often besieged, these walls remain without the smallest appearance of a breach. Morocco has twenty-four gates, and the fortification still retains some marks of grandeur and magnificence; but the houses, which are said to have formerly amounted to a hundred thousand, are reduced to one-third of that number, the scite of the remainder being converted into gardens, orchards, and corn-fields. Many superb buildings are now in ruins; but there still remain several stately edifices, particularly the royal palace, three grand mosques, and many hospitals and baths.

The imperial palace, which stands within a strong fortress on the south side of the city called the Al Cassava, is capable of containing five thousand houses within it's walls; and, before the removal of the court to Mequinez, the royal apartments, and those of the emperor's wives and concubines, the state-chambers, and halls of audience, were extremely magnificent, the pillars, ceilings, and mouldings, being all richly gilt.

The imperial gardens, though irregular in their designs, possessed a considerable degree of rude magnificence; being adorned with terraces, fountains, fish-ponds, and superb pavilions: but this splendor was greatly diminished by the number of ruinous edifices, and neglected aqueducts, interspersed with the richest decorations.

The quarter of the Jews, which stands at a small distance from the palace, is enclosed within it's own walls, containing only a single gate guarded by the Moors. Four thousand Jews are computed to have once dwelt within that precinct; where the foreign agents and ambassadors likewise chuse generally to reside, in preference to any other part of the city; but the Christian merchants usually live near the custom-house, which is about three miles distant from this spot.

Though the Jews are burdened with the heaviest taxes, they are in general very opulent; but they with great policy disguise the true state of their circumstances, by assuming a meanness of dress and appearance expressive of the utmost indigence; an expedient which even the natives themselves are obliged frequently to adopt, in order to escape the rapacious grasp of despotism. From this principle of undoubted policy, the houses of the common and middling ranks exhibit wretched spectacles of misery; while those of the nobles, military officers, and courtiers, are lofty, well-built, and walled-in, with flat roofs after the African manner, where they spend their evenings with great mirth and gaiety.

The Tensift, which runs through this city, and over which is an elegant bridge,

liberally supplies the houses and gardens with water, besides turning a prodigious number of corn-mills.

Fez, once the capital of a powerful kingdom, and which still claims the second rank among the cities of this empire, is divided into the old and new town. Old Fez, which alone deserves notice, is situated on the declivity of two mountains, and in an intervening valley, being surrounded with a strong wall nine miles in circumference, flanked with towers, and having seven gates. The streets are generally narrow, but straight, and secured with gates at each end, which are shut every night, to prevent the communication of one street with another, unless on extraordinary occasions. The houses are square, terraced on the top, and quite shut up towards the street. Spacious courts, adorned with large galleries, fountains, marble basins, and fish-ponds, distinguish the houses of the affluent, as well as the colleges, mosques, baths, and hospitals, which are delightfully shaded with orange and lemon-trees, loaded with fruit throughout the whole year.

The mosques are incredibly numerous; and one of them, with its college and cloister, is reported to include a circumference of a mile and a half. It has thirty noble gates; its roof is one hundred and fifty cubits long, and eighty in breadth, and the whole is supported by fifteen hundred pillars of white marble. In the cloister are four hundred cisterns, where the people make the prescribed ablutions before their devotions; and, in the college, divinity, philosophy, and the sciences, are taught by the literati, the chief of whom is called the grand mufti. This college has one of the largest and most valuable libraries in all Africa.

The population of this city has been computed at three hundred thousand souls, exclusive of merchants and foreigners. The provost of the merchants, who is chosen from among the citizens, is the principal magistrate, having a number of inferior officers to inspect the conduct of traders, and to punish delinquents. The emperor likewise appoints a governor, who takes cognizance of all criminal offences, and has a subordinate cady or judge. Plebeian malefactors are led to the place of execution with their hands tied behind their backs, through the principal streets, and are compelled to proclaim their crimes as they pass along: when they reach the gallows, they are suspended by the heels, and have their throats cut. Murderers must either compound for their crimes, or suffer death in whatever manner the nearest relations of the deceased chuse to direct.

Fez being the grand emporium of all Barbary, the streets are crowded with merchants, who import drugs, spices, arms, ammunition, various articles of mechanism, English woollen and linen cloths, and a variety of other commodities. The exports consist of hides and leather, (the principal manufacture of the country) horses, ostrich-feathers, pot-ash, almonds, figs, dates, raisins, and other natural productions.

This city is well supplied with water, by means of the River Fez, which divides itself into six branches, and turns near four hundred mills in the vicinity.

Mequinez, the present capital of the empire, and the imperial residence, is situated in the kingdom of Fez, on the River Sebu, about twelve leagues to the west of the city of Fez, in a beautiful and extensive plain. This city is surrounded with lofty walls, and contains a great number of public edifices, besides the palace, which is about four miles in circumference,

ference, being built nearly square. The buildings are composed of strongly-tempered mortar, without either brick or stone, being raised in wooden frames, which are removed when the cement is sufficiently dry to stand firmly alone. The Christian slaves are usually employed in this labour; who compress the mortar closely together with heavy pieces of wood, in a way similar to that made use of by our paviours in forcing down large stones into the earth. The palace is a very massy structure, containing an infinite number of arches, colonades, piazzas, areas, baths, and beautiful cobahs; which last are lofty and superb rooms, covered with sky-blue domes, adorned with stars, and each having a golden sun in the middle.

The Jews have a quarter allotted them, near the center of the city, and for their better security are permitted to close the gates every night. They patiently submit to the grossest indignities, and are even obliged to leave their shoes and boots behind them whenever they quit their own precinct; while the Moors insult them with the most abusive language as they pass along the streets, wantonly pelting them with dirt, or lashing them with whips, whenever they are unfortunate enough to come in their way.

Sallee is divided by the River Buragra into two parts; the northern, called by the natives Sela, and by us Sallee, is surrounded by a wall thirty-five feet high and two yards thick, and defended by battlements, flanked by towers of a considerable height; and the southern, called Rabat, which lies on the opposite side of the river, and is much more extensive than the former, enclosing within its walls a number of gardens, orchards, and even corn-fields, sufficient to produce sustenance for two thousand men. A lofty tower stands on the south-east quarter, which serves for a land-mark by day, and a light-house by night; under which are two docks belonging to the town, one of them appropriated to the building of ships, and the other to the laying of them up in winter.

The harbour is capacious; but so shallow, that the corsairs are obliged to put into the island of Fedal, which lies at a small distance. This port is defended by two castles, and some other fortifications, which, though irregularly built, are nevertheless very strong.

This city has a governor, who is appointed by the king, and there is also a council chosen from among the citizens. Government receives a tenth part of the value of all goods imported or exported; but the chief wealth of the place consists in the plunder taken by the corsairs, which make prize of all foreign vessels where there are no treaties subsisting between the respective nations.

Tangier, the ancient Tingis, and capital of Mauritania Tingitana, lies about a league within the Straits of Gibraltar. This city is said by the Africans to have excelled all cities on the earth in its splendor and extent, and is fabled to have been surrounded with brazen walls. It once certainly contained a number of magnificent structures, and beautiful palaces; but, being taken by the Portuguese above three hundred years ago, its elegance was sacrificed to its strength. It was afterwards given to our Charles II. as part of his dowry with his consort: and that monarch, at an immense expence, rendered it one of the best fortified places on the coast; but the British parliament refusing to vote him the requisite sums for its maintenance, he ordered the fortifications to be blown up, since which time it has only been an inconsiderable fishing town.

Ceuta

Ceuta possesses a most advantageous situation; and is distinguished for the elegance of its buildings, the strength of its walls, and the memorable blockade it held out against the Moors. It stands on a small eminence at the foot of the mountain of Apes, which runs into the Straits of Gibraltar, and forms the nearest point to the Spanish coast.

About seven leagues to the south of Ceuta, lies Tetuan; which stands on the rising of a craggy hill, at the mouth of the Straits, but is neither considerable from its fortifications, extent, or population. The inhabitants subsist by piracy, and trading in leather, honey, wax, and raisins: their shops are the meanest that can be conceived, having no doors, but only a hole to admit the owner, who sits cross-legged on a counter, his whole stock being within reach, and serving his customers as they stand in the street.

The port is defended by a square castle, capable of containing about five hundred men; where the corsairs find protection and shelter, and from whence they sallie forth to commit their depredations.

The Christian slaves, who are very numerous in this place, are treated with great severity. The Jews are computed at about five thousand, and engross the most lucrative branches of trade; as they do, indeed, along the whole Barbary coast.

The circumjacent country is extremely pleasant; and, on an eminence near the town, stands a spacious cemetery, the variety of cupolas, pyramids, and other funeral erections, on which, at a distance, exhibit the appearance of a small city.

The Portuguese possess the strong town of Magazan, which lies about thirty miles to the south south-west of Sallee; but this place is only remarkable for its strong garrison, and almost impregnable fortifications, which indeed seem well calculated to prevent its ever falling into the hands of the Moors.

Proceeding along the Barbary coast, we come next to Algiers; a kingdom of considerable extent, and divided into three provinces, which are governed by their respective beys, subordinate to the Dey of Algiers; namely, Tremesen on the west, Tittere on the south, and Constantina on the east. This country is bounded by the Mediterranean Sea on the north; by the River Zeine, which separates it from Tunis, on the east; by the Desert of Zaara on the south; and by the mountains of Trara, its boundary towards Morocco, on the west. Its extreme length is computed at four hundred and sixty miles, and its average breadth at about eighty.

Algiers enjoys one of the happiest of climates, its summers being neither so intense, nor its winter so severe, as to injure vegetation. The ground is covered with a perpetual verdure, and fruits in general arrive at full maturity by the end of May. But though this fertility prevails wherever cultivation is properly regarded, many parts lie wild and barren, particularly on the south; of which lions, tygers, buffaloes, wild boars, stags, ostriches, porcupines, and many other ferocious animals, have the undisturbed possession. The interior parts are thinly inhabited; and it is on the sea-coast only that there are either towns or people worthy of attention. But as we conceive most general descriptions to be as deficient in authenticity as in entertainment, we shall particularly remark every thing that merits regard in each of the respective provinces, beginning with that of Tremesen, on the confines of Morocco.

The

The capital of this province, which bears the same name as the province itself, is seated on an elevation below a chain of rocky precipices, from whence issue a number of fine springs, which, uniting their streams, form a variety of cascades as they descend towards the city. This place lies about thirty miles from the sea, and is surrounded by a strong wall of prodigious height, flanked with towers, and built of a composition of lime, sand, and small pebbles, which being well tempered, and raised in frames, like those of Mequinez already described, acquires a solidity and durability superior even to stone. The gates, which are five in number, are defended by draw-bridges, as is the whole city by a spacious castle, built in the modern stile, with commodious barracks for the Janizaries.

In the western quarter of Tremesen, is a square basin, two hundred yards long, and about half that breadth; in which, while this was the capital of the kingdom, the princes usually amused themselves with sailing.

This city is said to have formerly contained twenty-five thousand elegant houses, with spacious streets, and a vast number of public edifices, including a circumference of at least four miles; but, about the year 1670, Hassan, Dey of Algiers, to punish the disaffection of its inhabitants, laid the greatest part of the city in ruins. Its one hundred and fifty mosques are now reduced to eight; and of a hundred and sixty public baths, only four at present remain.

Oran, the residence of the bey, is the next place which merits attention. This was once a city of great eminence, being frequented by the Venetians, Genoese, and Catalonian merchants, and inhabited by many opulent traders; but its mosques, caravanseras, hospitals, and baths, are now fallen to decay, and little of its ancient grandeur remains.

This city stands on the sea-coast, at the bottom of a high mountain, on whose summit are two strong castles; beyond this, on a still more elevated situation, is another castle, with a large intervening valley. To the south, and south-east, are two other castles, level with the lower part of the town, from which they are separated by a winding valley, along which glides a small rivulet, which washing the walls, plentifully supplies the city with water. Near the source of this rivulet, at the upper end of the valley, is another fort, which contributes much to the defence of the city: from whence, and indeed at every opening of the valley, are prospects enchantingly beautiful and romantic.

Oran is remarkably well fortified for a Barbary town; containing two gates, both of which are properly secured. It was, however, taken by the Spaniards in 1505, who erected many beautiful churches, and other edifices, in the best stile of architecture; but, after holding it two hundred and three years, it fell again into the hands of the Algerines.

The ancient Arsenaria, now Arzew, lies about three miles distant from Oran, behind which the country is extremely level; but, on the other side, there is a prospect of the sea from precipices which prove a natural fortification to the place. Some venerable remains of the ancient city are still visible, in a variety of capitals, shafts, and columns, occasionally to be met with. The reservoirs cut out of the rocks, used formerly as receptacles for the rain, now serve as caves for the inhabitants.

The accurate Dr. Shaw, whose travels throw considerable light on this inhospitable coast, observes, that he saw a well-wrought Corinthian capital of Parian marble, support-

ing a smith's anvil; and that he accidentally discovered a beautiful mosaic pavement, through the holes of a ragged carpet.

A few miles to the southward of Arzew, is a circumference of six miles, filled with salt-pits, and surrounded with mountains. This space is in winter a perfect lake; but, in summer, the water being exhaled by the heat of the sun, the saline crystallizations are left behind. This commodity, which is found in inexhaustible quantities, would with the greatest facility, under a more active government, prove the source of considerable wealth.

Mogaftan, which lies about sixty miles to the eastward of Oran, is surrounded with over-hanging hills on every side. Behind it is Mount Magarba; so called, from the Magarbas, who inhabit it, and who are descended from the Berebers, or ancient natives. The chief defence of this place consists in its citadel, which overlooks both the town and adjacent country; and its castle, which is defended by a strong Turkish garrison. This city is well supplied with water, and its port is safe and commodious.

Tenez is situated about fifty miles farther east, at the bottom of a hill about a league from the sea, where there is a very convenient haven. The inhabitants of this city once made a bold push for independence, throwing off the yoke of the Kings of Tremesen, while the whole kingdom was involved in intestine broils; but the Algerines soon deprived them of the liberty they aspired to, and have ever since kept up a strong garrison. The castle in which the present governor resides was, during this short interval of freedom, made use of as the royal palace.

Sherfhel, which appears to be the Julia Cæsaria of the Romans, lies still farther to the east, and was the see of a bishop. A violent earthquake is said to have destroyed this city, and to have choaked up the harbour, which was once very capacious, by the many adjacent buildings which, on that dreadful occasion, were precipitated into the sea. Massy pillars, and fragments of walls, are still discernible at low water.

This place was admirably situated to answer the united purposes of beauty and strength. It was secured from the sea by a wall forty feet high, extending near two miles along the shore; behind it were mountains, on which the city was partly built, forming an august and impregnable barrier; and in extent it was only inferior to Carthage. Its noble ruins furnish the most incontestible proofs of its ancient magnificence; for they still abound with capacious cisterns, fine capitals, shafts of columns, and mosaic pavements, of the most beautiful constructions. A noble aqueduct conveyed the water of the River Haslam to the city, several fragments of which are still to be seen among the adjacent mountains and vallies, affording sufficient specimens to excite our admiration of the original workmanship. The town is still supplied with good water by two conduits brought from the mountains, which constitute the most valuable legacies of the ancients to its present inhabitants.

Sherfhel, which is at present little more than a mile in circumference, is filled with low mean houses, though it was once the residence of a petty king of the country. The inhabitants are celebrated for their manufactures of earthen-ware, steel, and several other articles, which they dispose of to the neighbouring Arabs.

Tittere,

Tittere, the southern province of this kingdom, is of very confined limits, being scarcely sixty miles in breadth or length; but it is famous for containing Algiers, the metropolis of the country, which though only about a mile and a half in circumference, has for ages withstood, and even defied, the arms of Europe. To the eternal disgrace of Christian powers, this paltry place still continues its depredations on their subjects with impunity, seldom containing less than two thousand slaves of different European nations.

This city, which is said to consist of one hundred thousand Mahometan and fifteen thousand Jewish inhabitants, is washed on the north and north-east by the Mediterranean Sea; and, being built on the declivity of a hill, on which the houses rise in regular gradation, almost every one of them commands a delightful prospect of the ocean. On the ascent, the walls of the city are about thirty feet high, but towards the sea they are not less than forty, and twelve feet thick, flanked with square towers, which are however much decayed. There are six gates, all properly fortified and secured; and the citadel, which is of an octagonal form, having port-holes and embrasures in view, is raised on the most elevated ground within the walls. A ridge of hills overlooks Algiers on the west, on which two forts are erected, commanding a considerable part of the bay and mouth of the River Rebat; but the strongest fortifications lie next the sea-side. The mole, which is the contrivance of Choredin, the son of Barbarossa, who employed the Christian slaves for three years in its construction, extends from one of the extremities of the small island facing the town, in form of a large semi-circle, to the mole-gate, and from the other extremity of the island to the walls of the town, leaving a commodious opening into the haven, where the largest vessels may be sheltered in safety. An old round castle, erected by the Spaniards while they were in possession of this place, defends the haven at one angle, its entrance being protected by a fort at the south end of the island, which is said to be bomb-proof.

This city contains only one spacious street, which extends from east to west, but is of unequal widths, though in every part broader and more airy than any of the others. The widest part contains the houses of the most capital merchants, handsome shops, and a market-place for all sorts of provisions. Throughout the rest of the city, the streets are laid out on so contracted a plan, that two people can hardly walk a-breast; a circumstance which, added to their extreme filthiness, renders them to the last degree unpleasant; especially as beasts of burden are continually passing and repassing, to whom it is absolutely necessary to give way at first warning, under no less a risk than that of being trodden under foot, or squeezed to death. But even this, however inconvenient or dangerous, is far more tolerable to Christians than meeting a Turkish soldier, who never fails to exercise his brutality on them, if they presume to pass or even accidentally to touch him.

The dey's palace, which stands in the center of the city, is a very magnificent edifice; the front, which faces the interior court, is surrounded with two superb galleries, supported by marble pillars, and there are two spacious halls in which the divan assembles every Sunday, Monday, and Wednesday. The barracks are likewise elegant buildings, and are kept excessively neat and clean.

Many

Many individuals have large commodious houses, consisting of several courts, made use of as warehouses, or let to merchants from the Levant and others; for in this city there are neither inns, taverns, nor any other places of public accommodation: strangers, therefore, are under the necessity of hiring lodgings, and of providing for themselves; except the humbler sort of travellers, who are satisfied with the mean accommodations of cooks-shops, or such hotels as are kept by the slaves for their reception. The few Christians who resort hither, either lodge with some person to whom they carry recommendations, or with the consul of their nation, if they are people of any consequence, who accommodates them with apartments and board.

The mosques, which are principally built on the sea-side, are very numerous, many of them being elegant structures, and contributing greatly to the beautiful appearance of the city. Some of the baths, too, are extremely handsome, and finely paved with marble: they are much frequented, not only before the time of the five daily prayers, but whenever business permits the inhabitants to resort thither. The women have baths peculiarly allotted for them, which are attended by persons of their own sex, and where men are precluded from entering on any pretext whatever.

There are likewise a species of buildings, called basios, wherein the wretched European slaves are every night immured. In these places they have chapels for the free exercise of their religion; each slave receiving a small pittance of bread, and being furnished with a mattraß and rug to sleep on. At a stated hour they are obliged to repair to these dormitories, where they remain till their brutal masters awake them to fresh scenes of labour and misery.

It was not till the last century that Algiers had any other supply of fresh-water than the rain which was saved in cisterns; when a Moor, who was banished from Spain, having attained to some proficiency in science by his acquaintance with Europeans, contrived to bring from the mountains a sufficient quantity of excellent water to fill a hundred fountains in different parts of the city.

The soil round Algiers is extremely fertile, and the country is beautifully interspersed with hills, vallies, gardens, groves, and neat little villas, where the more opulent spend their summer season. These villas, and indeed all the houses in the city, being white, and delightfully shaded with fruit-trees and ever-greens, furnish a prospect which no repetition can render unpleasing.

The seats of the European consuls, in particular, are finely ornamented with the choicest trees; which being kept properly pruned, (a neglect which is universal among the natives) produce the most delicious fruits, and in the greatest profusion.

Constantina, the eastern province of this kingdom, is of superior extent to either of the other two, being two hundred and thirty miles long, and more than a hundred broad; but the sea-coast, which is most fertile in the other provinces, is in this an almost continued range of barren rocks.

Bugia is the first town of any consequence in the west, which is raised on the ruins of the ancient city, at the bottom of a high mountain. It has a tolerably capacious port, defended.

defended by two castles, one of which still retains the marks occasioned by the famous expedition of Admiral Spraggs against this place.

The town is defended by a strong garrison; which is, indeed, highly necessary, as the Arabs keep up almost a continual blockade. On market-days they transact business very quietly; but at all other times they raise continual disturbances in the town, where a day seldom concludes without the perpetration of some flagrant act of cruelty, rapine, and disorder.

On the sea-coast farther east, is Bona, which stands on the south-side of a hill, the top of which has a castle with a strong garrison. The haven, which was once very safe and commodious, is by neglect, and the constant discharge of ballast, become contracted and dangerous; yet there is still a considerable exportation of hides, wool, and corn, from this place.

A little to the south of Bona lies the ancient Hippo, called Hippo Regius, from its being the royal residence of one of the Numidian kings. It enjoys a most advantageous situation, commanding a cheerful and extensive prospect, surrounded with verdant hills and fertile plains. The ruins of this city include a circumference of a mile and a half, and consist chiefly of mouldering walls, and broken cisterns. The Moors shew a part of the ruins, which they pretend belonged to the convent of St. Augustine, who was bishop of this place.

Among the mountains of Boni Abbess, in this province, is a narrow winding defile, which extends between precipices for near half a mile, that rise to a great height on each side: this pass, which is only six or seven feet wide, is called the Gates of Iron, and few people can travel through it without sensations of the utmost horror.

Six miles east is another dreadful pass, called the Acaba, or Ascent, which is quite the reverse of the former; the roads extending along a narrow ridge, with precipices and deep vallies on each side. The common road from Algiers to the east lies through this pass, though the smallest deviation from the beaten tract exposes the traveller to an inevitable and dreadful death.

The ancient Cirta, now Constantina, is situated about forty-eight miles from the sea, and was formerly one of the strongest and most considerable cities of Numidia. It is principally built on a rock, inaccessible on all sides, except towards the south-west, and may properly be called a peninsular promontory. It is computed to be a mile in circumference; and at its junction with the continent formerly stood the principal gate of the city, on a neck of land not more than half a furlong broad. The south-east side of this eminence is separated from the neighbouring plains by a deep and narrow valley perpendicular on both sides, along the bottom of which glides the River Rummel, crossed anciently by a bridge of admirable architecture. Among the ruins scattered over the ancient site of this city, are a set of cisterns which receive the water by an aqueduct, and which, though in a very imperfect state, sufficiently evince the genius and spirit of the former inhabitants.

On the north of the precipice are the remains of a superb structure, in which the Turkish garrison resides; and to the south-west of the bridge over the Rummel, stands

almost an entire triumphal arch, called the Castle of the Giants: all its mouldings and frizes are emblematically adorned with figures of battle-axes, flowers, and other ornaments; and the pilasters on each side of the grand arch are of the Corinthian order, but executed in a peculiar stile.

A few leagues eastward of Constantina, are the enchanted baths; which are several springs of an intense heat, with others, at a small distance, of the most frigid nature. The hot springs have been observed (by a modern traveller, to whose indefatigable labours we acknowledge ourselves greatly indebted) to contain a strong sulphureous impregnation, and the heat is said to be capable of boiling a large joint of mutton perfectly well in little more than a quarter of an hour. The rocks over which the water flows from these springs, are naturally soft, but contain some strata of a harder and more indissoluble quality, which remain in the shape of pyramids and hemispheres nearly six feet high; while the spongy parts of the rocks being worn away, afford a very fantastic appearance, where the superstitious Arabs imagine they can trace camels, horses, sheep, men, women, and children, tents and houses, which they suppose metamorphosed into stone.

The mountains of Aurefs lie to the south of Constantina, being an assemblage of small eminences, running into one another, with little vallies between them: both hills and vallies are amazingly fertile, and this part is esteemed the garden of Algiers. The mountains of Aurefs comprehend a circuit of about a hundred and thirty miles: and it is remarked that the natives of this spot are of a fair and ruddy complexion, with deep yellow hair; while their neighbours are extremely swarthy, and their hair is in general perfectly black.

A variety of magnificent ruins overspread this extent, particularly those of Lerba, the Lambese of the ancients; these are near three leagues in circumference, and contain some noble remains of the city gates; which, according to an Arabian tradition, were forty in number, and the inhabitants could send forty thousand armed men out of each. The front of a beautiful temple of the Ionic order, dedicated to Æsculapius, is still visible; which, with part of an amphitheatre, and an elegant mausoleum supported by Corinthian columns, furnishes a memorable instance of the splendid appearance this city must formerly have made.

The Algerines on the sea-coast are descended from various nations, but chiefly from the Moors who were driven out of Spain. Turks, Arabs, and Jews, are likewise pretty numerous, as well as European slaves; and there are some few Christians, who remain free, and trade without molestation.

The Berebers, or ancient natives, inhabit the mountains and interior parts; and are divided into a number of tribes under their respective chiefs: these in general preserve themselves from any intercourse with other nations, and are esteemed the most opulent and respectable.

The Moors, who are certainly the most numerous inhabitants of this country, are divided into two classes; those who apply themselves to trade and agriculture, and those who adopt a sort of wandering life, without either lands or patrimony; the first are by far the most respectable, and sometimes amass great riches; the last are divided into a vast number of tribes, distinguished by the names of their chiefs, or the places of their residence.

Every

Every tribe forms a kind of itinerant village, or adowar, as they term it, of the first-mentioned class of Moors, and they are governed by their own chiefs with great equity and moderation. Each adowar pays the dey a tax proportioned to the number of its families; for which the chief is responsible, as he represents the whole community.

These wandering Moors, who are disseminated all over Africa, have several peculiarities in their institutions, manners, and religion, which it will be proper to remark. The dress of their cheyks, or chiefs, consists of a shirt and cloak, with a hood, in one piece, which descends to the calves of their legs. The haik, as it is called, is the general dress of the other Moors; being a piece of coarse cloth about four or five ells long, wrapped about the shoulders, (to which a hood is affixed) and descending to the ancles. Children of both sexes go entirely naked, till they are about seven or eight years of age, when they only assume a woollen or linen band round the waist till they arrive at maturity.

A piece of woollen stuff, which reaches from the shoulders to the knees, constitutes the dress of the women, who braid their hair, and ornament it with any splendid baubles they can procure. On their legs and arms they wear bracelets of horn or ivory, and they fill every part of the skin which is usually uncovered, with black spots, made by rubbing a kind of black powder into the punctures of a needle. Their complexion is rather swarthy; but they possess strength of constitution and vivacity of disposition: and, as they are early mature, and extremely prolific, it is not unusual to see them suckling their own children by the time they are ten or twelve years of age.

Matrimonial contracts are negotiated between the father of the female, and the intended bridegroom; the latter, at the conclusion of preliminaries, bringing the stipulated numbers of cattle to the father's hut, where his spouse, who receives him without ceremony, is set upon the bridegroom's horse, and by him conducted to his tent, amidst the congratulations of his friends. On her arrival, she is presented with a bowl of milk and honey, the neighbours singing a nuptial song while she drinks, and concluding with expressions of their best wishes for the happiness of the new-married couple. After a few more ceremonies, the husband places his flocks before her, as a hint that he expects her to take the charge of his cattle and household. A feast now commences, with singing and dancing, which continues till the evening, when the company take their leave.

During the first month, the bride remains veiled, and is not suffered to quit the tent; but at the expiration of this period, she enters on the usual duties of the other married women.

These Moors, who are very bold and active horsemen, esteem themselves independent of the Turks, whom they treat as enemies on the smallest provocation: they perform their military exercise every evening; and are so exceedingly dextrous, that they can take up any thing with a lance as they ride at full speed.

These people are so much addicted to robbery, and to making reprisals on the other inhabitants, by whom they contend they are unjustly dispossessed of their original possessions, that it is dangerous travelling without a guard, or at least one of their Marabuts or priests.

The Arabs are scattered throughout every province, not only of Algiers, but of all Barbary;

Barbary; and when the Turks possessed themselves of this country, the Arabs for a long time held several strong passes, which they were only compelled to yield up, from the circumstance of the Turks knowing the use of fire-arms, with which they were then unacquainted. After their reduction, many of them chose rather to become tributary than to abandon their old habitations; while others, disdaining the yoke of servitude, retired to the most inaccessible parts of the country to secure their freedom. They all retain a native restless and depredatory disposition; and, after they have secured their plunder, they retire to their mountains, bidding defiance to civil or military justice. They dress very much in the style of the wandering Moors, with whom they are often confounded by careless geographical writers.

The Turks of distinction affect a splendor of apparel, not greatly dissimilar to that worn in Turkey; being made of fine cloth or silk, their vests richly embroidered, their turbans elegantly bound up, and their legs covered with the most glossy leather; but the dress of the poorer sort is light and plain. The dress of the women only differs from that of the men in length and lightness, their robes reaching to their ankles; they are likewise fond of bracelets, pendants, and jewels, and never appear in public unveiled. Ladies of quality are carried in a sort of palanquin, composed of osiers, and covered with a thin painted cloth; which, though low, is capable of containing two persons, and protecting them from the inclemency of the weather, as well as from the inconvenience of the sun and dust.

The viceroy, and some of his principal officers, are alone suffered to appear on horseback in the city, or at places of public resort; all other persons must either be satisfied with riding upon asses, or walk on foot.

The religion of this country differs from Mahometanism in Turkey, only in a variety of superstitious notions, not deducible from the precepts of their prophet. They suspend the figure of an extended hand from their children's necks, to prevent the effects of enchantment; and for the same purpose grown people carry about with them some sentences from the Koran. These charms are likewise fastened round the necks of their beasts of burden; and, as they believe in a species of beings called Jenoune, which they class between angels and devils, as the authors of various maladies, for offences committed against them, when any person is maimed or diseased, some woman skilled in these ceremonies sacrifices a fowl or other animal, according to the complaint of the patient and his situation in life, to appease the angry spirit.

Among the Algerines there are three principal religious officers: the Mufti, or high-priest; the Cady, or chief judge in ecclesiastical causes; and the Grand Marabut, who presides over his own order, which consists of a species of eremitical monks, who are held in much veneration, and have considerable influence as well in private as in public affairs. These three grand officers have seats in the divan, on the right-hand of the dey; and though they have no vote in secular matters, their decisions in spiritual causes are binding and definitive.

The Marabuts lead very austere lives, and are continually engaged in prayer, meditation, and counting their beads. Their chaplet, or rosary, usually consists of ninety-nine beads, on touching which they exclaim, 'God is great!'—'God be praised!'—or, 'God forgive me!'

‘ me !’ This office descends to such of their sons as best affect a solemnity of deportment. Some of them pretend to work miracles, and to see visions, and often astonish the ignorant with vomiting fire, and other juggling tricks ; but they are particularly careful in performing these exploits, which they only attempt in the presence of those whom they think incapable of developing the deception.

The civil government of Algiers is conducted by the dey, and a council composed of thirty bashaws ; at which, on particular occasions, the great ecclesiastical officers are permitted to vote.

The dey is elected from the army ; and, as the meanest person has the same right to sovereignty as the highest, every common soldier may be considered as heir-apparent to the throne.

Yet this singular privilege, which the whole military in common possess, tends to make the situation of their deys of all others the least enviable ; each aspiring ruffian being ready to sheathe his scymitar in the bosom of his sovereign. The failure of the best concerted enterprize, or even the capricious desire of change, frequently costs the unfortunate ruler his life : whose sole security is in nipping conspiracies in the bud ; and, by a necessary severity, cutting off the factious before they have any reason to imagine their designs are even suspected.

Every person has a right to vote on the election of a dey ; and, as there is usually a variety of candidates, the friends of the competitors are generally involved in tumults, and not unfrequently decide their choice by the sword.

The election being concluded, the dey is saluted by the words, ‘ Alla Barek !’ that is, ‘ God bless you !’ and immediately invested with the caftan, or insignia of royalty ; the cady addressing him in a congratulatory speech, which concludes with an exhortation to the practice of justice, equity, and moderation.

The deys, after their exaltation, generally disdain the meanness of wishing to disguise their humble extraction ; on the contrary, when Mahomet Basfa was in possession of that dignity, in a dispute with the deputy-consul of a neighbouring nation, he is said to have thus frankly acknowledged his origin : ‘ My mother sold sheep’s trotters, and my father ‘ neats tongues ; but they would have been ashamed to have exposed to sale so worthless a ‘ tongue as thine.’

The aga, or general of the Janizaries, who is next in dignity to the dey, is one of the oldest officers in the army, and holds his place only two months, when he is succeeded by the next in seniority. The keys of the metropolis are deposited in the hands of the acting aga, and all military orders are issued in his name. At the expiration of his short office, he is considered as superannuated ; and receives his stipend for life, without being obliged to perform any other duty than that of giving his advice at the grand council, where he however has no vote.

The secretary of state, who registers all the public acts, holds the next rank to the aga ; then follow the chiah bashaws, or chief colonels, out of which class are usually chosen the ambassadors and promulgers of the dey’s orders throughout his territories ; the bolbek bashaws, or senior captains, and the oldak bashaws, or lieutenants, whose promotion is by

seniority, the smallest infraction of which rule would probably cost the dey his life. These, with the beys or governors of the three great provinces, and some inferior officers, compose the grand council or divan, whose manner of transacting business is extremely singular. The aga for the time being, as president, proposes the question; which is immediately repeated with a loud voice by the chiah bashaws, and from them re-echoed by four inferior officers: after which, every member of the divan repeats it to his next neighbour, with strange contortions and gesticulations; and when the business does not meet with their approbation, a hideous noise is heard from opposition, which shews the aga to which side the majority inclines, who accordingly proclaims the decision of the question. To prevent opposition, the dey carefully suppresses those whom he suspects of being disaffected, in general only convening his most abject dependants.

A barbarous piece of policy has commonly been adopted after every fresh election of a dey; the successful candidate ordering every member of the divan who opposed his success to be strangled, and filling up the vacancies with the minions of his pleasure.

The whole military force of Algiers, which is said not to exceed six thousand men, is composed of Turks and Cologlies; which latter are the sons of such soldiers as have been permitted to marry. To preserve obedience, arms are in this country held to be less effectual than policy, where the old maxim, 'Divide and command,' is strictly attended to: the provincial viceroys fomenting continual jealousies and disputes between the Arabian tribes, and contriving to assist the designs of each other, easily withstand all opposition, without any military exertions.

The army, which is well though severely disciplined, is under the command of the aga of the Janizaries, and consists of infantry, cavalry, and artillery. In their conflicts with Christian powers, they generally fight with the most determined resolution; because, on their suffering themselves to be taken prisoners, they are considered as aliens to the state, their effects are confiscated, and they are suffered to languish in captivity, without hope of redemption.

The Algerines, who possess the strongest naval force of any nation on the Barbary coast, have seldom more than twenty ships of war, one of which only belongs to the government, and is stiled the Deylik, or Royal Ship, being commanded by an admiral. The rest of their ships of war, or corsairs, are either the property of private persons, or of their respective commanders, and sometimes of both. Their cruises are regulated by an old experienced officer, called the aga pachi, who is appointed by the dey, and transmits an account of the conduct and success of the different corsairs to government, which claims an eighth of all the prizes, slaves, and cargo, the remainder being divided in such proportions as are agreed on between the owners and men.

When any Christians are taken, a strict enquiry is instituted respecting their country, quality, and condition; confessions of which are frequently extorted by the bastinado. The unhappy men are then stripped almost naked, and conducted to the dey's palace; whither the European consuls repair, to examine if any of them belong to their respective nations: if they do, or are only passengers, the consul claims them; but if they appear to serve for any nation not in amity with the state, the full ransom must be paid before they can

can obtain their enlargement. The dey, who is entitled to every eighth man, generally makes choice of those who have some useful trade or profession; the rest, being left to the captors and owners, are carried to the slave-market, where a price is set upon each, according to their respective ages, ranks, or abilities: after which, they are conducted to the court before the dey's palace, and exposed to public auction; where, if they produce more than their valuation, the overplus is applied to the uses of government.

An iron ring is usually put round one ankle of these miserable men, to which a chain is fastened, the length being proportioned to their apparent docility and submission. Those who are able to work at any handicraft business, are sometimes treated with considerable lenity, and often suffered to earn a sufficient sum to procure their redemption; but those who have no money or friends, and are incapable of exercising any trade or profession, are employed in the vilest offices, and treated with the most brutal severity.

Those female slaves who are possessed of wit, beauty, and virtue, suffer still more than men; being exposed to the brutal lusts of their masters, and subjected to perpetual bondage. But such as renounce those ideas of virtue and religion which are inculcated in Europe, live considerably at their ease, and sometimes gain great ascendancy over the affections of their owners.

The pacific treaties which have for some time subsisted between these people and most of the great trading nations of Europe, have greatly tended to weaken the Algerine navy, by rendering it in a manner useless; and, at this time, an English ship of the line would not shun an engagement with their combined fleet.

The fixed taxes bring annually into their treasury about three hundred thousand dollars; and the different contributions, fines, and other contingencies, are supposed to produce about as much more. The Grand Signior receives no other revenue from the dey, than a stipulated number of handsome youths, and some other annual presents.

The cady is judge in all civil affairs; and the administration of justice is dispensed with uncommon dispatch, though not without the most flagrant instances of partiality and corruption: for this reason, every important concern is referred to the dey himself.

Many of their punishments are barbarous in the extreme; even the slightest, which is the bastinado, though not considered as capital, is frequently attended with death.

Murder is expiated by impalement, or suspension by the neck from the battlements of the city; or by being extended upon hooks, where the wretched victims of justice writhe in agonies inexpressible, often for more than a day, before they expire.

A Moor, when convicted of robbery, has his right-hand cut off, which is suspended from his neck, while he rides round the city on an ass, with his face towards the tail.

Jews and Christians, when convicted of ridiculing Mahomet and his religion, must either adopt his doctrines, or suffer the most exquisite tortures that barbarity can invent. Sawing asunder is likewise still retained among the number of final punishments inflicted on those who subject themselves to the resentment of the ecclesiastical jurisdiction.

Debtors are only confined till their whole property is converted into money, when they are again set at liberty; and if there appears to be any overplus, it is returned them, though they are not responsible for more than their effects produce.

Female

Female criminals are treated with peculiar delicacy, being either sent to a private house of correction, for petty offences; or tied up in a sack, carried out to sea, and drowned, for capital ones.

Of the various arts and sciences which once flourished in this country, scarce a vestige remains: yet the natives are not deficient in mental abilities; and, were they not shackled by their government and religion, might in time be capable of the same improvements as Europeans. The sons of Moors and Turks are indeed sent early to school; but the extent of their masters abilities can only teach them a little writing, which is performed on a board with chalk; and to read fluently in the Koran, which is esteemed an uncommon degree of proficiency.

From the natural shyness of the Algerines, and their rooted contempt of Christians, it is difficult to discover their real opinions or acquirements; but those who are best informed assert, that the chief astronomer, who regulates and superintends the hours of prayer, has not sufficient abilities to construct a sun-dial; that their utmost skill in navigation consists in distinguishing the eight principal points of the compass; and that chemistry, once a favourite science among them, is now almost wholly confined to the distillation of rose-water.

The study of medicine is neglected, from their predestinarian principles; and nature is left to contend with the morbid affections of the patient; charms and incantations being the chief remedies applied. They however admit of a few simple applications, besides the bath, which is universally resorted to in all diseases.

They do not now even understand their ancient calendar, in which the sun's place, the semi-diurnal and nocturnal arch, the duration of twilight, and the several hours of prayer for each day of the month, are calculated with the utmost precision: these, like their mathematical instruments, are now only regarded as inexplicable curiosities; and all algebraic investigations, for which their ancestors were once so celebrated, are entirely unknown. The common rules of arithmetic, which are however mechanically and not scientifically performed, seem to bound their acquisitions, and to be the utmost efforts of their genius.

Notwithstanding the piratical disposition of the natives, and the contempt in which they hold the opponents of Mahomet, free Christians and Jews carry on their respective vocations among them without molestation; but the European trade is principally conducted by a few Spaniards, who have taken up their residence in Algiers. Carpets not much inferior to those of Turkey, velvet, taffeties, and other wrought silks, are manufactured, as well as linen cloth, of which Susa produces the finest: all these articles are chiefly for home consumption; few commodities being exported, besides ostrich feathers, wax, hides, wool, copper, and dates.

The imports, being partly captures, and partly merchandize, consist of almost every article manufactured in or usually carried to Europe; but such exactions and duties are required of what is brought in by way of trade, that neither the venders nor consumers are well able to support them.

Foreign coins are principally circulated among these people, though they have several of their own; among which are the barba, which is of copper; the asper, a small square piece

piece of silver, fifteen of which are equivalent to a Spanish rial, and twenty-four to a dapta, being nearly worth a crown; and the rupee, the median, and dian, all of gold, which, as the royal coins of the kings of Tremesen, are still constantly coined in that province.

Tunis, which was once a sovereignty of great extent, is now bounded on the north and east by the Mediterranean Sea; by Algiers on the west; and by Tripoli, with part of Beldulgerid, on the south; extending from thirty-three degrees thirty minutes, to thirty-seven degrees twelve minutes north latitude, and being about two hundred and twenty miles in length, and one hundred and seventy in breadth.

This country is divided into two parts, called the summer and winter circuits; which the bey annually traverses, with a sort of flying camp: in the summer visiting the fertile country near Keff and Baijah, and the districts between Cairwan and Jereede; and in the winter, the remainder of his dominions.

The summer circuit, which lies to the north, is more populous than any place of the same extent on the Barbary shore, and is by far the most luxuriant and agreeable; being filled with cities, towns, and villages; and exhibiting an appearance of affluence, ease, and happiness, for which it is indebted to the mildness of its government, and its exemption from many of those tyrannical exactions, which are in general so severely felt on this unhappy coast.

The Zaine, which separates Tunis from Algiers; the Megerda, or ancient Bagrada; the Miliana, supposed to be the Catada of antiquity; and the Gabbs, supposed to be the Triton; are the principal rivers of this kingdom.

Opposite to the mouth of the Zaine is a small island, which has an excellent coral fishery, formerly occupied by the Genoese, who held it of the regency of this country at a certain annual rent; and, on Cape Negro, the French African company have at present an establishment, on similar conditions.

The Zowan, or Zagoan, is the most considerable mountain in this state; the summit commanding a prospect of the greater part of the kingdom. A stream descends from this mountain, which was formerly conveyed to Carthage by a noble aqueduct, over whose source a temple was erected, the ruins of which are still visible. A variety of Roman antiquities, forts, towns, and inscriptions in marble, may still easily be traced, the whole country being pregnant with ruins.

Tunis is in general blessed with a salubrious air, and a fertile soil, except towards the south, where barren deserts, and shifting sands, occupy a large extent, the heat being almost intolerable. The winds that pass over this tract are extremely suffocating, especially in the dog-days; and the natives are obliged to sprinkle their floors, and use other refreshing expedients.

The rainy season commences in September or October; soon after which they sow their wheat, and three weeks later they cultivate the other species of pulse. The lands are so exceedingly light, that a pair of oxen plow upwards of an acre a day; and, in tolerable seasons, the soil is very prolific.

The crop is generally ripe about the end of May, or beginning of June; and, as the

Tuniseens are a contrast to their neighbours, with respect to agriculture, every spot of ground is improved to the utmost.

Indeed, tillage is an art held by these people in the highest estimation, as may be collected from the story of Mahomet, Bey of Tunis. This sovereign being dethroned by his subjects, implored the protection of the Dey of Algiers; who promised to restore him to his government, on condition he would discover to him the grand secret of the philosopher's stone, of which he was reputed to be possessed; and, on his engaging to fulfil this agreement, he was re-instated in his kingdom. He then, with great pomp and ceremony, sent a vast quantity of plow-shares and mattocks to the Algerine prince; intimating that wealth could only arise from a proper cultivation of the earth, and that good crops might easily be converted into gold.

This kingdom is extremely subject to earthquakes, which may be philosophically accounted for, from the number of hot springs and sulphureous caverns it contains; which, with other inflammable matter, produce such violent concussions as sometimes even extend themselves a great way into the sea, where their effects have been perceived when the depth of water has exceeded two hundred fathoms.

A salt mountain, called Jibbel Haddeffia, which is solid, like a rock, of a reddish purple colour, and bitter taste, may be mentioned as a natural curiosity of Tunis: when any of the substance of this mountain is washed down by the rains and dews, it loses its colour and bitterness, and becomes soft and white as snow. There are several other saline mountains, and many salt lakes, in this country.

Before we enumerate the cities now most distinguished in this country, we must pay a melancholy tribute to those, which were formerly the admiration of the world; and of which we could scarcely fix the site, if the page of antiquity did not assist our researches: and surely nothing can furnish the contemplative mind with more rational improvement than a view of the ruins and desolation which every where abound! When he casts his eyes around on the solitary arch, or sublime portico, where history informs him the greatest names of antiquity have resorted, and a succession of various nations have in turn given law, what must be his reflections? Every mouldering column, every venerable pile of ruins, reads the most instructive lessons on the weakness and instability of all human acts, and the reflection on the many thousands that sleep below, who once enlivened the arts, or graced the triumphal car, emphatically tell us 'what shadows we are, and what shadows we pursue.'

Carthage—Carthage, the celebrated rival of Rome, has scarcely withstood the ravages of time. The mud continually thrown up by the River Mejerdah has entirely choked its ancient harbour; and the ruins of the city are near three miles distant from the sea, though formerly it stood close on the shore. Carthage was originally erected on three hills, but the vallies being filled up with the demolition of its structures, their former shape and extent cannot now be distinguished. The area of a spacious room, with several of an inferior size near it, some of which have tessellated pavements, is still discernable on an eminence which overlooks the south-east shore; and, in traversing the coast, the common-sewers are in several places plainly distinguishable, being strongly cemented, and of course having suffered little

little from the ravages of time. Next to these, the cisterns, or reservoirs, are in best preservation; for, besides those which belonged to private edifices, there were two sets for public use: the largest, being that which received the water of the aqueduct, lay near the western wall of the city, and consisted of more than twenty contiguous cisterns, each one hundred feet long, and thirty broad; the smaller one, which might still be repaired at an inconsiderable expence, lies in a more elevated situation, near the cothon, being intended to collect the rain-water that fell on the top of that building, as well as on some adjacent pavements purposely constructed.

These are the only remains extant of this once famous city: no triumphal arches, no columns of porphyry or granite, no curious entablatures, no efforts of architecture, point out where any particular edifice stood. The ruins, however, of the celebrated aqueduct, which conveyed water to the cisterns above-described, may be traced to the distance of fifty miles; it was certainly a most elaborate and expensive work, being beautifully faced with stone, and extending along the whole peninsula.

At Arriana, a small village near Tunis, are several entire arches, which measure seventy feet in height, supported by pillars sixteen feet square; the channel above these arches was vaulted over about six feet high, and plaistered with a strong cement; air-holes being introduced at proper distances, for the double purpose of supplying that necessary element, and furnishing convenient places for cleansing and repairs. Over the fountains which supplied this aqueduct, several temples were erected; one of which, at Zungar, appears to have been of the Corinthian order, and terminates in a dome with three niches, probably for the statues of river-nymphs, or other aquatic divinities.

The ancient Utica has suffered still more from the iron hand of time than even Carthage; it's very situation cannot be determined with certainty, owing to the recession of the sea, and the conflux of mud: the ruins which are supposed to occupy it's ancient scite, are at Booshater, and contain magnificent remains of walls, cisterns, and a spacious aqueduct. This place lies about twenty-seven Roman miles from Carthage, and it's name is rendered immortal for the military exploits which have been atchieved in the vicinity.

To the east of Carthage is the sanctuary of Seedy Doude, a Moorish saint, whose sepulchre is five yards long. It appears to be the remains of a Roman prætorium, from the surrounding mosaic pavements, which are all executed with admirable symmetry and exactness. The figures with which it is adorned are, horses, birds, fishes, and trees, inlaid in such a variety of beautiful colours, as to exceed a common painting in liveliness of expression: the horse, the emblem of Carthage, is represented in a bold attitude; the birds are the hawk, and the partridge; the fishes, the gilt-head and the mullet; and the trees, the palm and the olive.

Farther to the east lies the Aquilaria of the ancients, where Curio landed the troops who were cut to pieces by Sabura. Several vestiges of antiquity are still to be seen; the most remarkable of which is an artificial cavern, extending upwards of half a mile through a mountain about twenty or thirty feet high, and supported by large pillars and arches left standing at proper intervals. These are unquestionably the quarries mentioned by Strabo, from which Carthage, Utica, and the neighbouring cities, were built; and, as the
mountain

mountain thus excavated is overshadowed with trees, the arches beneath being open to the sea, while springs are perpetually trickling down the rocks, it appears evident that this is the very cave described by Virgil, where Æneas is said to have landed with part of his fleet.

The amphitheatre of Jemme, the Tiftra of Cæsar, is another magnificent piece of antiquity, originally consisting of sixty-four arches, with four orders of columns. The upper order has suffered greatly from the Arabs; and, in a late revolt of that people, this place being made one of their chief fortresses, the Bey of Tunis blew up four arches; excepting which, nothing of similar antiquity can appear more beautiful and entire. The arena, which is nearly circular, has a deep well of hewn stone in its center, where the pillar that supported the velum was probably erected. Many other antiquities are still extant; among which are several marble statues, one of them a colossal figure, and another representing a naked but headless Venus in the Medicean attitude and proportions; altars with illegible inscriptions; and superbly finished columns, of different orders.

The triumphal arches of the ancient Sufetula, now Spaitla, are likewise noble ruins; an entire pavement of large black stones, extending about a furlong in length, with a parapet-wall on each side. This pavement is terminated by a beautiful portico, which leads into a spacious court, containing the remains of three temples, whose roofs, porticos, and fronts, are demolished, though their walls, pediments, and entablature, still remain entire.

Six leagues to the south-west of Sufetula is Cafareen; and, on a precipice that extends over the River Derb, in its vicinity, is a large triumphal-arch with an attic edifice, containing Corinthian ornaments on its entablature, though the pilasters are entirely Gothic. This rude piece of architecture contains an inscription in praise of Manlius Felix, the founder.

In the plains below the city, there are many mausolea, or burying-places, with suitable inscriptions.

About two leagues from Hamamer, is the Menara, a magnificent mausoleum, raised in form of a cylindrical pedestal, near sixty feet in diameter, with a subterraneous vault. On the top of this structure are several small altars, which originally had each an inscription, but three of them only are now legible: the first contains these words, 'L. Æmilio Africano Avunculo;' the second, 'C. Suellio Pontiano Patrueli;' and the third, 'Vitellio Quarto Patr.'

These are some of the principal fragments of antiquity to be traced at a distance from the present habitations of men; those which are interspersed with modern cities or towns will be noticed as we proceed.

Tunis, the ancient Tunes, and the capital of this kingdom, lies in thirty-six degrees twenty-six minutes north latitude, and in ten degrees fifteen minutes east longitude, on the western bank of the channel of Goletta, forming an oblong square about three miles in circumference. It is neither remarkable for the number of its inhabitants, nor its public or private edifices; being much inferior to Algiers in all these respects. The want of palatable water is a very considerable inconvenience to the inhabitants; that in the wells
being

wells being exceedingly brackish, and the cisterns few, they are obliged to fetch this necessary article from the distance of at least a mile: but, excepting this disadvantage, no place enjoys greater plenty of the necessaries of life, or on more moderate terms; for, exclusive of the constant supplies of provisions imported, the gardens abound with a profusion of citrons, dates, and lemons; and, for a league round the city, there is such abundance of olives, as not only to supply the natives with oil, but likewise to produce a considerable quantity for exportation. The aromatic scents of these fruits, added to the number of odoriferous herbs made use of in heating the bagnios and ovens, communicate fragrance to the air, and correct the unwholesome effluvia from the surrounding lakes and marshes.

Tunis has five gates, neither of which are much distinguished for their beauty; and the houses in general are only one story high, with flat roofs.

The bey's palace, which is the most magnificent building in the city, contains four superb gates, one in each front, having a lofty turret at every angle. The courts are spacious, the galleries profusely ornamented, and the different apartments very splendid; particularly the treasury, where every article of value is deposited, and the book of their law kept, which was composed by a celebrated doctor named Ali Mohadian, from whom the beys are proud to deduce their origin.

The chief mosque is only celebrated for the height of its tower; which, next to that at Fez, is allowed to be the most lofty in Africa.

The principal manufactures being those of woollen and linen, in the midst of the city is a piazza of great extent; which, when the place was in its splendor, contained near three thousand woollen and linen-drapers shops.

Notwithstanding the scarcity of water, the baths, which are very numerous, and much more commodious than those of Fez and Algiers, are supplied from the cisterns on the tops of the houses, which receive the rain-water; and as each contributes towards the repletion, there is seldom any perceptible deficiency of this essential element.

There are likewise several colleges and schools at Tunis, in which the doctors of the laws, and other literati, are maintained; some at the public expence, and others by exercising the mendicant profession, the veneration in which they are universally held never failing to ensure their success.

The Janizaries are likewise accommodated with handsome barracks, and their aga with a palace, whither the inferior officers resort to receive orders; and besides the exchange and custom-house, there is also an arsenal and a dock on the bank of the canal, in which the materials are preserved for equipping their galleys.

The principal fortification of this city is its castle; which being situated on an eminence, commands the whole place, and makes a grand appearance at a distance.

Without the walls are the Turkish sepulchres, which surround the city, and are ornamented with a variety of marble decorations.

Bizerta is pleasantly situated at the bottom of a large gulph of the same name, the Sinus Hipponensis of the ancients, about thirty-seven miles to the north-west of Tunis, in thirty-seven degrees twenty-seven minutes north latitude. This town is about a mile in circumference; and lying between a spacious lake and the sea, is well defended by

forts and batteries, the principal of which are towards the shore. The channel between the lake and the sea, where there is a continual influx and reflux, formed the ancient port of Hippo, which was once the most beautiful and secure haven on the coast; and there are still some vestiges of a large pier, which ran a great way into the sea, to break the force of the north-east winds.

Porto Farino lies on the side of a spacious navigable basin, formed by the River Mejerdah, and was once a considerable city; but it is now chiefly noted for its beautiful cotton, the receptacle of the whole naval force of the kingdom.

About nine miles east of Tunis, and a mile and a half from the sea, lies Nabel, the Colonia Neapolis of Ptolemy; to the west of which, at a small distance, is the site of the ancient Neapolis. This town, which enjoys a considerable share of trade, is famous for its potteries. Many reliques of antiquity are to be seen in this place, chiefly consisting of stones whose inscriptions are become illegible; and, among other articles, a block of white marble, on which a wolf is curiously carved in bas-relief.

Susa, or Soufa, the residence of the Turkish bashaw, is famous for being the chief mart for oil, and for its flourishing manufactory of linen. The town is situated on a lofty rock, and was formerly very populous and affluent; its present inhabitants are chiefly seamen, whose remarkable civility to strangers has induced a considerable number of merchants to reside among them.

Kairwan, or Carvan, the Vico Augusti of antiquity, lies about eight leagues to the west of Susa, and is esteemed the second city for population and extent in this kingdom, though it is situated on a barren plain. There are several noble specimens of ancient architecture in this place; and the great mosque, which is regarded as a place of the utmost sanctity throughout all Barbary, is a very magnificent pile, supported by nearly five hundred pillars of granite; some of which, from the vivid beauty of their red and white spots, are esteemed of inestimable value. Farther westward, lie the ruins of Truzzar, where there are several vaulted chambers, continually filled with the steam of sulphur, and to which the Arabians frequently resort for the purpose of sweating away any indisposition.

Media, which is seated on a small peninsula, on the eastern coast of Tunis, bears evident marks of its once flourishing state, though little of its former splendor remains. The port, with an area of about one hundred paces square, lies within the walls; but it is become too shallow safely to admit the smallest vessels. The high walls which surrounded this place, were formerly of amazing strength, and flanked with a great number of towers, each forming a kind of separate fortress. One tower on the land-side was built remarkably strong, having a vaulted arch under it seventy feet long, guarded by six massy gates plated with iron, placed one within the other; with retreats and portcullis's of the same metal. Mehedi, the first caliph of Carvan, was the projector of these fortifications, who likewise took a particular pleasure in beautifying the city with superb edifices, which are executed in such a style as to render it a matter of doubt with some writers, whether they are not to be assigned to the taste of earlier ages.

Six leagues to the west of Tunis, lies Urbs, or Tuberbo, the Tuburbum Minus of the ancients, a small town on the banks of the River Mejerdah, inhabited by the descendants

dants of the Moors who were expelled from Andalusia. In this neighbourhood, Mahomet, bey of this kingdom, a public-spirited prince, planted a great variety of delicious fruit-trees, preserving every species apart in a place allotted for it; the whole forming beautiful and valuable groves of citrons, lemons, apricots, peaches, and other fruits. For the refreshment of these delightful plantations, the same prince erected a maffy bridge or dam, with sluices and flood-gates, to raise the Mejerdah to a proper height; but the genius of this people being inimical to works of beauty and utility, the whole is now fallen to decay, and become insufficient for the original purpose.

The Vecca of Sallust, now Beja, is a city of great trade, and the principal repository of corn in this state. It is built on the declivity of a hill, and enjoys a salubrious air, with plenty of water: the walls, which are constructed of the materials of the ancient city, contain several stones with legible inscriptions, but there are no other remains.

From several concurring circumstances, the modern Ferreanah is conjectured to be the Thalia of historians, once the capital of Bizacium; though nothing but a few columns of granite, and other similar articles, are now left to denote it's former grandeur. The purity of it's air, and the plenty of excellent water, are the principal benefits this place receives from it's situation; the adjacent country being one rude waste, except only a very small extent of ground to the southward. Naked precipices terminate the prospect to the west; and where a valley extends the view, the eye only perceives a barren desert parched with perpetual drought, and reflecting the beams of an ardent and almost intolerable sun.

Gafsa, the ancient Capsa, lies about twelve leagues eastward from Ferreanah, and is situated on an eminence surrounded with mountains, whose sides are covered with olives, palms, pistachios, and other fruit-trees. The modern edifices exhibit a glaring commixture of ancient columns, entablatures, and altars; which might have been the most striking ornaments of the city, had they been suffered to occupy their original stations; but now only present a beautiful deformity of architecture, leaving us to lament the perversion of taste, as well as the ravages of time.

The Tuniseens are composed of all the various nations we have enumerated in our description of the inhabitants of Algiers; from whom they are, however, agreeably distinguished, by their superior politeness and civilization, as well as by their exemption from that pride, insolence, and barbarity, for which the natives of this coast are but too justly stigmatized.

The Tuniseens are affable in their manners, obliging to strangers, and faithful to their compacts. The extension of trade, the improvement of manufactures, and the friendship they seem fond of cultivating with the European powers, have no doubt had this happy effect on their minds: and as these circumstances tend to extirpate contracted ideas, they by no means treat Christians with contempt, but allow them that justice which is in vain looked for from their neighbours; and though they keep some christian slaves, and are not entirely free from the depredatory spirit that marks the whole race, they treat their captives with a considerable share of lenity, and the representations of the European consuls, in their favour, are heard with candour, and acceded to with alacrity.

Even

Even in this island of female beauty, the Tuniseen women would in general be esteemed handsome, and their offspring are born with the finest complexions that can be conceived: but the ardour of the sun soon gives a swarthy tinge to the boys; though the girls, who are constantly confined at home, retain all their native beauty till they are past child-bearing, which is usually about thirty. It is no uncommon thing for a Tuniseen woman to be a mother at eleven; and as their longevity seems nearly equal to our own, they often live to see their children of several generations.

The dress of both sexes, though nearly of the same form with that of the Algerines, is neater, and more genteel. They also wear drawers when they see company, or go abroad; but, when at home, they sometimes only bind a piece of linen round their loins. The females greatly pride themselves on having long hair, which they collect together, plaiting it with ribbands behind; and when nature is not sufficiently favourable in this ornament, they add, like the fair of more polished countries, to their natural stock: over their hair, thus adorned, they closely tie the corners of a triangular piece of curious needle-work. Ladies of a superior rank have a head-dress of the same figure, composed of thin plates of gold or silver cut through and engraved in imitation of lace, their dress being finished by a fine handkerchief, bound close over this ornament, and negligently falling down on the collected hair. They tinge their eye-lashes, as well as the edges of their eye-lids, with pulverized lead-ore; an operation which is performed by dipping a wooden bodkin into the powder, and drawing it under the eye-lid: this communicates a sable hue, which is by them thought to become every complexion, and to constitute the perfection of beauty. An ingenious and learned divine has proved the antiquity of this custom, from the sacred writings; which expressly mention, according to the true translation of the original, that *'Jezebel set off her eyes with the powder of lead-ore.'* The same learned author has shewn, by apposite quotations, that this practice prevailed among the ancient Greeks and Romans: and, indeed, it is still used, not only on the Barbary coast, but likewise in Asiatic Turkey, and many other countries of the east.

Jealousy, which appears to be endemial in Barbary, seems to prevail less at Tunis than in any of the other states we have yet described in this quarter of the world.

Their religion obliging them to frequent ablutions, the baths are much resorted to, particularly by the ladies; who, on these occasions, use a vast quantity of odoriferous drugs, and rich perfumes.

The taverns are under much better regulations than those in the neighbouring countries; and even a Turk, who is found guilty of any irregularity, or fraudulent intention, may be deprived of his turban till he has made satisfaction. White wine, which is both cheap and excellent, is sold only in those houses of public accommodation. Provisions are so exceedingly plentiful, that the purchaser of a single quart of wine at a tavern has two or three dishes of fish or flesh set before him.

The natives, though they do not entirely refrain from drinking wine, seldom indulge in it to excess; but they are extravagantly fond of a drug compounded of various ingredients, to which they give the name of harix: an ounce of this mixture has an admirable effect in exhilarating the spirits, and inspiring a dauntless resolution.

The

The Tuniseens are very early risers, their religion obliging them to attend public devotion by day-break; after which they follow their respective employments till afternoon-prayers, when all business ceases, and their shops are shut up.

Nothing but the most pressing necessity can rouse the Arabs to diligence or attention in trade and agriculture; their lives being one continual round of indolence and amusement.

Hunting lions, and other wild beasts, is a favourite diversion; and the inhabitants of a whole district sometimes assemble for this purpose, forming a circle of several miles in circumference, which is gradually contracted till the animals are all driven into the center, where they are immediately dispatched.

The ancient diversion of hawking is still used in this country, and the woods afford great variety of hawks and falcons. Fowling is likewise practised, though after a peculiar method; for, instead of springing the game with dogs, the fowler shades himself with a piece of canvas stretched upon two reeds, whereon is delineated the figure of a leopard; at the approach of which, the partridges, quails, and woodcocks, assemble closely together; when the sportsman, under this disguise, being enabled to come very near, directs the muzzle of his piece through an aperture in the canvas, and fires among the whole covey.

The manners and customs of these people partake, in a very high degree, of the primitive simplicity; and, except in the article of religion, the Arabs in this state appear exactly to answer the character and description given of them three thousand years ago. The common salutation is, 'Peace be unto thee!' and the deference of inferiors to superiors is denoted by kissing their feet, knees, or garments; which is also the manner in which children express their duty and respect to parents and relations. In their hospitality to strangers they revive the remembrance of the patriarchal ages; the greatest prince not disdain to fetch a lamb from his flock, while the royal consort with her own hands prepares and dresses it. The host washes the feet of his guests, and officiously waits on them during the entertainment; but, notwithstanding this apparent kindness and simplicity, instances are said not to be wanting where the entertainer has made free with the property of the unsuspicious traveller on whom he had so obsequiously attended.

The houses in Barbary and the Levant are all square, with flat roofs, surrounding a court, the fronts towards which are alone decorated. On entering the habitation of a man of quality, benches are perceivable at the porch or gateway, where the owner receives visits, and transacts business; few persons, even among his nearest relations, being admitted farther, except on extraordinary occasions. Beyond this lies the court, which is usually paved with marble, and surrounded with cloisters, leading to spacious apartments, which, however, seldom communicate with each other.

In the neighbourhood of every city or village is a piece of ground allotted for sepulture, in which every family of distinction has a particular cemetery walled in, where the bodies are deposited in separate graves, with stones at the head and foot of each, the intermediate space being either planted with flowers, or covered with tiles. Persons of rank have usually a square room, with a handsome cupola, built over their graves, which being constantly

stantly kept white and clean, illustrate the expression of Christ, where he compares the hypocrites to whited sepulchres, which appear outwardly beautiful, but within are full of dead men's bones, and all uncleanness. These structures are often raised with a plaister, or cement, composed of wood-ashes, lime, and fine sand, beat incessantly with wooden mallets for three days and nights, and sprinkled at proper intervals with oil and water alternately.

The government of Tunis is despotic, and the succession hereditary; but the bey has the privilege of nominating either of his sons, brothers, nephews, cousins, or in short any branch of his family, however remote, whom he judges most worthy to succeed him.

A divan is assembled to deliberate about matters of importance; but as they are entirely the friends and dependents of the bey, they have only the mortification of giving a constrained voice to every resolution he proposes. Formerly, the divan had an almost unlimited power; at least, in a negative capacity: but, by the ill conduct and rapacious exactions of the bashaws, the beys were furnished with a sufficient pretext for taking the entire administration of affairs into their own hands; as well to dispense justice with more impartiality, as to prevent the frequent depositions and massacres, which so frequently happened when there were different competitors for power. Yet though the beys are entirely independent of the Grand Signior and the divan, they have not at all times been able to suppress jealousies and cabals, or to prevent the rebellion of their own sons, when they suspected the partiality of their father to a younger brother; and dignity, of course, oftener falling to his share who has address enough to form the strongest party, than to that of him who is honoured with the nomination; and when this office becomes vacant, a successor is seldom established without bloodshed.

The beys, at present, either have not, or are afraid of exerting, half the authority with which they were originally invested; and, indeed, they do not seem to affect the splendor of state, being satisfied with the reputed privilege of reigning with absolute and untroubled sway. Perhaps, too, motives of policy may make these princes avoid the appearance of magnificence; lest it should stimulate the ambition or avarice of their neighbours, or excite the envy of their own subjects.

The revenues of this state cannot be well ascertained; as they arise from annual tributes from the Moors and Arabs, and duties on imports and exports, which are in a continual state of fluctuation, being often evaded by those who ought to pay them. A few militia and renegadoes, chiefly the bey's guard, and the garrison of his capital, compose the military strength of this kingdom; though the bey, upon emergencies, can command a numerous army of Moors and Arabs, but their fidelity is not much to be relied on.

The ships belonging to government are seldom more than four, the largest carrying no more than forty guns, and all of them badly equipped for service; these, with thirty galliots, generally commanded by a renegado, are the whole naval force of the bey. Private adventurers, however, fit out galliots at their own expence, certain perquisites being allowed the bey on all captures.

On entering the road of Tunis, a Christian trading-vessel salutes the castle of Golletta with three guns; after which the master informs the aga from whence he comes. But
ships

ships of war are anchored at some distance, and must not fire a gun till they receive a salute from the castle. The consul is obliged to give the bey immediate notice of the arrival of every such ship, who issues orders for the confinement of the slaves; and, at the man of war's departure, the captain is usually presented with oxen, sheep, poultry, and other refreshments.

The duties on anchorage, and loading and unloading goods, in this kingdom, run excessively high; yet a considerable trade is carried on between the Tuniseens and several European nations. France takes Morocco leather, hides, oil, wool, and wax, in exchange for Languedoc cloths, iron, steel, hardware, paper, brandy, sugar, and spices. The Jews are principally concerned in the management of the Italian trade, who export the same commodities as those sent to France, receiving damasks, gold and silver tissue, and several sorts of silks and woollen stuffs, in return. The Moors and Turks export gold dust, bales of caps, and lead, to the Levant; bringing back silks, calicoes, iron, allum, and vermilion. The same sorts of goods are carried into Egypt, which are bartered for rice, linen, flax, cotton, and coffee. The English trade with this country is rather uncertain; and, indeed, seems but little attended to.

All public treaties are drawn up in Arabic; which has, however, lost much of its original energy and beauty. The great number of renegadoes from Spain, France, and Italy, who are as much encouraged for disclaiming Christianity, as admired for their superior abilities, have rendered their respective languages very familiar in this country, particularly in Tunis; but the *Lingua Franca*, as it is called, is the usual language in which commercial transactions are carried on with foreign nations.

The Jews are amazingly numerous in this kingdom, (particularly in the capital, where separate quarters are allotted them) and live after their own institutions, without molestation. They carry on a very extensive trade, and are computed to amount to about ten thousand.

Criminals are subjected to almost similar punishments with those of Algiers: superstition has, however, taught them the most dreadful inflictions on such renegadoes as return to Christianity, who are either inclosed in a cloth, dipped in molten pitch, and afterwards set on fire; or, being wholly covered, except the face and head, those parts are anointed with honey, which exposes them to a lingering and miserable death, from the stings of wasps, and other insects.

Slaves, who attempt to emancipate themselves, by running away, or by murdering their Mahometan masters, are tortured with the utmost barbarity; for the last-mentioned crime they break the convicts legs and arms, and tying him to a horse's tail, drag him through the streets; after which, if he survives, his body is delivered to the Franks, or free Christians. Frequently, however, in spite of the officers of justice, the rabble divert themselves with dragging the body about after the executioner has performed his office, offering it all manner of indignities, roasting it with straw, and when it has almost lost the human shape, committing it to a neighbouring ditch.

Tripoli, though an appendage on the Grand Signior's government, assumes the name of a kingdom; and, according to the custom of all the Barbary states, receiving its name from

from it's capital, is called New Tripoli, to distinguish it from the ancient city in Phœnicia, which still retain it's original title.

This kingdom, which includes the Defart of Barca, and the rest of Barbary, is bounded by Egypt on the east, the Mediterranean Sea on the north, Tunis on the west, and Nubia on the south: it extends about twelve hundred miles in length, but is of very disproportionate breadths. No rivers of consequence water this country; nor is it's coast distinguished for any natural curiosities, except the Gulph of Sydra, the Syrtis Magna, as it is called, to distinguish it from the Syrtis Minor, which lies on the coast of Tunis.

Tripoli is divided into maritime, and inland: and the worthless inhabitants of these great districts are only marked by the odious distinction of being pirates in the former, and robbers in the latter. The chief towns lie along the coast; but few of them merit any particular description, being in general thinly inhabited, meanly built, and ruined by the exactions of the government on the one hand, and the depredations of the Arabs on the other.

Tripoli, the capital of the kingdom, which is situated in fourteen degrees thirty minutes east longitude, and in thirty-three degrees five minutes north latitude, is a small, but populous place, standing on a sandy situation by the shore, and surrounded by high walls, flanked with pyramidical towers. It has only two gates; one fronting the south, and the other the north, or sea-side: to the east is a group of rocks, on which forts have anciently been erected; and to the west, a strong castle, fortified in the modern stile, and defended by cannon of uncommonly large dimensions.

At a small distance lies Old Tripoli, almost in ruins; famous for having been the birth-place of the Roman Emperor Severus.

New Tripoli once enjoyed a considerable trade; and being filled with a number of capital edifices, exceeded almost every city on the coast in wealth and beauty: but from a scarcity of water and corn in the vicinity, (the two most essential articles of life) this place has lost much of it's former splendor, and it's limits are become very contracted. The houses are mean, low, and irregular; but some monuments of it's original grandeur still remain, particularly a noble triumphal arch, part of which is buried in the sand, though enough is now conspicuous to excite our admiration of it's elegant architecture.

This structure was composed of the finest marble; and the whole was evidently executed according to the purest models of antiquity: over each of it's four gates is a triumphal chariot, one of which presents Alexander drawn by two sphinxes.

This arch, which is very entire, compared with other works of similar antiquity in this country, is more indebted for it's preservation to the effects of superstition, than to the durability of the marble of which it is constructed; a tradition having prevailed for a number of ages, that it's demolition will be attended with some dreadful calamity. In confirmation of this idle story, the natives point out a stone almost separated from the building, which they confidently assert to have been displaced by order of one of their princes, whose workmen were immediately alarmed by an earthquake; but still persevering, notwithstanding this supernatural admonition to desist, they were all buried under an immense cloud of sand.

The

The Franciscan friars, and several other orders of monks, have settled in New Tripoli; the former of whom have a handsome church, convent, and hospital; which last edifice is too often rendered necessary for the malignant and pestilential disorders incidental to the climate.

Without the walls is an ancient burial-place, where urns, medals, and other reliques, are frequently dug up; and, notwithstanding the barrenness of the soil, a considerable number of villas are dispersed round the country, the Christian slaves (who are, however, not very numerous) being generally employed in the cultivation of the gardens.

The linen-manufactory is the principal trade of New Tripoli, great quantities of cloth being made by the inhabitants; but they place their chief dependance on their corsairs, who are more mischievous and desperate than almost any other on this piratical coast. Indeed, their audacity has been pretty well humbled, since the bombardment of their metropolis by the French; which being the most important historical circumstance within our knowledge, we shall concisely relate it.

Lewis XIV. of France, highly incensed on hearing that a ship under his colours had been taken by a corsair belonging to this state, and several of his subjects detained in captivity in spite of remonstrances, ordered all his officers sailing in these seas to make reprisals; and the Marquis of Anfreville soon after meeting with six sail belonging to the Tripolitans, on the north coast of Sicily, immediately attacked them. Three of the rovers instantly fled; while the rest, being hardy enough to engage, were dreadfully handled, and at length obliged to make their escape to the island of Chios, in order to repair the damages they had sustained.

Commodore Duquesne being informed of this circumstance, followed them with a squadron of seven sail; and after sending a message to the aga of Chios, informing him that he only came in search of some Tripolitan pirates, who, in contempt of the most solemn treaties, had committed several flagrant outrages on the subjects of France, and hoping he would not protect such miscreants, compleatly blocked up the port. This message being disregarded by the aga, the French commodore immediately bombarded the place, making dreadful havock among the inhabitants; but he was prevented from entering the harbour, by a strong staccado, which the Tripolitans had contrived to place in his way. The Porte was greatly alarmed on this occasion; but, through the address of the French ambassador, articles were framed, so much to his advantage, that the regency of Tripoli rejected them with the strongest indications of contempt. Upon this the French monarch directed a powerful armament against Tripoli, under the command of Marshal D'Etrees, vice-admiral of France; who, being joined by two other squadrons, appeared before this city with his whole fleet on the 15th of June 1685. The bombardment commenced with great fury; and a deplorable havock being soon made, the inhabitants dispatched a venerable old man, near a hundred years of age, who had been twenty-four years dey of Algiers, to solicit a peace on the best terms he could obtain. The French commodore demanded two hundred thousand crowns, as a recompence for the captures made from his nation; and insisted that all Christian slaves who had been taken under French colours should be immediately delivered up. These terms were acceded to by the regency; but some delays

arising from the impossibility of raising so inconsiderable a sum, the demand was greatly reduced, and at last satisfied in money, rings, and jewels. All the French slaves were set at liberty, the consul of their nation was allowed to enjoy peculiar privileges and exemptions, and two of the Tripolitan chiefs were obliged to do homage at the court of Versailles.

The Defart of Barca, which is properly included in the kingdom of Tripoli, is of very uncertain limits, being for the most part only a barren tract of shifting sands; on which account, the Arabs, by whom it is principally inhabited, stile it the Road of Whirlwinds. This whole country is parched up for want of water; and, except in the neighbourhood of the towns and villages, the earth produces but little grain or fruits; hence the wretched inhabitants are as ill provided in food or raiment as can possibly be conceived, and their very external appearance is sufficient to terrify any stranger. Their aspect is fierce and ravenous, meagre hunger giving a tinge to the complexions of the whole race: as they are more necessitous, they are more desperate than others; and the traveller who escapes naked with his life, may think himself very mildly treated among these wretched miscreants.

The canton in which stood the ancient temple of Jupiter Ammon, is esteemed the most dangerous and arid; being almost wholly covered with sands, which not only sink under the traveller's feet at every step, but being light and easily raised by the least breath of wind, often stifle him in an instant, and sometimes bury whole caravans. The melancholy catastrophe of Cambyfes and his army, in his bold attempt against the temple and oracle just mentioned; and the dangerous expedition of Alexander; are well known by all those who have the slightest acquaintance with ancient history. In short, the country and inhabitants both conspire to render travelling equally dangerous and unprofitable; and though it was once the rout pursued by the caravans journeying between Barbary and Mecca, they now carefully avoid this inhospitable tract, by taking a more distant circuit.

The coast of Barca is generally known by the name of Derne, an appellation which it receives from one of its most considerable towns and ports; and, indeed, it is only in the maritime parts that the natives seem to have imbibed the smallest idea of humanity or justice; the manners of the rest are as wild as the soil they possess; and nature seems to have looked on this region with aversion and disgust.

With respect to the religion and government of Tripoli, it will be sufficient to say, that they are almost the same as those of Algiers and Tunis, already described; excepting only that the Bey of Tripoli is not merely a titular vassal to the Porte, but is really under the subjection of the Grand Signior, to whom he pays an annual tribute. As this encreases the exigencies of the state, and the people are almost destitute of commerce, they are loaded with the most oppressive taxes, and reduced to the lowest ebb of indigence and misery.

The public revenues are likewise considerably augmented from the number of prizes taken by their corsairs; as well as the exactions from the Jews, who have the principal direction of the trade, and are very numerous. The bey, having the full protection of the Porte, preserves the most unlimited sway, not only over the people in general, but likewise over the divan, which he only convenes for the purpose of ratifying his resolutions, as mere matter of form.

The

The principal commerce arises from the sale of slaves, which are chiefly sent into Turkey, where they produce the highest price; and from dealing in asses, which they purchase of the Arabians, and dispose of to the Europeans, by whom they are used in manufacturing soap and glass.

To the credit of the regency of Tripoli, it has been observed, that they have more strictly adhered to treaties and compacts than most of their neighbours: this punctuality, whether it proceeds from principle, or a consciousness of their own weakness, is attended with very beneficial effects to the navigation of commercial countries.

The last treaty between this nation and our own, consisting of twenty-five articles, was ratified by Vice-Admiral Baker, on the 19th of June 1716, and secures to England privileges and exemptions superior to those of any other Christian nation.

C H A P. II.

E G Y P T.

ACCORDING to the inventive genius of poets, this country derived its name from Egyptus, the brother of Danaus, one of its sovereigns: the Hebrews and Arabs, however, call it Misraim; and the Turks distinguish it by the appellation of El-kebit, or the Overflowed Country.

Egypt has the Mediterranean for its boundary on the north; the Isthmus of Suez and the Red Sea, on the east; Nubia, on the south; and the Desarts of Barca, with the unknown regions of Africa, on the west. It lies between the thirtieth and thirty-sixth degrees of east longitude from London, and between the twentieth and thirty-second degrees of north latitude; extending about five hundred and fifty miles in length from north to south, and about a hundred at its medium breadth.

This kingdom consists of three grand divisions, the Lower, Middle, and Upper; the greatest part of Lower Egypt is an island formed by the two principal branches of the Nile, which divides itself a few miles below Old Cairo and the Mediterranean Sea.

The almost perpendicular rays of the sun about the summer solstice, being reflected from a sandy soil, render the climate excessively hot in that season, and the winters are never severe. Near the sea-coast heavy rains occasionally fall between November and March; but at Cairo the inhabitants are seldom blessed with a refreshing shower, except in the three winter months, when they have frequent supplies: in Upper Egypt there is sometimes not a single shower in two or three years. Indeed, the people regard this exemption from rain as a blessing; conceiving it would prove injurious to their lands, the waters of the Nile abundantly supplying every purpose of vegetation.

The west and north-west winds, generally the harbingers of rain, are less frequent than those from the north and south. From about the middle of March to the beginning of May, the south-east wind, which is often so sultry as to resemble the heat of an oven, continues to blow; compelling the natives to immure themselves in vaults and caves, that they

they may avoid suffocation. When this fervid wind shifts to the south-west, which not unfrequently happens, it raises such clouds of sand, as obscure the light of the sun, and occasion a total darkness.

The Etesian, or north wind, begins to blow in May, a short time previous to the rising of the Nile; and the health and pleasure dispersed in its refreshing breezes, may well account for the partial epithets which the poets have in all ages conferred on Etesian gales. This wind, without which there would be no possibility of navigating the Nile upwards, on account of the rapidity of its currents, usually continues till November.

The soil of Egypt is in general sandy, except where the inundations of the Nile have carried an adventitious earth; and the whole is strongly impregnated with nitre, which, though it doubtless occasions the frequent earthquakes felt in this country, greatly assists in conveying a fertility to the land, not exceeded in any part of the world.

As the Nile, or Abanchi, which signifies, in the Abyssinian tongue, the Father of Rivers, is justly one of the most celebrated rivers in the world, we shall present our readers with a particular account of every thing which relates to it; omitting, however, the fabulous narrations of those who have been studious to excite wonder at the expence of truth.

This noble river, which the most unwearied researches of the traveller are unable to trace to its source, and which, like genuine charity, blesses without being known, is supposed to have its origin in Ethiopia, at eleven or twelve degrees of northern latitude; and pursues a course of about fifteen hundred miles, for the most part in a northern direction, till it divides itself, as before observed, into two branches, about six miles below Cairo; one of which stretches eastward, and the other westward, emptying themselves into the Mediterranean sea, at the distance of a hundred miles from each other. This reputed father of rivers, while confined within its natural bounds at Cairo, is not broader than the Thames at London, and is in some places fordable during a dry season.

The heavy periodical rains which fall within the tropics, certainly occasion the annual inundations of the Nile; whose waters leave behind them a prolific mud, which richly manures the land: and though the stream is naturally very foul, when the water has stood a sufficient time fully to effect its depuration, it is neither insalubrious nor unpalatable. The ancients, who were ignorant of the climates in those latitudes, and who had never observed any thing similar to the overflowing of the Nile in other rivers, were involved in labyrinths of doubt and perplexity, when they attempted to account for this yearly deluge: but the annual rise is now well known to be not only peculiar to the Nile, but also to every other stream that rises or takes its course within the tropics, as has been more than once remarked in our description of the Oriental regions, particularly in Bengal, Tonquin, and Siam.

The rise of the Nile is observed to commence about the 18th or 19th of June; and, during the first week, its daily increase is about three or four inches; the next fortnight it is considerably greater in proportion, and thus continues augmenting, with increased expedition, till it reaches the height of sixteen cubits from its original depth: the canal of Cairo is then opened; and the rise continues increasing for six weeks longer, till it overflows the low country; and, filling the canals provided for its reception, is distributed over a vast extent of land, where the natural inundation would never reach.

This

This river, in it's course through Egypt, receives no inferior streams; which, indeed, the situation alone renders impossible, the ground on each side having a gentle descent to the foot of the mountains. This circumstance (for which it is probably indebted to nature, assisted by art) seems to be peculiar to the Nile, and is admirably calculated to render it's overflowing productive of more extensive utility.

The cataracts of Upper Egypt are well worthy of notice, and have been visited by several ingenious travellers of our own country. A learned divine, to whose friendly intelligence we are considerably indebted, informs us, that on approaching the first of these cataracts, he never saw nature discover so rude a face as the surrounding country exhibited. On the east of the river, rocks alone are to be seen; and, to the west, barren sands, black cliffs, and lofty mountains; the cataract, on the south, resembles a rocky island, above which towering cliffs appear on each side; and below, on the north, the rocks are so numerous, that the water is hardly discernible. The bed of the river is crossed by three rocks of granite, at some distance from each other, every one of them forming three separate falls, the deepest of which appears not to exceed fifteen feet.

This description, which is certainly to be depended on as far as it proceeds, leaves us at a loss to account for the situation of those cataracts, from which the ancients, and even some of the moderns, have delineated such awful and sublime pictures. But perhaps these tremendous falls are higher up the Nile than our most respectable moderns have ventured. Mr. Lucas mentions, that under the twenty-third degree of latitude, the Nile issues from several vast chasms of a lofty rock falling into it's bed below, above two hundred feet, with a noise more tremendous than that of the loudest thunder. The water, in it's fall, resembles a large white sheet about thirty feet broad; and forms, in it's rapid descent, an arch sufficiently capacious to admit persons within it, without being wet; and this, the same gentleman observes, seems to have been a favourite amusement with the natives, several niches and seats still appearing in the rocks where they were accustomed to sit on these occasions. Though, from it's extreme height, the falling water occasions a mist which at a distance has all the appearance of a cloud, the natives are said to venture on rafts down this astonishing fall.

Notwithstanding the mud left by the inundations of the Nile renders the soil astonishingly fertile, Egypt would by no means be the paradise it has always been esteemed, without cultivation; there is not, indeed, any land where tillage is more necessary, or more assiduously attended to.

Those who occupy lands which lie higher than the inundation naturally reaches, have been taught by necessity to adopt a variety of expedients for raising the water. In places where the Nile, at it's extreme height, is not much below the level of the earth, this is effected by means of a wheel, the circumference of which, being provided with boxes, receives the water, and discharges it into a trough as the wheel revolves on it's axis. But where the water is too deep to be raised by this means, the wheel is surrounded with a rope, at the extremity of which earthen jars are affixed for the reception and discharge of the water, in like manner as the former, both wheels being turned by oxen. But in those places where the banks of the Nile are very high, the inhabitants with incredible labour raise the

water in buckets, which they empty into basons formed for that purpose; this, if necessary, being also conducted into one still higher. In Upper Egypt there are sometimes five or six of these basons, one above the other, the last of which only distributes the water over the land. This severe toil, which the dread of want could alone stimulate them to undergo, is seldom necessary in the Middle and Lower Egypt, where canals having been formed, the water is conveyed, by opening sluices, or removing banks, into large reservoirs, capable of occasionally supplying the more remote lands.

Egypt, which was formerly the granary of the Roman empire, as it is at present of the neighbouring countries, abounds with wheat, rice, barley, and other species of grain. It, however, affords few vegetables naturally; most of the tender plants being parched up by the heat, or rotted by the annual inundations. Sugar-canes, melons, dates, and figs, with cucumbers and other esculent plants, thrive exceedingly in this country: fenna and colocintida are likewise produced in very large quantities; with the former of which, in particular, Upper Egypt supplies almost all Europe.

When the Nile retires within its proper channel, which is usually about November or December, the spring-corn and vegetables are immediately sown. March and April are the harvest-months; and the soil generally produces three crops a year: the first of these crops usually consists of lettuces and cucumbers, (the latter being the principal food of the inhabitants in summer) the second of corn, and the third of melons.

Egypt appears to have few indigenous trees, those cultivated in the gardens being certainly exotic; such as the cous, or cream-tree, the orange, the lemon, the apricot, the pomegranate, the cassia, the cotton, and a tree bearing a most delicious fruit called mosch.

The most common trees in Egypt are the palm or date-tree, which makes excellent wine, the tamarisk, the sount, Pharaoh's fig, the sycamore of the ancients, and a tree resembling the palm, called the dome-tree.

This country is very plentifully stocked with black cattle; and it is said that no less than 200,000 oxen are employed daily by the natives to raise the waters of the Nile and plow the land.

The beasts of burden are camels and dromedaries; the flesh of which when young is esteemed exquisitely delicious by the Mahometans, who will not permit any Christian to taste it. The horses, particularly those of Upper Egypt, are very fine; but though they walk exceedingly well, gallop with great speed, and are extremely tractable, they never trot, and are reckoned incapable of performing long journies. There is likewise a very numerous and fine breed of asses, on which all Christians are obliged to be carried, riding on horseback being an honour and distinction which the Turks claim the exclusive privilege of enjoying. In the neighbourhood of Alexandria are vast numbers of beautiful antelopes and large buffaloes: and there are also some tigers and hyænas in this country; as well as great plenty of hares and foxes, which latter are of a much lighter colour than those of Europe.

The ostrich, which is the king of birds in this country, is very common in the mountains to the south-west of Alexandria; its fat is thought to possess many medicinal qualities, being esteemed efficacious in the rheumatism, palsy, and all cold tumours.

A kind

A kind of large domestic hawk frequents the tops of houses, and is treated with uncommon veneration; as well as the ter-chaous, or messenger-bird, the plumage of which is remarkably beautiful.

The ibis, one of the principal deities of the ancient Egyptians, is also very common on the islands of the Nile; it resembles a crane, and is of a greyish colour, with black wings and tail. The veneration in which this bird was formerly held, probably arose from its destroying such numbers of those serpents which breed in the earth after the retreat of the waters.

At present no bird in Egypt is so much esteemed as the stork, which exhibits such a lovely picture of filial affection. It is accounted highly profane to kill, or even molest these birds, and they are now held as sacred as the ibis was anciently.

The usual birds of prey, and game, are likewise plentiful in Egypt; such as eagles, vultures, hawks, wild geese and ducks, woodcocks, snipes, and quails.

The rat, called ichneumon, which has been fabled to destroy the crocodile, by leaping down its throat and gnawing through its belly; the cameleon; and the worrel, which is said to be affected by music; are all natives of Egypt.

It is impossible to enumerate the variety of poisonous reptiles and insects which this teeming soil produces; the vipers, however, which form two distinct species, are much esteemed in medicine.

The hippotamus, or river-horse, an amphibious animal, resembling an ox in its hinder parts, and having a head like a horse, is common in Upper Egypt; but this animal is seldom seen below the first cataract.

The crocodile, concerning which so many fabulous stories have been invented, was once thought peculiar to Egypt; but it seems not to differ greatly from the alligators of India and America. This creature is of the lizard species, and grows to about twenty feet in length, having four short legs, and large feet armed with claws. The head is flat, the eyes are rather large, and the back is covered with hard scales capable of resisting a musket-ball.

This amphibious creature is supplied with a fleshy substance, fixed along the lower jaw, which serves instead of a tongue for the purpose of turning its food. It has two long teeth at the end of the upper jaw, which are received into two corresponding holes in the lower, the upper jaw only being capable of motion. The crocodile is extremely quick-sighted, and is generally seen when on land, upon the low banks of sandy islands, with its head towards the water; into which it slowly retires when disturbed, and gradually disappears.

The eggs of this animal, usually about fifty, and not larger than those of a goose, are deposited and covered up in holes in the sand about two feet deep. These eggs are hatched in thirty days, when the young immediately make for the river.

The tears and alluring voice of this creature need scarcely be mentioned as poetical fictions, the most authentic modern travellers having never been able to obtain a single proof of these circumstances. It indeed leaps upon any man or beast it meets with on the banks of the river, and seizes them with its fore-paws; or, if at too great a distance, springs suddenly upon them, beats them down with its tail, and devours its prey.

In order to destroy this animal, the natives generally torture some inferior creature till it cries out; when the crocodile making it's appearance, they dart a sort of harpoon into it's belly, after the manner in which whales are taken in the Greenland seas and other places.

The history of this country is so blended with fiction and tradition, that nothing can with certainty be said respecting it's government and revolutions in distant ages. That fondness for antiquity, which seldom fails to involve it's votaries in obscurity, has made the Egyptians, who pretend to an existence as a nation many thousand years before the Flood, leave their true origin in the greatest uncertainty. Passing, therefore, over such accounts, as bear internal evidence of their own falsity, we shall only remark, that the line of the Pharaohs sat on the throne in an uninterrupted succession, till Cambyfes II. King of Persia, subdued Egypt, five hundred and twenty years before the Christian æra; and that, in the reigns of these princes, those surprizing structures were erected, which baffle the researches of antiquity, and still remain the admiration of the world. Alexander the Great next conquered Egypt, and soon after built the famous city of Alexandria, called after his own name. He was succeeded by Ptolemy, who again rendered this an independent kingdom. Ptolemy Philadelphus, his son, collected the celebrated library at Alexandria, said to have consisted of seven hundred thousand volumes; among which was that translation of the Holy Bible known by the name of the Septuagint. In the race of the Ptolemies, the imperial power continued for near three hundred years, when Cleopatra, sister of Ptolemy Dionysius, the last king, mounted the throne; who, having made herself equally distinguished in the annals of gallantry and of war, fell a victim to her own ambition, and Egypt degenerated into a Roman province. In this state it continued for seven hundred years; when Omar, the second caliph of the successors of Mahomet, expelled the Romans, establishing his own sovereignty, and that of his successors.

About the year of the Christian æra eight hundred and seventy, the Egyptians set up a caliph of their own, to whom likewise the Saracens in Africa and Spain were subject; but the governors of provinces gradually abridging their power, left only the empty name of sovereign in their possession.

In 1160, the General of Nouraddin, Sultan of Damascus, conquered the kingdom of Egypt; whose son, the famous Saladin, succeeded him. In this line the regal power continued till about the year 1242, when the Mamalukes deposed Elmutan, the last of that race, and conferred the crown on one of their own officers, named Turquemenius. This king, and his successors, were engaged in continual wars with the Christians; till, at length, the Sultan Araphus expelled them entirely from the Holy Land. In short, Egypt fell into the power of Selim, Emperor of the Turks, in 1515, under whose successors it has ever since remained.

Egypt is now governed by a viceroy, stiled the Bashaw of Grand Cairo, nominated by the Ottoman Porte; but the jurisdiction of the provinces into which it is divided appears to be vested in governors who are natives of the country, and exercise absolute authority throughout their respective districts. By the power of these beys that of the Bashaw is considerably limited; and as nothing of importance can be transacted without their concurrence,

currence, the government of Egypt is a kind of mixed monarchy. The lands, indeed, are all held of the Porte, still paying him an annual rent, and a fine on every descent, but they are nevertheless hereditary; and the bashaw, to support his own authority, and the interest of his master, is often obliged to have recourse to stratagem, by engaging the friendship of some of the leading beys, and fomenting quarrels among them, which their own restless disposition gives him frequent opportunities of effecting.

The bashaw is constantly attended by his guards, and has at least all the externals of royalty; the revenue which he collects for the Grand Signior arises from the annual rents, customs, and a poll-tax on Jews and Christians. The villages are rated at a certain sum, which is never exacted when the Nile fails to rise sixteen cubits. The whole treasure transmitted to Constantinople amounts annually to about four hundred and eighty thousand pounds sterling; but it is probable that twice this sum is collected, which never finds its way out of the country.

The Egyptians have neither agreeable nor regular features, and the heat of the sun soon gives a very swarthy appearance to those who are much exposed to its effects. The Coptics, who compose a considerable number of the present inhabitants, are the descendants of the first Christians of the country, whose once celebrated language is now become a dead one. These, like the rest of the natives, are an indolent, slovenly people, enervated by the warmth of the climate, and deaf to the voice of ambition. Turks and Arabs, as in Barbary, are also very numerous; and the former, being animated by more active passions, are extravagantly fond of riches and power.

The present dress of the natives bears a strong affinity to that of the ancient Egyptians; consisting of a long shirt with wide sleeves, tied round the middle, a brown woollen shirt over which distinguishes the populace, and a blue one those of superior rank. Almost all descriptions of men wear linen drawers; but they are not used to confine their shirts, which are suffered to hang down at full length.

The Christians, Arabs, and native Mahometans, generally wear white or brown woollen wrappers in winter, and blue and white cotton ones in summer; which they fold round their bodies, bringing them over their left-shoulders and under their right-arms.

The particular manner of decorating the feet and head in this country, constitutes the distinctions of rank and religion; the observance of which is enforced with penalties and forfeitures: thus, the Christians, Janizaries, Arabs, and Egyptians, wear red leather slippers; the Jews blue; and foreign Christians are alone suffered to wear yellow. The turban, or red woollen cap, forms the head-dress of all ranks; but the latter is chiefly worn by the common people among the Coptics and Arabs.

The women are mostly dressed in silk, and their apparel is in much the same form as that of the men, only considerably shorter. Their heads are adorned with woollen caps, over which embroidered handkerchiefs being placed, the hair is plaited round them. Large black veils almost entirely conceal their faces, it being thought highly indelicate for females to expose more than one eye to strangers. Rings in the ears and nose are usually worn, the value of which is proportioned to the quality of the wearer; bracelets are likewise in use; and the women, among the vulgar, by way of completing their decorations, paint their

their lips and the tips of their chins with blue; while those of a superior class stain their eye-lids with black, and their nails and feet with yellow.

The religion of this country is extremely various: the Coptic is that of the native Christians, who are said to perform their devotions in a manner which shews the greatest neglect of genuine religion; esteeming all sanctity to consist in long services, the observance of numerous fasts, and other forms introduced by ignorance or superstition, to the detriment of experimental devotion. The liturgies they make use of are those of St. Basil, St. Gregory, and St. Cyril.

The children of the Coptics are plunged three times into the water in the baptismal ceremony; after which the priest dips his finger in the consecrated wine, and puts it into the child's mouth. At seven or eight years of age, they are generally espoused; and a little before consummation, which is at about eleven or twelve, they are circumcised. Divorces are easily procured, even for disagreement; and a dispensation to marry again, usually with as much ease, from the patriarch or bishop: should he, however, refuse this indulgence, the cady, who is next applied to on these occasions, readily complies with the request.

The Eucharist is administered in both kinds, every Wednesday and Friday, on holidays, and every day during Lent; and when the priest, in the service, mentions Peter's cutting off the ear of the high-priest's servant, the audience exclaim, 'Well done, Peter!'

They observe part of the Jewish ritual with respect to their food; and though they have no images, they prostrate themselves before pictures, pray for the dead, practise extreme unction, and in many other respects resemble the Church of Rome.

The adherents of the Greek Church are likewise pretty numerous; between whom and the Coptics, though their religion is nearly the same, the most implacable enmity subsists; and, indeed, the Coptics treat almost all European Christians with little regard, which probably proceeds from their antipathy to the missionaries, who endeavour to make them profelytes.

Among the Jews are a particular sect, the ancient Essenes, now called Charaims, who receive the Pentateuch according to the letter, without any regard to traditions or commentators.

The Turks, who think religion very fashionable, often perform their devotions in public; they are deeply tinged with the abstruse doctrines of predestination, which not only inspire them with an enthusiastic ardour in prosperity, but teach them also the greatest resignation in adversity. Yet, with all their external sanctity, they are a treacherous and artful people, complaisant only to their superiors, or where their interest is connected, and priding themselves on being superior to the Christians, whom they hold in great contempt.

The ordinary mode of salutation is by stretching out the right-hand, bringing it to the breast, and moderately bowing the head: the extraordinary salute is distinguished by kissing the hand, and moving it to the head. They kiss the hand of a superior, or the hem of his garment; and, in receiving any thing from his hands, kiss the article, whatever it may be, and press it gently to their heads.

One ridiculous peculiarity of the natives is the uncommon veneration which they shew to

to idiots, who are considered as beings endued with a divine spirit. The Mahometan women kneel round them in the streets, and even kiss their genitals with great fervency, as the means of insuring their own fruitfulness. There is a mosque at Grand Cairo, with considerable revenues, for the maintenance of idiots; so that those who are unfortunately devoid of reason, are very comfortably provided for in this country.

The mosque, coffee-house, and bagnio, with some little attention to trade, occupy the whole time of the generality of the natives; yet they are extremely temperate in their way of living, and seldom guilty of any excess either in eating or drinking. The men are perpetually in company; except when they retire to the women's apartment, which is from twelve at noon to four, and from supper-time till next morning, during which intervals it would be esteemed the height of rudeness to interrupt them.

The native Mahometans and Arabs are as ignorant as can well be conceived; and the little learning of the country, which seems to be confined to reading, writing, and book-keeping, is entirely in the hands of the Coptics, who on this account meet with considerable encouragement from the rich and great. The natives are, however, well skilled in riding, shooting, and darting, which are esteemed accomplishments of the first magnitude.

Though Egypt is not so much celebrated for the fineness of its linen as anciently, that article still constitutes one of the principal manufactures of the country; and the flax which grows in Delta, or the space included between the two branches of the Nile, is very plentiful, and of the most delicate texture. Wool and silk are also capital branches of trade for the employment of the common people; the latter, being imported raw from Syria, and manufactured into veils for the women, curious brocaded handkerchiefs, a variety of taffeties, and sattinets.

The Christians, who are esteemed the most ingenious artizans and manufacturers, execute, in particular, every article of the jewellery and plate-trade; for which there is a considerable demand in female decorations, and even in furniture, though legal restrictions exist against using them for domestic purposes.

The Egyptian pebbles are polished with great perfection, and formed into snuff-boxes, hafts of knives, and several ornamental trinkets.

Before the navigation of India was discovered, this country was the universal mart for spices, china, and other manufactures and produce of the east; but they are now much dearer than in Europe.

The exportation of rice and coffee from the Turkish dominions being prohibited, the articles sent from thence to Europe, which are very few, principally consist of medicinal roots and drugs for dyeing.

The imports are, Italian silks; English cloth, tin, and lead; French trinkets; Asiatic carpets and silks; and Barbary wool.

Having thus given a general view of the country, its cities and antiquities shall now engage our attention; the last of which exceed those of every other part of the globe.

Alexandria, which is called Scanderia by the Turks, was built by Alexander the Great, on

on his return from consulting the oracle of Jupiter Ammon, about three hundred years before the birth of Christ. This once elegant and opulent city lies near the western branch of the Nile, where the sea forms a crescent, the most ancient and commodious haven of the place, in thirty degrees thirty-nine minutes east longitude, and thirty-three degrees eleven minutes north latitude.

On an island which formed the port, and was joined to the continent by a commodious causeway and two bridges, stood the celebrated Pharos of antiquity, which was esteemed one of the seven wonders of the world, and whose site is now occupied by a castle called Pharillon. From this place the prospect of the city is as pleasing as fancy can imagine; exhibiting an agreeable intermixture of ancient and modern edifices, consisting of obelisks and towers, the Column of Pompey the Great, the minarets of New Alexandria, and other stately structures, the whole terminated by mountains, towers, and ruins.

The ancient city has an outer and inner wall; the former of which is beautifully raised of hewn-stone, fortified by semi-circular towers at equal distances, and seems to have been the work of the purest ages of architecture; while the latter, though it is much higher and stronger, is destitute of that elegant simplicity and chastity of design which mark the works of antiquity. The ancient royal palace, with its offices, occupied near one fourth of the whole city; including, within its limits, the museum, and the monuments of the kings, where the body of Alexander the Great was deposited in a coffin of gold, and afterwards in one of glass; which last was probably its situation when Augustus viewed it, who is said to have scattered flowers over the corpse, and to have adorned it with a diadem.

One street of extraordinary width extended the whole length of the city, where the most magnificent public buildings were erected, of which now only a few columns of red granite remain. The cisterns, however, built under the houses for receiving the waters of the Nile, still answer the same purpose; and the canal of Canopus, which passes under Pompey's Pillar, brings the water up to the walls, and communicates with the cisterns by several subterraneous passages.

Few buildings, except mosques and convents, stand within the ancient walls, and the greatest part of the materials have been removed for the construction of the houses in the new city. The Mosque of the Thousand and One Pillars, as it is called, is a superb edifice, and was formerly dedicated to St. Mark, being erected near the place where it is said that evangelist suffered martyrdom. The obelisk of Cleopatra, which is sixty-three feet high, and composed of a single piece of granite, and a variety of marble fragments scattered all over the site of the ancient Alexandria, furnish incontrovertible proofs of its uncommon grandeur and magnificence.

Pompey's Column before-mentioned stands on a gentle elevation, about two furlongs to the south of the city, round which were formerly several noble edifices, which are now blended with the dust. The column itself is of granite; and, except the foundation, consists only of three stones. The capital, which is very deep, is of the Corinthian order; and there appears to have been a statue on the top, as some of our adventurous countrymen, who ascended it, found one of the feet and ankles still remaining. The shaft, with the upper torus of the base, are one entire piece of granite marble eighty-eight feet nine inches high,

high, and nine feet in diameter, the whole pillar being one hundred and fourteen feet in altitude.

In a spacious bay, about three leagues from Alexandria, are the ruins of an ancient temple, lying chiefly in the water, with figures of sphynxes, and broken columns of yellow marble. Contiguous to this temple are the vestiges of several other erections, which seem to have belonged to another circular temple that appears to have been adorned with a stately portico. On the shore of this bay are a great number of cavities in the rocks, which have been improved by the chissel of the artist into agreeable and cool retreats, benches being cut out of the living stone, and baths formed which are supplied by the sea. There is also a cavern, generally known by the name of a temple, whose entrance for twenty paces is low, when a spacious square hall relieves the view, beyond which is a circular excavation, the top being formed into the shape of an arch, where four gates face one another, each finished with an architrave, cornice, and pediment, and adorned at the top with a crescent. Three of these gates form each of them a niche, containing a kind of stone chest, the other gate serves for an entrance; and, from the construction of these subterraneous apartments, we are led to conjecture that this supposed temple was the tomb of some noble or royal family.

The venerable name of it's ancestor alone entitles New Alexandria to our regard, the town being reduced to a very limited extent, and destitute of all that splendor and dignity which distinguished the ancient city. The most magnificent temples have given way to the barbarous architecture of Turkish mosques, and the best ornamented palaces on earth to a few ill-combined edifices, formed of a preposterous congestion of elegant materials and rough blocks of stone.

The commerce, too, which distinguished this famous port, is entirely dwindled away; and, instead of being one of the principal marts for the produce of the Indies, it can now only be considered as a place of embarkation. There are, however, a few European merchants, principally English and French, each nation having it's respective consuls; but though our countrymen generally experience more marks of civility from the natives, the French are supposed to carry on the greatest and most lucrative trade.

Eight leagues to the north-west of Alexandria, is Rossetto, the Egyptian Raschid, and the ancient Bolbetinum, situated about four miles from the influx of the western branch of the Nile into the sea. This city, which is nearly two miles in length, is laid out into long parallel streets, adorned with many stately and convenient edifices; and, from the salubrious coolness of it's air, and it's local advantages, is esteemed one of the most desirable situations in Egypt. Merchandize is conveyed hither from Alexandria by the navigation of the Nile, on whose opposite banks two castles are erected, for the defence of the town.

The luxuriant beauties of the country of Delta, and two small islands a little way down the river, furnish an enchanting prospect, which is still agreeably heightened by the delightful gardens on the north, abounding with citrons, oranges, and lemons; and relieved by groves of palm, rice-fields, and pleasing lakes.

Striped and coarse linens are manufactured in great quantities by the inhabitants of this place;

place; but their principal employment is the conveyance of goods to and from Cairo and Alexandria. The Europeans have vice-consuls and factors to transact their affairs, and to preserve a correspondence and communication between Alexandria and Cairo.

On the eastern bank of the Nile, in Middle Egypt, stands Grand Cairo, which is situated in thirty degrees fifteen minutes north latitude, and thirty-two degrees twelve minutes east longitude, being divided into the Old and New Cities, about a mile distant from each other.

Old Cairo, which is only about two miles in circumference, forms the port for vessels sailing from Upper Egypt, and is inhabited by several beys and capital merchants, who retire to this place at the rising of the Nile. There is a Jewish synagogue in this city, said to be sixteen hundred years old, and not to have undergone, in all that time, any variation from its original plan, which nearly resembles that of our churches. A copy of the Scriptures, said to be written by Ezra, and esteemed so sacred that no one is allowed even to touch it, is deposited in a niche of the wall, a curtain being drawn before it, and lamps kept perpetually burning; and the law is read in the very spot which they suppose to have been hallowed by the presence of the prophet Jeremiah. The Coptics likewise assert, that the Holy Family were once in a cave belonging to a church dedicated to St. Sergius. The churches of this sect are twelve in number; the altars of which are separated by partitions exquisitely inlaid with tortoise-shell and ivory. The mosques in this place are few, and appear to have been constructed of the materials of ancient structures, rudely put together, without order or design.

The granaries of Old Cairo, commonly called Joseph's Granaries, are square courts enclosed by brick-walls about fifteen feet high, strengthened by semi-circular battresses; but, notwithstanding their appellation, these erections do not appear to be more ancient than the time of the Saracens. The corn which is paid to the Grand Signior, from Upper Egypt, by way of tax, is deposited in these granaries, and distributed to the soldiers as part of their pay.

A plain building, about ninety feet high, stands at the north-end of this city, where the water of the Nile is raised into an aqueduct, by means of Persian wheels turned by oxen.

In a small pleasant island, opposite this city, stands the Mikias, which is the house that contains the famous Pillar for measuring the rise of the Nile. This Pillar is fixed in a deep basin, the bottom being level with the bed of the river, and the water having a passage through the Pillar, which is divided into parts like a scale or ruler, and crowned with a Corinthian capital, covered with a dome, which is supported by columns of the same order.

The most remarkable ceremony observed in this country is that with which the natives annually cut the banks of the Nile, to admit the water into the grand canal, and which has been thus described by a gentleman who was lately present.

About seven in the morning, on the appointed day, the bashaw, with all the beys and great men of Cairo, arrived in their galleys, and were saluted by the guns of a number of vessels, following in regular order. As the bashaw sailed along, sheep were killed in several places; and on board the galleys, and on the banks of the river, trumpets and other musical instruments heightened the shouts of joy which resounded from every side. When they reached

reached the canal, the populace, who were assembled in vast multitudes, having erected two pasteboard towers full of fire-works, immediately played them off; and, at the same time, the embankment being cut to give a free passage into the canal, several boatfuls of sweet-meats were thrown into the river, for which the populace jumped in and scrambled, to the great diversion of their superiors. The bashaw then moved forward to his palace, on the island of Roida; and superb illuminations, fire-works, and other demonstrations of joy, were continued for three nights successively. Two gigantic figures, representing a man and a woman, were placed on the river before the viceroy's palace, illuminated with no less than two thousand lamps; besides which, all the galleys and other vessels were adorned in a similar manner; and the sound of music, the shouts of the populace, and the firing of guns, were almost unintermitted during the whole time.

This ceremony, however, is said to be more frequently performed by land; the viceroy on horseback, with a grand retinue, proceeding along the canal till he reaches the bank; when he dismounts, and strikes it at the place where it is to be cut, and returns in the same manner, leaving the attendant multitude to make a passage for the water. This is performed with rejoicings similar to those which have been already described; and the happy fertility occasioned by this noble river is gratefully celebrated with songs and other expressions of joy.

New Cairo is built much after the same manner as the houses in Barbary, having few external decorations or windows opening to the streets, which are in general so narrow that they only deserve the name of lanes. They are shut up at dusk, and guarded by a few Janizaries; as well to prevent any internal commotions, as to protect the inhabitants from all depredatory attempts.

This place contains several superb mosques, particularly one called Kubbeel-Azab, which is about sixty feet square, and cased with the most beautiful marble, including many fine slabs of red and green porphyry, which are fixed in pannels richly carved and gilt, the frieze above being covered with large gilt characters, and the walls higher up with Arabic inscriptions. The whole cupola is splendidly finished with painting and gilding; and there are commodious apartments adjoining for the priests and persons of distinction.

The castle of Cairo, said to have been built by Saladin, is situated on a rocky steep, and is very difficult of access; but, being commanded by a superior eminence to the east, it is of very inconsiderable strength since the invention of artillery. About the middle of the castle is a spacious court, on the south side of which are the bashaw's apartments and the Great Divan, to which the beys resort thrice every week for the dispatch of public business, under the inspection of the kaia, or prime-minister of the viceroy. In this edifice there is a well of immense depth, the water of which is raised by wheels turned by oxen. The Mint, and a number of other public erections, mostly in a ruinous condition, are situated within the site of the castle, which includes about a mile of circumference. At the bottom of the castle-hill is a mosque, whose grandeur and magnificence strike every beholder with admiration: it is built in the form of an oblong square, extremely lofty, crowned with a cornice of immense projection, and adorned with grotesque carvings; but having been often possessed by insurgents, on any public commotion, the ascent to it is at present rendered impassable, and the doors are walled up.

The

The inhabitants of this city appear to be chiefly the descendants of the Mamalukes; but there are also many Jews, and some Greek and Armenian Christians; besides French, English, and Italians. The European merchants, considering their confined situation, live very agreeably and sociably among themselves: they dispatch their business in the morning; and, as almost all the inferior departments of trade are managed by Jew factors, they enjoy considerable leisure, most of which is employed in the fields and gardens round Cairo. The trade of this place, which is always suspended during the inundation of the Nile, consists in the importation of broad-cloth, lead, and tin; and the exportation of flax, coffee, and drugs. Several mechanical professions are likewise exercised; and Cairo, upon the whole, seems the boundary of Egyptian commerce and arts, few manufactures being brought to any perfection higher up the Nile, which occasions a prodigious conflux of people, and a vast extension of trade.

Hatching of chickens in ovens may be reckoned among the peculiarities of this city, though it appears to be equally practicable in other climates, and has been successfully proved in Italy and France, and even in England. The Egyptians effect this curious process by constructing their ovens under ground, generally twelve of them together, and lining the bottoms with cotton or flax, on which they place the eggs. About the middle of February they begin to heat these ovens with the hot ashes of the dung of camels or oxen, which afford a gentle heat, without any visible fire. These embers are laid at the mouth and farther end of the oven, ten successive days, and as often changed; after which the eggs are deposited, sometimes to the number of nine or ten thousand in an oven. In eight or ten days they pick out those eggs which are likely to miscarry; and then, extinguishing the ashes, put one half of the prolific eggs into an upper story in the oven, where they shut them up close; and, after ten days more, open it, and find them hatched. Thunder is very unfavourable to this business, and the chickens thus hatched are generally deficient in a claw, or have some other natural defect.

Those surprizing monuments of antiquity, the Pyramids of Egypt, which baffle the researches of the deepest antiquary to fix with precision their origin, or even to assign a probable cause for their erection, are situated near Cairo, at the foot of the mountains which lie parallel to the course of the Nile and separate Egypt from Lybia. The architecture of these pyramids, internal and external, is extremely different, as well in materials as in design and grandeur; but time, which levels the proudest works of men, though it has not entirely spared them, has at least marked them with less ravages of its power than any other structures on earth of equal antiquity.

The common people are prepossessed with an opinion, that the pyramids and other stupendous fabrics, which excite the wonder of every spectator, were the works of giants; but the narrowness of the passages into the pyramids, as well as the height of the doors, sufficiently disprove this idea.

The chief of these pyramids are supposed to stand near the site of the ancient Memphis, and are four in number; besides which, there are several others of inferior dimensions. The four principal stand nearly on the same diagonal line, about four hundred paces distant from each other, their four fronts being exactly correspondent with the four cardinal points.

points. Inigo Jones is said to have formed the square of Lincoln's Inn Fields from one of the pyramids farthest to the north, whose base, if placed in that square, would extend to the houses on each side. The perpendicular height of this pyramid is five hundred feet, and it's contents at the bottom are six hundred and ninety-three feet square. It is ascended by circular steps on it's outside, amounting to upwards of two hundred in number; and the whole external part is composed of great square stones cut from the rock which lies along the ancient course of the Nile, whose original bed is still visible.

The entrance into this pyramid is at the height of about forty-eight feet, where travellers discharge their pistols to dislodge the bats which greatly infest these places; then stripping themselves to their shirts, on account of the intense heat always felt in these structures, they proceed with their guides, who are furnished with wax-candles, through a passage ninety-two feet and a half in length, terminated by an aperture about eighteen inches high and twenty-four broad, through which they are obliged to pass before they come to a pretty large place, where they commonly take some refreshment, to inspire them with resolution to proceed. The second passage, which begins here, is a hundred and ten feet long; and there is another resting-place at the end, on the right-hand of which is a kind of well, remarkable for harbouring bats of an enormous size, some of them being upwards of a foot long. The third passage commences at this resting-place, and extends one hundred and twenty-four feet in length, in a horizontal direction, to the inferior chamber. This passage or gallery, which is twenty-six feet high, and six broad on each side, is furnished with benches of polished stone: the chamber is lined with finely-polished granite, rendered black by the smoke of the torches. After visiting this chamber, the travellers return to the resting-place, and ascend as before to the fourth gallery, which is terminated by a platform; and from thence continuing to ascend, they pass the fifth, which leads in a horizontal line to the superior chamber, a very noble room, lying in the center of the pyramid, and almost in the midst between the apex and the base. This chamber, which is about thirty-four feet long, seventeen broad, and nineteen and a half high, is entirely lined with granite. On the left-side of this room is a piece of fine granite, seven feet three inches long, and three feet three inches both in depth and breadth, said to be the tomb of Cheops, King of Egypt. This being the end of the internal passage, the travellers return the same way as they came; and, on quitting the pyramid, it is no uncommon thing to be attacked with a pleurisy, which the sudden transition from an intensely hot to a temperate air is very apt to occasion.

The exterior ascent of this pile is by means of the circular steps we have mentioned before, from the top of which is an enchanting and extensive prospect of the surrounding country. That innate desire of being transmitted to posterity, that animates both the good and the bad, and displays itself in such a variety of forms, has influenced almost every adventurer by whom this pyramid has been ascended, to carve his name on the top, which is of course wholly covered with inscriptions, and records many eminent persons, whose works will be gratefully remembered when even the sculptured pyramid shall be incapable of communicating their names.

The second pyramid, standing on a more elevated situation, seems to be higher than the

first, but it does not appear to contain the smallest aperture, being closely formed, and faced with granite on every side, nor has the most enterprising adventurer ever yet dared to ascend it.

At some distance from this is a sphynx of prodigious dimensions, cut out of the solid rock, and said to have been the sepulchre of Amasis. This surprizing monument, which is about twenty-seven feet high, has been much disfigured by the wilful injuries which it has received from barbarous visitors.

The third pyramid is of the same form as the two already mentioned, but lower by a hundred feet; the fourth is a hundred feet lower than the third; and they are both closed, and destitute of any external coating. Round these great pyramids are a number of small ones, most of which have been laid open, and now lie in ruins.

The pyramids of Soccotra, so called from a village of that name in the neighbourhood, lie about ten miles distant from those already described, in a plain of inconsiderable length, at the foot of the mountains, to which it is supposed the city of Memphis originally extended.

One of these pyramids, to the north, is three hundred and forty-five feet high, and furnished with an hundred and fifty-six steps of ascent: this pile is constructed of the same materials as the former; cased with a fine hard granite, which has in many places given way; and contains several spacious rooms.

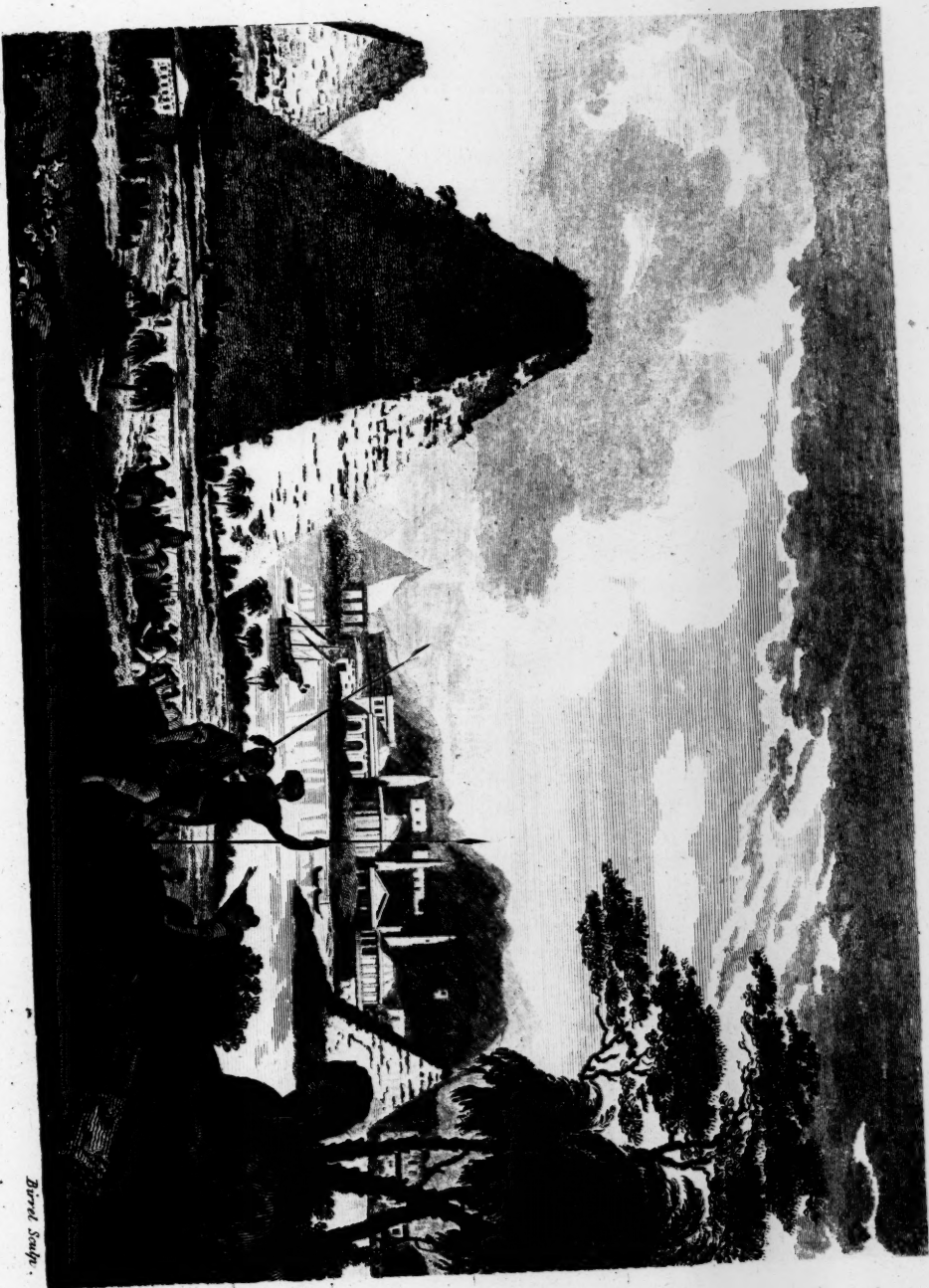
About a mile to the south-east is another, called the Great Pyramid, whose base is about six hundred feet square, cased to the apex, and finished with hewn-stone within.

To the east of this is a pyramid about one hundred and fifty feet high, built with bricks of uncommon dimensions, said to have been formed of the mud of the Nile mixed with chopped straw, and hardened by the sun. From the nature of the materials, it is conjectured that the enslaved Israelites were the constructors of this stupendous work; their own historian, Josephus, informing us, that when the memory of Joseph's services was extinguished, and the kingdom passed to another family, the Jews were treated with great rigour, and compelled to cut canals for the Nile, build walls, and erect pyramids.

Vulgar opinion has appropriated these superb piles to mausoleums for the kings of Egypt; but it is far more probable that they were consecrated to religious purposes, as the pyramidal figure might, in so symbolical a theology, convey some sacred meaning; and perhaps the pyramids themselves were intended as figurative of the Divinity, and objects of adoration. In support of this idea, we may produce a similar instance from the authority of Tacitus, who informs us that the Paphian Venus was worshipped in a pyramidal form; and the Black Stone adored by the Gentoos, under the name of Jaggernaut, is also of the same figure, as has been already noticed.

In the plain where the pyramids of Soccotra are situated, are likewise the famous Catacombs of Egypt; the entrance into which is about four feet square and twenty deep. The descent is by ropes, and there is a passage about five feet wide and fifty feet long at the bottom, terminated by another to the left about six feet high; on one side of which are small rooms with benches elevated about two feet from the floor; and on the other, small cells, adapted to receive a full-sized coffin. This is succeeded by another passage of inferior breadth, with niches on each side, seemingly intended for coffins to be placed upright. At the end of this alley there are several oblong rooms filled with the relics of mummies.

In



H. W. P.

D. S. S.

THE PYRAMIDS OF EGYPT.

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In these repositories of the dead, embalmed bodies, swathes or bandages, and some entire coffins of sycamore or Pharaoh's fig-tree, are still to be seen, which have certainly continued in these subterraneous chambers upwards of three thousand years.

The bodies inclosed in these coffins appear wrapped up in linen shrouds, to which several linen scrolls, painted with hieroglyphic characters, are affixed, a linen head-piece covering every face, on which the features are delineated in gold or colours; but these, as may well be supposed, have suffered much from the hand of time. A mummy, with its coffin, was brought to England by the ingenious Dr. Pococke, which appeared to have been embalmed, and swathed with linen in the most curious manner, the hands being placed across the breast, one over the other, inclined towards the face.

The several objects of religious veneration among the ancient Egyptians, such as birds and animals, have likewise a catacomb allotted for them, and seem to have been embalmed and wrapped up with the same attention as the human species. The passage to this catacomb is deeper than the rest, and its apartments are of superior magnificence. These mortal and irrational divinities are deposited in earthen vases, covered over, and closely stopped up.

Not far from Cairo, to the north, are the remains of the celebrated Temple of Isis, which stood in the ancient city of Busris; and, from the costly materials of which these ruins are composed, they are esteemed the finest in Egypt. From the most exact measurement, this temple appears to have been two hundred feet long, and one hundred broad, raised on the outside with a greyish-coloured granite, and the insides and columns of red, the capitals forming the head of Isis.

The remains of the ancient Heliopolis lie also near Cairo: they are surrounded by a spacious mound, and at the entrance on the west are the ruins of a sphynx of beautiful yellow marble; opposite the gate stands an obelisk near seventy feet high. The priests of the Temple of the Sun were distinguished above all others for their scientific knowledge; particularly in astronomy, being the first who computed time by years of three hundred and sixty-five days. The Egyptian learning was taught at this place in its utmost purity, and several eminent men of antiquity among other nations resorted hither for its acquirement.

The famous Labyrinth, which is so minutely described by Herodotus, and which is said to have been erected by the twelve kings of Egypt for their separate accommodation when they met to deliberate together, stands at a place now called Caroon. This piece of complex architecture was so celebrated, that Dædalus came from Greece to view it, and constructed the Labyrinth of Minos after the same model; but little now remain of these boasted pieces of art, except broken columns and entablatures. Indeed, some buildings of a more modern date cover part of the ancient scite; but these seem to have no relation to the Labyrinth, either in figure or construction.

On the side of a mountain called Shebat el Kofferi, to the south of the Nile, are some remarkable antiquities, which are approached by a gate leading into a spacious saloon supported by hexagonal pillars cut from the solid rock. The walls are ornamented with paintings and gilding, the ornaments of which are still distinguishable. Several ruinous passages

passages lead from this room to a higher apartment painted in like manner, on each side of which is a tomb composed of the same stone as the mountain. One of these tombs is open, but they are both almost buried in the sand.

Farther to the south is the grotto of the serpent Heredy, which contains the tomb of the Turkish saint of the same name; who, the Arabs affirm, was by the Divine favour transformed into a serpent that never dies, but continually blesses his votaries by the distribution of riches and health.

The curious will no doubt be obliged to us for a particular account of this miraculous serpent, which we are happy to give them from the concurring testimonies of the most authentic and inquisitive travellers; and though we cannot, on this occasion, greatly compliment the natives on the acuteness of their penetration, we ought to remember, that the Romans themselves, as is attested by their most credible historians, believed that *Æsculapius* entered into a serpent, and, being conveyed to Rome under that form, cured a dreadful pestilence.

This serpent seems to copy the precedent of the world, being far more propitious to the superior than to the inferior ranks of mankind. If applied to in favour of a governor of a province, or any other great personage, he complaisantly suffers himself to be carried to his house; but a spotless virgin must always be the ambassadress of persons of ordinary rank, who are also obliged to bind themselves by the solemnity of a vow to recompense him for his trouble, otherwise he proves inexorable to their warmest entreaties. When this necessary preliminary is settled, the virgin appears before the serpent, and humbly implores his permission to remove him to the house of the diseased person; on which he begins gently to wave his tail, and the fair suitor redoubling her entreaties, he springs up to her neck, and reposes on her bosom; and in this situation is carried to the house of the convalescent, who immediately begins to find himself relieved. The priests of the serpent, who constantly attend their divinity on these occasions, and are plentifully regaled during his stay, perform their parts with admirable address, provided no unbeliever enters; a circumstance which would occasion the instant disappearance of this sagacious physician, and his invisible return to the tomb.

The Arabs firmly maintain, that if this strange deity were even cut in pieces, the parts would presently unite, and that nothing can deprive him of immortality; even the Christians themselves, blessed as they are with the light of revelation, are superstitious enough to believe that this is the devil whom the angel *Raphael* (*Tobit* viii. 3.) is said to have banished into Egypt.

But if we attend to the uncommon docility of serpents in *Indostan*, which are taught to dance and perform a variety of tricks, and at the same time reflect that these priests may be good jugglers, and very dextrous in conveying away their charge, or in finding a sufficient substitute, every idea of the miraculous will instantly vanish, and we shall be led only to pity the delusion of mankind, and the strong effects of hereditary superstition.

Higher up the Nile is the scite of the city of *Tentyra*, the inhabitants of which paid uncommon veneration to *Venus* and *Isis*, in whose honour two magnificent temples were erected.

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The city appears to have been of very large extent, from the vast piles of ruins every where seen: the principal of those which remain most entire, are two gates and four temples; one of which last, dedicated to Isis, exhibits an appearance of amazing splendor, being adorned with hieroglyphics, colossal statues, basso-relievos, and other decorations of the chafest execution.

To describe minutely the relics of ancient grandeur still occupying the place of the illustrious city of Thebes, might amuse the antiquary, but would be tedious and uninteresting to the generality of readers; suffice it to say, that this city is supposed to have been built by Osiris, and being extended on both sides the Nile, and adorned with superb buildings, was esteemed the most opulent and beautiful city on earth. The eye of taste, and the fullest conception of architectural splendor, will not be disappointed or disgusted, by a review of temples, obelisks, and sphynxes, that still convey an adequate idea of what ancient authors have left on record concerning this magnificent place.

Among the vallies at some distance from this city, a kind of an amphitheatre opens, on all sides surrounded by lofty mountains, famous for containing the sepulchres of the kings of Thebes, which have been excavated from the rocks. These are long galleries, formed in the sides of the precipices overhanging the vale, one within another, from thirty to fifty feet long, and from ten to fifteen feet high, leading to a spacious apartment, where the tomb of every monarch is placed, or at least his coffin, with a whole-length effigy, either in sculpture or painting. Hieroglyphic characters, representing birds and fishes, cover the cieling and sides of these rooms, either in painting or relief; some of which appear to have lost but little of their original beauty, though they have been executed at least two thousand years. Several of these grottos are elegantly finished in the most superb stile; and all of them infinitely transcend the most splendid repositories of royal dust to be seen in any other part of the world.

The colossal statues of Memnon, fronting the Nile, stand at a considerable distance from these mausoleums; the first of which appears to represent a man in a discumbent posture, and the other a woman, each being fifty feet high from the base of its respective pedestal to the crown of the head. They are seated on entire stones fifteen feet high, and of the same breadth; but have both felt the depredations of years, or the still hastier ravages of barbarous defacement. The pedestals are covered with hieroglyphics, and the insteps and legs with Greek and Latin inscriptions in honour of Memnon.

Farther up the river, at a modern town called Esne, are the vestiges of a superb temple, covered on all sides with hieroglyphic characters, and adorned with beautiful marble pillars, which still retain all their original polish, and whose capitals, though executed in the same proportion, are each different from the other in ornamental designs.

A few miles from this temple, stands another edifice, supposed to have been the Temple of Pallas, at Latophylis; which appears formerly to have been converted into a church, part of the walls being covered with Coptic inscriptions.

On the scite of the ancient Apollinopolis is another magnificent temple, and noble pyramidal gate, which the Turks have employed as a fortification. This was dedicated to Apollo; and appears to have been originally a most stupendous and magnificent building.

Higher up the Nile, is the island of Elephantine, which formerly contained a city of the same name, though it is scarcely two miles in circumference. The greater part of the old structures lie undistinguished on the ground; but one remaining edifice yet retains the appellation of the Temple of Cnuphis, where the serpent of that name was anciently worshipped.

The island of Philæ, which is of still inferior dimensions, and lies above this, seems to have been entirely appropriated to religious erections, as no single vestige of antiquity is to be traced that does not relate to ecclesiastical purposes. Indeed, Diodorus seems to insinuate, that such was the reputed sanctity of the place, that none but the priests were permitted to land on it; and a circumvallation still remains, which was probably intended to guard it from the approaches of the irreligious and profane. The temples of the Hawk and Isis are still beautiful monuments of Egyptian architecture; and, in the decorations of the capitals, approach nearer to the purity of Grecian design, than any other specimens of such ancient date.

C H A P. III.

ZAARA; OR, THE DESART.

UNDER this head we shall include the countries of Biledulgerid and Tombuto, which adjoin to this vast Desart, and are equally involved in geographical uncertainty.

As these inhospitable regions have never been sufficiently explored by any person capable of communicating information, the descriptions in modern systems are only pregnant with invention and unauthenticated assertions. To wave, therefore, a practice which every liberal or ingenuous person must condemn, we shall content ourselves with briefly arranging the best accounts of this extensive and barren tract.

Zaara is bounded by the Atlantic Ocean on the west; by Barca, Egypt, and Nubia, on the east; by the River Senegal on the south; and by Biledulgerid on the north; comprehending an immense extent of burning sands, whose sterility no labour can overcome, unless near the few rivers and springs which visit this parched land.

Zaara is said to be divided into seven provinces, called Zanaga, Zuenziga, Targa, Lempta, Bardoa, Bornou, and Gaoga, which have very indeterminate limits assigned them; and whose soil, even where capable of cultivation, barely produces corn, rice, and millet, sufficient for the exigences of its very scanty inhabitants. Dates, indeed, are in general plentiful, with some other fruits, on which the natives principally subsist.

Besides the beasts common to these torrid climes, this country is remarkable for a domestic animal called adimnaim, which is a species of sheep about the size of an ass, with long pendent ears, and covered with fine short wool. This creature possesses uncommon strength, and no less docility; being capable of carrying a man on its back with great ease for many miles, and never refusing a burden. Lions, tygers, wolves, and other fell and
savage

savage animals, add to the horrors of this inhospitable country, and render the situation of the natives as disagreeable as can well be conceived.

Travelling through this Desert is to the last degree dangerous and fatiguing, where a drop of water, or a blade of grass, is not to be seen for many miles together; and where the flights of birds, or the courses of the sun and stars, are the sole guides: yet caravans annually pass from Barbary to Nigritia; and, in the pursuit of gain, lose every consideration of the hazards of life.

The natives, who are composed of various nations, which it is impossible rightly to distinguish, generally employ themselves in wandering about with their flocks; and, except in winter, go almost wholly naked. In some few places towns and regular societies are formed, the inhabitants of which possess tolerable notions of civilization; but in most quarters of this tract there are few fixed abodes, and little regard is paid to the cultivation of those qualities which tend to soften the miseries and inconveniences of life.

It is impossible to say any thing decisive with respect to the government of the different provinces into which Zaara is divided; some of them are monarchical, and others probably totally independent of legal or religious restrictions, though Mahometanism is in general the prevailing persuasion.

The natives live in tented villages, generally constructed in a circular form, having an empty space in the centre for the purpose of inclosing their cattle. On each side of this encampment centinels are constantly placed, to guard against surprizes by robbers or beasts of prey. On the slightest surmise of danger, the centinels give the alarm, which is speedily conveyed throughout the village, when every man capable of bearing arms stands on the defensive at the door of his tent. Indeed, their slender accommodations, and want of every superfluity, give little encouragement to plunderers of their own species; for all their wealth, their cattle excepted, is easily conveyed on the backs of their camels to a fresh encampment, and a more favourable spot. They usually subsist on cakes of millet, and milk or whey; for though, in those provinces which are watered by the Senegal, wheat and barley might be cultivated to great advantage, their innate love of rambling prevents them from paying any attention to agriculture, and they chuse rather to depend upon the spontaneous produce of the earth, than confine their attention to any particular spot.

Between the natives of Zaara and those of Nigritia, which are separated only by the Senegal, a remarkable difference in complexion is visible; the former, though exposed to the same vertical sun, are only tawny, while the latter are of a deep jetty black: hence we may conclude, that the various tribes of Arabs and Berbers, by whom Zaara is peopled, are the descendants of those Saracens and Arabians who in the seventh century ravaged the greatest part of the north of Africa, and whose progress was probably impeded by that river; between whom, and their opposite neighbours, there is not only a dissimilarity of features, religion, and manners, but the most inbred and inveterate hatred subsists, which is faithfully transmitted from one generation to another.

Prevented by local disadvantages from the gratification of voluptuous appetites, and wisely contented with the few conveniences their situation affords, they possess a share of health which renders the use of medicine almost unnecessary, few distempers being known,
except

except dysenteries and pleurifies, both of which they are said easily to cure by the internal and external application of simples. Indeed, they often live to a great age without feeling the attacks of time; and seldom die before the vital heat is extinguished, and the circulation of the fluids checked by years. At sixty a man is said to be in the prime of life, and is equally juvenile and vigorous with an European of thirty; a difference which certainly proceeds from the uninterrupted temperance of their lives, and their exemption from the consuming passions of avarice, envy, and ambition.

The women of the Desert are said to entertain a passionate fondness for their children, whom they treat with uncommon tenderness, and watchfully guard against the malignity of an evil eye, in which superstitious malady they implicitly believe.

Males are circumcised at fourteen, and are permitted to marry whenever their circumstances are sufficiently affluent to enable them to purchase a wife; for, next to his cattle, the wealth of a father consists in the number of his daughters. The bridegroom's affection is estimated by the value of his presents, and the parent never parts with his daughter before he has been amply bribed. Should the suitor be disappointed in his expectations of the beauty or chastity of his bride, he may without ceremony return her, on forfeiture of the stipulated consideration.

When any male native dies, one of his women or relations bursts into a loud outcry, at which signal all the females of the village commence a doleful screaming. The people then assemble, and either deplore the loss of the deceased in strains of plaintive grief, or commemorate his praises in melancholy airs descriptive of the occasion. This, however, is all mere matter of form, being equally bestowed on every man, without regard to family connections or personal merit. The body is then washed, dressed, and placed on an elevation, that the neighbours may take a last view of it; after which it is interred with the head a little raised, the face being turned to the east, and the grave covered with large stones.

The Moors and Arabs of Zaara are very limited in their scientific acquisitions; but from the necessity of observing the stars in travelling, they have obtained some knowledge of practical astronomy, and can talk with tolerable precision about the number, situation, and divisions of the stars. They are extremely attached to their music, which has a peculiar softness and effeminacy, and seems adapted to a people fond of pastoral ease, and too enervated to listen with pleasure to the 'shrill notes of war;' yet they are not destitute of personal courage, and fight on horseback with great resolution and amazing dexterity. The inhabitants of the Desert are said frequently to mount the ostrich, whose speed distances the fleetest race-horse, when this gigantic bird expands its wings, and skims along the surface of the earth.

Kala, in the province of Bardoa; and Gaoga, in the province of the same name; are mentioned by geographers as two of the most considerable towns in this sultry tract: and there is a place called Tegerfa, mentioned by geographical writers as the capital, though we are not even told in what part of the Desert it is situated.

The kingdom of Tombuto, which lies to the south-east of Zaara, and extends to both sides of the Niger, is said to be very considerable; but its limits are little known. The capital bears the name of the kingdom, and is situated in the latitude of fourteen degrees thirty-

thirty-two minutes north, and in two degrees twenty-five minutes east longitude from London. The houses in this town and it's vicinity, which are all built in a conical form, are composed of hurdles, plaistered over with clay.

Tombuto, however, contains one handsome stone mosque; and the royal palace, which was designed and built under the immediate inspection of a native of Granada, who was driven hither on the expulsion of the Moors from Spain, is likewise a handsome and durable fabric. Besides these, there are a few other structures, plans of the same artist, which are reckoned master-pieces of architecture in this country, where the arts are scarcely known even by name.

In the city of Tombuto there are several artificers and weavers of cotton, and European cloth is brought from Barbary and Guinea.

This sovereignty is well watered by canals cut from the Niger, as well as by a number of springs which fertilize the soil, and render it productive of all kinds of grain, and almost every necessary of life.

The king of this country possesses prodigious quantities of gold, and his whole court is reported to eat out of vessels of that precious metal. When he visits his dominions, he rides on the back of a camel richly caparisoned, one of his principal officers attending him on foot. The military force of this country consists of about three thousand horsemen, armed with envenomed darts, besides a considerable number of infantry bearing shields and swords.

Addresses to the throne are delivered with the most profound veneration and respect; the suppliant prostrating himself on the ground, and sprinkling his head and shoulders with dust.

The king is such an inveterate enemy to the Jews, that they are not suffered to enter the city; and his subjects are even enjoined, under heavy penalties, to have no sort of dealings with them. He affects to shew some attention to literature, by the maintenance of several doctors, priests, and judges; but, except at court, the light of science is scarcely perceptible in this country.

The magnificence of the grandees of Tombuto is estimated by the number of their slaves; but the indulgence of this species of pomp frequently proves fatal, the disorderly manners of a crowd of slaves, their carelessness, or their treachery, seldom failing to involve their masters in danger or distress.

A few miles from Tombuto stands Cabra, a populous town, built in the same manner as the capital, where a judge presides to determine disputes: the decisions of this magistrate are, however, liable to the revival of the sovereign, to whom every individual is, indeed, permitted to appeal.

The currency consists of small bits of gold, and a species of shells, or cowries, four hundred of which are only reckoned equivalent to a ducat.

Biledulgerid is separated from Tripoli by a chain of lofty mountains; but it's boundaries on the other quarters cannot be ascertained, as it joins the Desert, whose limits are likewise unknown.

This whole country is either covered with mountains, or stretched out into sterile and sandy plains. The climate is sultry and insalubrious; and the natives are meagre, swarthy, and shrivelled, their eyes being enflamed by the ardent reflection of the sun, as well as by the deluges of dust and sand, which not unfrequently bury huts, men, and cattle, in one indiscriminate grave.

The natives of this district are composed of an assemblage of different tribes, principally consisting of native Berebers and Arabs, who are represented as a furtive, cruel, and faithless race. The former settle in villages, containing a number of small, mean huts; and the latter reside in tents, from whence they make continual excursions in search of plunder or subsistence. Dates are the principal support of human life in this country, to which food an inveterate scurvy in the gums of the inhabitants is attributed, frequently occasioning the loss of teeth at a very early age. They in general possess sound constitutions, and live untainted by diseases to extreme age; though early in life they have in general grey hair and furrowed brows, the usual harbingers of decay in other countries. The plague, and small-pox, which spread frequent desolation over the contiguous countries of Barbary, are to this wholly unknown; though the intercourse necessarily occasioned by travelling and commerce is on these accounts never suspended.

The Arabs greatly value themselves on their superiority in origin and abilities to the primitive inhabitants, and are perfectly independent: they chiefly amuse themselves with hunting wild beasts, and taking ostriches; which last are a very profitable game, every part of them being applied to some valuable or useful purpose.

Notwithstanding the imperfect state of literature in this country, there are seminaries for the instruction of youth in such species of knowledge as are in highest estimation, who are raised, according to their genius and proficiency, to the rank of priests or judges. Even the study of poetry is admired and cultivated in this barbarous country; and in uncultivated enthusiasm, and fertility of invention, some of the natives are said to acquire distinguished reputation. The mechanical arts are despised, as unworthy of pursuit; and the laborious offices of life are mostly allotted to the women.

Teusera, which is the only city of any eminence in Biledulgerid, lies on the confines of Tunis, in thirty-two degrees twenty-eight minutes north latitude, and in ten degrees twenty-six minutes east longitude, from London. It is supposed to have been built by the Romans, by whom it was strongly fortified, as appears from its present remains. On the Mahometan invasion, the inhabitants made a very gallant resistance, which provoked the successful besiegers to demolish the most beautiful structures, and a number of mean, low huts, have alone been erected since. Through the centre of the city runs a river which forms a natural boundary between the habitations of the Arabs and Africans, who frequently make incursions and commit depredations on each other, with all the rancour of open enemies; yet, upon any foreign invasion, they unite with equal alacrity to repel the common foe.

CHAP. IV.

NEGROLAND; OR, NIGRITIA.

THIS extensive country includes the entire space between Zaara and Guinea, the only parts of which that can be spoken of with any geographical precision are those lying on the banks of the navigable rivers, and alone visited by Europeans. With respect to accurate subdivisions, local descriptions, and delineations of the manners and persons of the inhabitants, in the internal regions of Africa, they still remain among the numerous desiderata of cosmography; our best accounts of them being at present very imperfect, blended with fable, and lost in the mazes of traditional report.

The principal rivers in Nigritia are, the Scherbro, Sierra Leona, Sestos, Gambia, and Senegal.

The country on the banks of the Scherbro is represented as a pleasant level, covered with villages, abounding in cattle, fruitful in corn, and blessed with a happy temperature of climate, which brings to the highest perfection a number of delicious fruits.

The inhabitants of such parts as have been visited, are esteemed generous, friendly, assiduous, and disinterested: their principal employment is the cultivation of the land, and the making of salt; in which last article they pay a certain tribute to the sovereign of Quaja, to whom they are subject. The miseries of war are but little known, and in all disputes they seem to prefer pacific conventions to the decision of arms. Women are allowed them without limitation; the interest of the husband being, indeed, proportioned to the multiplicity of his wives. At the age of puberty, children of distinction begin to wear a cotton cloth, which depends from the waist; but, till that period, and among the common ranks during life, the inhabitants remain in all their primitive nakedness.

Bracelets, and rings of iron, copper, or brass, are worn round the wrists and legs of the women, with small silver bells, which are esteemed very ornamental. Both sexes, however, take great pains in decorating their hair, which has a woolly appearance, with little plates of gold and other metals. The women endeavour to attract attention by painting their faces, arms, and legs, with circles of various colours; the agreeable diversity of which is reckoned the principal criterion of female taste. The men, too, in their decorations, resemble the women, wearing large bracelets and rings, with which every person of quality is loaded, the number of these articles constituting a principal distinction of rank.

The domestic accommodations of the natives are mean, but peculiarly neat. The royal palaces and edifices of the great are constructed in oblong squares, having one story floored, and being so closely covered with the leaves of the palm, as to render them secure in every vicissitude of weather. Each of these buildings contains, besides other apartments, a hall of audience, surrounded with sofas elevated about a foot from the floor, and covered with elegant mats of palm-leaves, beautifully diversified with an infinity of colours; on which the principal people doze away life, reposing their sluggish heads on one of their favourite women, or eating, drinking, or smoking, with their select companions.

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The government, which possesses mildness in the extreme, is strictly aristocratical; all public business being transacted by a majority of the grandees, and the king only assuming the executive part.

In a land where the arts and sciences are totally unknown, and the intercourse of commerce is very confined, it is not at all wonderful that the language should be remarkable for a paucity of words, and the natives themselves for extreme taciturnity in all social and domestic engagements.

The Europeans buy up large quantities of cotton cloth, the manufacture of this country, fine mats, cam wood, and ivory; as well as the skins of various wild beasts, with which the mountains abound.

On this coast, criminals alone are permitted to be carried into slavery, which generally amount to about five hundred in the year, who are disposed of for the emolument of the sovereign.

The great river Sierra Leona, which lies to the west of Scherbro, is said to be near three leagues wide at its entrance, but a short way up the channel it is reduced to the breadth of a single mile. It abounds with fish, but is greatly infested by alligators. The banks are adorned with beautiful trees; and the river forms, in its course, several delightful islands covered with palms, from which the natives make great quantities of wine.

The country to the south of this river is extremely mountainous, and is properly called Sierra Leona, or the Mountains of the Lions; while that on the north is low and flat, where the heat of the sun, before the approach of the noon-tide breeze, is almost intolerable. Indeed, the continual thunder and rain, with a suffocating air which prevails throughout four months in the year, produce very fatal effects on the health of strangers; and are far from being innocent with respect to the natives, who are compelled to confine themselves in their chambers for several days successively, in order to avoid the pestilential infection of the atmosphere. The tornadoes, too, sometimes occasion an awful and astonishing scene; the sun being veiled in his mid-day splendor, and the most tremendous darkness usurping his place: yet custom has rendered this appearance, so dreadful to strangers, almost a matter of indifference to the natives, who behold the fearful change of nature without any particular emotion.

The fertility of the soil is astonishing, rice and millet growing in such quantities on the sides of the rivers as amply to supply the natives with food; besides which, lemons, oranges, bananas, and citrons, arrive at vast perfection; and in the interior parts of the country, ananas, Indian figs, water-melons, white prunes, cassava, and different sorts of pulse, are produced in the greatest abundance. Nor are deer, hogs, hares, and fowls, at all scarce, which are cheerfully bartered for a little brandy, a very favourite liquor with these people. The mountains abound with elephants, lions, tigers, apes, and monkeys; one species of which latter animal, called the barry, is uncommonly tractable, and seems to resemble the famous ourang-outang. In the woods there are serpents of the most astonishing dimensions; with parrots, paroquets, and other beautiful and curious birds.

The natives bordering on the Sierra Leona have more protuberant noses, and less dark complexions, than most of the neighbouring negroes. They suspend a number of toys from



Max del.

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Brath Sculp.

from their ears, and scarify their faces with hot irons. In the decorations of their persons, they resemble the nations on the banks of the Scherbro; the quality, however, wearing long flowing robes of striped calico, after the Moorish fashion.

They are malicious, turbulent, and jealous, and perpetually engaged in animosities with each other, as well as with the Europeans who are settled among them; yet they are free from voluptuous passions, and esteem drunkenness as the most shameful and odious vice.

Their huts are generally circular, the entrances being paved with oyster and cockle-shells, and two or three crosses erected in different parts.

For the adjustment of disputes, the chiefs of every village meet in a place called a pallaver or hall, where the plaintiff and defendant being candidly heard, the case is determined by a majority of the judges present. Persons defrauded may seize without legal process as much from the offenders as is sufficient to compensate their loss, but they must prove to the satisfaction of the court that they have not distrained for more than they were entitled to recover.

Between the Sierra Leona, and the Sestos, are several populous nations and extensive dominions, of which neither the names nor the boundaries are known.

The Quabes are reported to inhabit the southern banks of the Sestos, and are under the protection of the Emperor of Manow; a very potent monarch, who extends his authority over several vassal princes, and a variety of nations, particularly those of Quoja and Folgia, whose sovereigns are complimented with the title of Dandagh.

The natives of these interior regions are remarkably libidinous; but in other respects they are very superior to their neighbours, being averse to the effusion of human blood, living amicably among themselves, relieving the distressed, and participating in the pleasures and misfortunes of their friends with a cordiality which entitles them to the warmest applause.

Polygamy, which generally prevails throughout this quarter of the world, is not only tolerated but encouraged; yet the husband commonly attaches himself to one particular female, carefully providing for and instructing their male offspring, while the necessary attention to the girls devolves on his wife. At the birth of a son, the father, and all his domestics, armed with bows and arrows, parade round the village, singing songs on the occasion, and playing on musical instruments, those whom they meet in their way being expected to join in the concert: the infant is then laid on a shield, in the midst of the assembly, and a bow and arrow being put into his hands, he is addressed by a public orator, who first wishes him prosperity in general terms, and afterwards enumerating every amiable quality, expresses his hope that the infant may one day possess them all. This oration being finished, the child is delivered into the arms of his mother, and the assembly breaks up; a few select friends of the parents only remaining, who spend the remainder of the day in mirth and festivity.

A female infant has on this public exhibition a stick put into her hand, and an orator of her own sex prays that she may be endued with every ornamental and useful accomplishment.

Trade is hardly known among this people, except in bartering one necessary of life for another, and their principal employment consists in the cultivation of the earth. The

general language of these inland nations is the Quoian, though varied into different dialects in every distinct province. The warm imagination of the natives discovers itself in the delicate refinement of their expression; for, being fond of rhetorical embellishments, their discourse on the most trivial occasions has something of a poetical turn.

Their funeral ceremonies are expressive of great affection, and the strongest impressions of a gloomy superstition. The deceased being washed, placed in an erect posture, and dressed in his best apparel, his hair is formally adorned, and a bow and arrow are put into his hands, while his friends engage in a kind of mock skirmish. Then falling on their knees, with a menacing air, they bend their bows, and utter imprecations of revenge on the accessories to his death, or the slanderers of his reputation. After which they offer up, on the altar of gross ignorance and cruel superstition, some of the slaves of the deceased, whom they have previously pampered with all the delicacies of the country, exhorting them to attend their master in the other world with assiduity and fidelity. The body is then deposited in the grave, with the murdered slaves, and various kitchen utensils; which being covered with a mat, the whole is filled up with abundance of earth. The relations commonly erect a hut round the grave, on the top of which they place the deceased's bow and arrows with other trophies; and they for several months continue to bring all manner of liquors and provisions for his nourishment in the other world, till they suppose he has had sufficient time to cultivate his new plantations, and form necessary connections in the strange land to which he is removed.

The different nations in Sierra Leona acknowledge one Supreme Being, whom they call Canno, and to whom they attribute the qualities of omnipotence, omniscience, and omnipresence. They believe, likewise, that the dead are converted into spirits, and that their employment is to protect their former friends; for when they have received any injury, they fly to the groves, the supposed residence of these guardian spirits, and bemoaning their misfortunes, implore their gracious interposition; every village has one of these groves consecrated to the deceased, where women, children, and slaves, are not permitted to enter, whose intrusion would be esteemed the most outrageous sacrilege, and punished with instant and exemplary death.

Nor are forcerers and magicians less dreaded than these imaginary spirits are revered; for they suppose them to be the inveterate enemies of the human race, whose blood they eagerly quaff, and to have power over the seasons, and the several productions of the earth.

Their belief in these supernatural agents constitutes the chief spring of political subordination; and as few offenders chuse to risque the supposed certainty of detection, by appealing to a spirit named Belli Poari, they very readily acknowledge their crime on the slightest accusation of guilt.

A variety of other superstitious notions are promulged by a society in every province called Belli, which is properly a seminary for the education of youth, the king being president. These schools are situated in thick palm-tree groves, generally including a circuit of several miles, the whole of which space is cultivated for the use of the students, who are restricted within certain boundaries, and prohibited from having any intercourse with the world during the term of five years, which is the time appointed for their education. The students are matriculated with a red-hot iron, which cicatrizes them from the ear to the

the shoulder, forming at once a badge of dignity and a mark of distinction. At the expiration of the allotted term, they are delivered to their friends; and, having employed a few days in the necessary personal preparations, they are introduced at court, where their acquirements undergo a public examination, and those who appear to be properly qualified, are promoted to employments, and entitled to peculiar exemptions; but the qualgas, or dunces, are excluded from the enjoyment of privileges, and from the possession of every public office. Yet the learning of these seminaries consists merely in singing, dancing, and other corporal exercises, which neither illumine the mind, nor conduce to the advantage of society.

There is likewise a female institution of a similar nature; the period of retirement from the world being, however, limited to four months, during which time the fair students remain entirely naked, and are not visited by any male professor. After their noviciate they undergo an operation somewhat resembling circumcision, and are publicly examined as to their acquirements in the presence of the king; after which they are presented to their parents with such marks of approbation as are thought adequate to their proficiency.

The River Gambia, which next claims our attention, discharges itself into the ocean between Cape Verd and Cape Roxo; and though it is divided by a great number of islands and sand-banks, is navigable for a forty-gun ship upwards of fifty leagues up the country.

All attempts to discover the source of this river have hitherto proved ineffectual, our own countrymen, who carry on the principal trade with the natives of Gambia, seldom reaching farther than Barraconda, which is only five hundred miles from its influx into the ocean.

The Portuguese, the original discoverers of this coast, eager to seize on every situation favourable to the advancement of trade, established several factories on this river, the ruins of which are still visible, long before any other European nation attempted the navigation of India. They, however, at length abandoned their settlements in this country for more advantageous prospects, and were succeeded by the English, who fortified themselves on a small island, a few miles from the mouth of the River Gambia. This fort was twice levelled with the ground; first by the French, and afterwards by pirates; and, without the interference of the British legislature, would probably never have been recovered. Our next settlement was on the River Cabata, which falls into the Gambia almost opposite James's Island, in which stands James's Fort. This island, however, which is about three quarters of a mile in circumference, pays a small tribute to the King of Barra, the sovereign of the country. The fort is a regular edifice, defended by four batteries, each mounting seven canon, which command the river on every quarter. Within the walls are proper accommodations for the governor, the merchants, factors, and military officers; and a number of magazines and store-houses. The soldiers, artificers, and slaves, are quartered in barracks without the walls, which are equally well secured. The garrison is kept in constant duty and security by centinels and patrols, and nothing is neglected which can conduce to preserve this valuable possession.

Higher up the river we have several more establishments of inferior consequence, which communicate one with another, and carry on a considerable trade in gold, ivory, wax, and slaves; of which last article the factors sometimes purchase more than two thousand

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in the year, who are generally prisoners of war or criminals. Indeed, since the increased demand for slaves, the course of justice is perverted, and the negro princes punish the greatest enormity and the most trifling misdemeanor with indiscriminate slavery.

Between the Gambia and the Senegal are numerous nations and principalities, the names of many of which are unknown to Europeans: we shall, however, furnish our readers with the several particulars we have been able to obtain, respecting the Mundingoes, Jolloiffs, Pholeys, and Portuguese; which last-mentioned people, after conquering this country, have so intermingled with the original natives, that they have now nearly lost every trait of the European visage and complexion, though they still retain a sort of Portuguese dialect, and some rude notions of the Christian religion.

The country of Mundingo includes the whole district from the banks of the Gambia to Cape Verga; and though various nations reside within this extent, they bear a strong affinity to each other in their complexions, languages, manners, and internal policy. The Mundingoes are said to be social, rational, and humane; entertaining strangers with great affability and condescension, and treating them with unreserved familiarity. In their dispositions they are convivial and facetious, spending great part of their time in music and dancing; yet their natural warmth and impetuosity occasion frequent dissensions, and the friendship of the day is often dissolved by the discord of the evening. An injurious expression frequently occasions bloodshed, and in no country is the pride of birth and ancestry carried to a more extravagant height. The natives of the interior parts were formerly branded with the epithets of thieves and knaves, which might probably be merited. It was the custom of this country, that a bargain agreed on in the morning might be retracted by offering restitution before sun-set, a practice which opened a door to numerous frauds and impositions; but the necessity of preserving some credit in their transactions with foreigners has taught them the true application of our old homely and well known adage in favour of honesty.

The salutation of the men consists in shaking hands; but when a man meets a woman, he closely looks in her face, then falls back, advances again, and repeats the same ceremony. The regulation of domestic economy is confined to the women; while the men cultivate their rice, excepting which employment their lives are usually spent in the utmost indolence and inattention to any sort of business.

The principal people of Mundingo have large retinues of slaves, whom they treat with exemplary humanity and kindness, and dress in a very splendid style. These slaves, being generally born in the families of those to whom they belong, are remarkably attached to their masters, who are not permitted to dispose of them without their own consent, and the approbation of their fellow-slaves.

The Jolloiffs inhabit the north-side of the River Gambia, as far as the River Senegal, and have features extremely regular, compared with the surrounding nations. They wear a kind of calico surplice, which descends below their knees, sometimes plaited at the waist in a very neat and pleasing manner. They also wear a number of gold trinkets in their hair, ears, noses, and round their necks, arms, and legs; but the women, as in most other countries, use these decorations more than the men.

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Those who inhabit the vicinity of the river are a generous and hospitable people, and always conduct themselves with becoming dignity and decorum.

The Damel, or prince of the Jalloiffs, near Senegal, has two principal officers; one of whom is entrusted with the command of the military, and the other superintends the distribution of justice: but as there are numbers of these Damels in this extensive country, who are frequently engaged in contests with each other, they probably adopt internal regulations exceedingly dissimilar.

The Jalloiff cavalry are armed with long darts and a kind of javelins, with short swords to use when they dismount; the infantry carry scymitars, javelins, and quivers of poisoned arrows. They engage in an irregular and tumultuous manner, marching to the attack without discipline or order, their warlike instruments, which make a most terrific noise, sounding all the time. The moment they approach each other a general discharge of arrows take place, when they instantly close sword in hand; still, however, so far preferring interest to revenge, as to confine their chief attention to making as many prisoners as possible; and, as the dread of slavery equally animates both the contending parties, their struggles are in general very obstinate and bloody.

The Pholeys, who are only separated from the kingdom of Jalloiff by the Lake Cayor, inhabit a district of very considerable extent: but travellers are much divided about the representation of their internal policy; some considering them as regulated by a particular government, while others suppose them to be formed into distinct clans or tribes disseminated over various countries. The latter opinion is that which we are most inclined to adopt; as it is certain they are not subject to the sovereign of any nation, but are wholly governed by chiefs of their own, who rule with exemplary justice and moderation. Indeed, so pacific are the Pholeys in their dispositions, and so well are they instructed to distinguish between good and evil, that every violator of the established maxims of jurisprudence is considered as a common enemy.

The Pholeys are of a tawny complexion, low in stature, but well made, and have a peculiarly delicate and engaging address. In whatever country they reside, they are generally the greatest planters, being extremely industrious and frugal in their dispositions; though they bestow their superfluities with so much hospitality and munificence, that the natives esteem it a peculiar happiness to live in the neighbourhood of their dwellings. Their humanity and benevolence are unbounded, comprehending strangers of every denomination, and indigence and oppression are unknown among them. Though far from being irascible, and infinitely superior to the meanness of illiberal reproach, and personal invective, they possess a considerable share of native courage, and are very dextrous in the use of their military weapons, which are generally javelins, cutlasses, bows and arrows, and of late years, occasionally, fire-arms.

The language taught in their seminaries, and which is very generally understood, is Arabic; besides which, they have a vulgar tongue, styled the Pholey dialect. In their religious sentiments they are rigid Mahometans, and uniformly abstain from every indulgence forbidden by the Koran; which in most other countries, where the same persuasion prevails, is but little regarded.

The Pholeys are esteemed excellent herdsmen ; and the care of the Mundingoes flocks is usually committed to them.

Nor are these people less eminent hunters than shepherds and husbandmen, destroying wild beasts in great abundance, particularly elephants, the teeth of which they sell, and smoke-dry and eat the flesh. In this country, vast droves of these last animals, consisting of two or three hundred each, frequently destroy the blooming hopes of the year, by trampling down the corn, and rooting up trees ; to prevent which fatal consequences, when their approach is suspected, large fires are kindled round the fields, which generally frighten them away.

In short, the Pholeys appear to be the most amiable in their manners of any inhabitants of this part of the continent, and to be illumined with superior understandings ; yet they are extremely attached to such superstitious observations as, however innocent, tend greatly to diminish our respect for their good sense and discernment.

The River Senegal is one of the most considerable in Africa, and is conjectured to be a branch of the Niger ; which, rising in the eastern parts of this quarter of the globe, after a course of above three thousand miles, is said to divide itself into three branches, the southernmost of which is the Sierra Leona, the middle the Gambia, and the northerly the Senegal : this opinion, however, wants confirmation, neither travellers or voyagers having carried their discoveries to the supposed ramification of the Niger, though the Senegal has been traced two thousand four hundred miles from the sea, in a course generally from east to west.

All the principal rivers of Nigritia have an annual inundation like the Nile, and usually about the same season of the year. The Senegal is forty days in rising to it's height, and when it has overflowed it's banks, it's channel is very difficult to be traced, even by those who are accustomed to navigate it ; and a French boat, containing thirty men, being a few years since sent up this river, could only proceed about a thousand miles, it's course being constantly impeded by the tops of trees, and the crew experiencing such a variety of hardships that only five returned alive.

The mouth of this great river is exceedingly rapid, a circumstance which is attributed to the contraction it experiences from a bar that narrows it into the breadth of only half a league. This renders the navigation extremely dangerous, particularly during the rainy season ; when the prodigious swell of the stream, and the violence of the south-west winds opposed to it's rapid course, produce waves of the most tremendous appearance, with a roaring noise that fills with horror the heart of the most adventurous mariner. After passing the bar, the river glides gently and smoothly ; and it's banks are variegated with pleasing verdure, and trees in everlasting bloom, which contain birds of the most vivid beauty.

The country abounds with wild beasts, and a number of elephants, which are very inoffensive when unmolested. The low grounds are covered with a species of ebony, which rises to a prodigious height, bearing large bunches of yellow flowers of an aromatic smell. The barks of these trees include every variety of colour, and the wood constantly bears the same hue as the bark, though the flowers of each are alike.

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The Senegal forms a number of islands, well clothed with trees, fruits, and herbage; but the only one on which the French, who have chiefly occupied this part of the country since they took it from the Dutch in 1687, made any settlement, was the Senegal, in sixteen degrees five minutes northern latitude, about five miles from the mouth of the river. This island, the length of which is only two thousand three hundred yards, and its medium breadth scarcely three hundred, is a dry, sandy, sterile spot, but well defended by the fort of St. Louis, which is constructed in a quadrangular form, having two bastions of considerable strength, and an arsenal well supplied with arms and ammunition.

This settlement, after remaining five years in the possession of the French, was taken by the English in 1692; but, in the following year, it was retaken by the French. In 1758, Senegal again fell under the power of the English, by the activity and resolution of Captain Marth of the navy, and Major Mason of the marines; who, with a small squadron, added a valuable conquest to their country, without the loss of a single man. This acquisition, which rendered the gum-trade almost entirely our own, has once more fallen into the hands of the French, during the late unequal contest.

The gum, called Senegal, or Arabic, which is the principal commodity of this country, is a very valuable article of commerce, being employed in many arts and manufactures, particularly painting and dyeing.

The tree from which it exudes, is described as a species of acacia, small, prickly, full of branches, and covered with narrow ever-green leaves of a moderate length. There are three forests of this tree, which are all situated in the desert north of the river, and yield annually two crops; one in December, the other in March. The natives sell this gum by a cubit measure called a quintal, containing about two hundred weight; and in such amazing quantities is it produced, that they are said frequently to exchange a quintal of gum for goods which in Europe are not worth more than half a crown.

The usual dress of the natives near Senegal, is a kind of shirt, with wide drawers of blue and white cotton. They wear also leather sandals, buttoned at the instep, heel, and toes; and their defensive weapons usually consist of a sword hung over the left-shoulder, with a long lance, or a bow and arrows; besides a large knife, hanging on the left-side. This is the appearance of persons of consequence, but the poor are entirely naked.

The women, however, generally tie a piece of cotton cloth round their waists, which reaches to their knees, the upper parts of their bodies being stained and painted with different colours, in a variety of forms.

They subsist chiefly on rice, roots, and fruits, and in general drink nothing but water; yet they are so fond of brandy, and other spirits, that they indulge themselves to excess whenever they can procure them. The marriage ceremonies practised in this country vary in almost every different nation or tribe; but they are in general very simple, consisting either in purchasing the bride of the parents, or pretending to carry off the admired object by force, a measure which seldom meets with opposition, being considered only as a necessary part of the ceremony.

The women early enter into the marriage state, and polygamy is allowed in its fullest latitude.

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The husband may sell his wife for infidelity, or dismiss her from his house without making her any allowance.

The pains of child-birth are said to be but little known in this country, where the mother and her new-born infant being immediately washed, the latter is wrapped up in a cloth, and fastened on the parent's shoulder, who pursues her usual avocations the same day, without the smallest inconvenience. The children are, however, treated with all imaginable tenderness till they are capable of providing for themselves; the boys being usually brought up in a course of habitual idleness, while the girls are from their infancy devoted to labour, and have the necessity of a respectful and modest demeanor constantly inculcated.

When any one expires, the family alarm the whole village with their doleful lamentations; and the Marabut, or priest, washing the corpse perfectly clean, covers it with its usual apparel. The relations then advance, and severally interrogate the deceased, Why he was unwilling to live with them? Whether he was dissatisfied with his narrow fortune? Whether he had too few handsome women? Or whether any of his relations had offended him, that he thus cruelly deserts them? In the mean while, vocal and instrumental performers jointly exert their abilities in praise of the deceased, and a ball is given to all the attendants, who figure a particular kind of dance in honour of their departed friend. The body is then deposited in the earth; and the grave being marked with a tomb-stone, a piece of coloured cloth is spread over the whole, provisions and a jar of water are placed at the head of the grave, and a pole is erected near on which the arms of the deceased are suspended.

When death visits the throne, a stated time is fixed for public mourning; which consists in a general howl over the grave, and the distracted contortions and unfelt lamentations of those who probably detested the object while living. The wealthy part of his subjects send presents of sheep, rice, and millet, from the utmost provinces, and a table is several successive days spread round the grave for the use of the mourners.

Between the Gambia and Senegal, the common language is the Mundingan, which is understood a great way up the country; but a dialect of the Portuguese, the Jalloiffian and Pholian tongues, are likewise spoken by many nations included in this vast tract.

Manufactures and arts are no farther practised than is absolutely necessary for the cloathing or subsistence of the natives. Smiths and cutlers are the principal mechanics; next to whom, however, are the sepateroes, as they are called, whose employment is to make the gris-gris, or cases, to contain the various charms with which the Marabuts plentifully supply the superstitious vulgar, and which will hereafter be more particularly noticed.

The women spin and weave cotton; but they seem very deficient in the knowledge of the loom, the largest piece they can make being only about two yards long, and eight or ten inches broad.

The habitations of the negroes in general have neither elegance, order, nor convenience; being small, low, conical huts, with no other light than what is admitted by the door, and occupied by relations and slaves, who repose promiscuously together.

The towns are always raised in a circular form, with spiral streets; hence, in a village
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of inconsiderable extent, a person is often obliged to walk a great way, when by short intersecting streets a few paces would suffice. Some negroes of distinction, however, particularly the descendants of the Portuguese, affect the European stile of architecture, and build houses tolerably well adapted to the climate.

The household furniture of the common people consists in a few earthen vessels, calabashes, wooden bowls, dishes, plates, and culinary utensils of the rudest construction; chairs, tables, and beds, are supplied by mats which serve equally for mattresses and coverings.

But if the negroes are deficient in ingenuity, they greatly excel in agility; climbing up the loftiest palm-trees with incredible expedition, where they make incisions at the tops of the trunks, whence they obtain vast quantities of wine: they are likewise very expert horsemen; and the address of our best equestrian adventurers would excite little admiration among them.

Mahometanism, blended with the grossest superstitions, generally prevails among the inhabitants on both sides of the Senegal; and the principal articles of their belief may be comprized in the unity of the Godhead, the observance of the fast of Ramadan, the feast of Biram, with circumcision, and some other external rites. They acknowledge the mission of Mahomet, but never invoke him by prayers; and observe Friday as their Sabbath, without any intermission of their ordinary business. The opulent have apartments appropriated to divine worship; but the vulgar generally perform their devotions under a shady tree, neither mosques nor temples being known in this country.

Every village has a Marabut, who convenes the people, and pronounces absolution from the Koran, while his congregation, ranging themselves behind him, imitate his gestures, with their faces towards the east.

Circumcision is performed at the age of four or five years, when vast multitudes of children are collected together, and a grand festival is held, proportioned to the number and quality of those who are to undergo the operation.

These ceremonies, and others of inferior consequence, are blended with a vast deal of superstition, which is probably a more powerful antidote against enormities than the most rational tenets. They wear a sort of bracelets to remind them of the vows they have contracted, esteeming the breach of a solemn engagement as an offence of too heinous a nature to escape some signal display of Almighty vengeance.

The Mundingoes have such strange ideas of astronomy, that they suppose every eclipse of the moon to be occasioned by the interposition of the paw of a large cat between that luminary and the earth.

The most remarkable superstitions are their gris-gris, which appear to be Arabic characters, interspersed with necromantic figures, delineated on paper by the Marabuts. So much efficacy is supposed to be contained in these charms, that the meanest negro never goes to war without them; and when any disaster befalls the possessor, the Marabut has a ready apology, by pleading the immorality of the wearer. These amulets are held to be sufficient preservatives against all dangers and misfortunes; and the Marabuts, who dispose of them

at very extravagant prices, are perhaps at least equally revered with any religious order on earth.

They have also in this country a most uncouth bug-bear, called Numbo Jumbo, which is the universal dread of the women; and is, indeed, intended by the Mundingoes, to keep their wives in proper subordination. This is a most terrific image, about eight or ten feet high, composed of the bark of trees, cloathed in a long robe, and crowned with a diadem of straw.

Whenever domestic quarrels arise, the Numbo Jumbo is sent for, to adjust the dispute, whose decision is always in favour of the husband: and a person concealed within the image delivers the oracle on these occasions. When the women hear of the intended visit, they usually run away, and hide themselves; but on Numbo Jumbo's demanding their appearance, they are obliged to attend, and submit to the punishment he thinks proper to enjoin, on pain of being brought before him by compulsion, and whipped with his own hands.

A regular society has from time immemorial been preserved, for supporting the authority of Numbo Jumbo; into the mysteries of which no one is initiated, without first taking a solemn oath never to disclose any part of the business.

One of the Kings of Jagra, however, being a very uxorious prince, is said to have communicated the whole secret to his wife; who, contrary to the most solemn stipulations, soon communicated it to the rest of his women: and this event reaching the negro chiefs, who dreaded the decline of their authority, should the mystery be fully developed, they informed Numbo Jumbo of the circumstance, who immediately entered the palace, and ordering all the women to be assassinated, effectually suppressed the discovery.

The Marabuts are a distinct order of men, whose dignity descends to all their male offspring, forming a numerous ecclesiastical body, and having vast revenues appropriated for their maintenance. Their manners are represented as grave, formal, affected, and intriguing; yet they are said to be in general temperate and abstemious, charitable to their own order, and faithful in performing their compacts. They spend much of their time in the tuition of their children, whom they carefully instruct in the principles of the Levitical law; which, next to the doctrines of the Koran, is treated with the greatest respect.

The great volume of the Marabut institutions is written in a language entirely different from that of the vulgar, and is supposed to be a corrupt Hebrew or Arabic; from this book they take transcripts for private use, and some of them travel from province to province, instructing the natives in religious and scientific knowledge. All places are open to the Marabuts; and, during the rage of the most sanguinary contest, they pass unmolested through the fields of war: indeed, such is the veneration in which they are universally held, that persons of the first distinction, on meeting a Marabut, fall instantly upon their knees, to receive his benediction.

C H A P. V.

GUINEA.

THIS extensive country is bounded by Nigritia on the north, by the unexplored parts of Africa on the east, and by the Atlantic Ocean on the west and south.

The air of this tract is extremely fervid, and the level parts being overflowed by the periodical rains for several months in the year, it is certainly very inimical to health, and has proved remarkably fatal to Europeans.

Guinea is usually divided into the Grain Coast, the Tooth Coast, the Gold Coast, and the Slave Coast.

The Malaguetta, or Grain Coast, which obtains it's name from the copious production of pepper that constitutes it's principal wealth, is included between the River Sestos, and the village of Greva, about a league to the west of Cape Palmas.

The plant which produces the Guinea pepper generally twines round some neighbouring tree, in the manner of our ivy; the leaf is soft and pointed, and possesses a pleasing odour. Beneath the leaves, and all along the stalks, are small filaments, by which it adheres to it's supporters. The fruit is contained in long slender red pods, separated into four or five cells, and covered by a thin rind to which the negroes attribute a poisonous quality.

Besides this valuable article of commerce, the Grain Coast produces a species of fruit resembling the cardamum, pimentos, bananas, dates, lemons, and oranges, with several sorts of pulse, and abundance of palm-trees.

Domestic animals are very plentiful, with most other creatures common to the Guinea coast.

The natives in general are well-proportioned, and their whole dress consists in a piece of cloth fastened round the middle.

The Malaguetta language is so extremely difficult, that none of their neighbours are capable of interpreting it, which renders commerce disagreeably tedious.

They are a hospitable people, and freely admit Europeans to the beds of their wives and daughters. Some of them are excellent mechanics, and necessity has taught them many useful improvements in agriculture, particularly with respect to the cultivation of rice, millet, and pepper. Their sovereign, whom they call Tabaseil, is very despotic, and displays great public splendor: his subjects regard him as a superior being, and implicitly obey his injunctions from a natural awe and submission.

In their religious notions they appear to have some confused idea of the immortality of the soul, and welcome the new moon with festal songs and other demonstrations of regard, which are the only external marks of adoration among them.

The Ivory or Tooth Coast derives it's appellation from the quantity of elephants teeth it produces, and is bounded by Nigritia on the north, by the Gold Coast on the east, the ocean

ocean on the south, and the Grain Coast on the west; but its particular limits cannot be ascertained with the smallest degree of precision, though it is generally included between Cape Palmas on the west, and Cape Apollonia on the east.

This coast is subdivided into the Quaqua, the Malagantes, and the Ivory Coast Proper; all which, except near Cape Apollonia, is so low, level, and uniform, that it is difficult to distinguish particular places.

The whole country within the limits of the Ivory Coast is fertile in rice, several species of pulse, cocoa-nuts, oranges, citrons, and sugar-canes, which might be cultivated to great advantage. In short, this district is the most populous, salubrious, and pleasant, of any on the whole Coast of Guinea.

Elephants are immensely numerous, particularly in the inland countries: there are also abundance of cows, sheep, goats, and hogs, which are of course exceedingly cheap. The sea likewise produces a profusion of excellent fish, including several remarkable ones, among which we may enumerate the sea-devil, the zingana, and the sea-bull.

The natives of Quaqua, or the eastern division of this coast, are of a good stature, and well-proportioned, but their aspect inspires strangers with disgust; though, on a farther acquaintance, they appear to be the most rational, civilized, and polite, in all Guinea.

Their manner of living is rather coarse and indelicate, according to our ideas of decency and neatness; but they are such enemies to drunkenness, that a single trespass of this nature is punished with the most exemplary inflictions; being very properly regarded as the aggregate of every enormity, by reducing mankind to a level with the beasts, prompting them to infringe the rights of society which it deprives of a useful member, and destroying the efficacy of the best laws and government.

The rich wear a sort of shirt with long sleeves, rings of iron interspersed with bells round their legs, and scymitars by their sides.

Every son constantly follows his father's profession; a regulation which is so firmly established, and so invariably observed, that the whole country does not furnish a single instance to the contrary; yet these hereditary occupations are far from promoting the mechanic arts, the meanest efforts of an European being infinitely beyond their imitation, and even their comprehension.

Like most of the other natives of these regions, they conceive it impossible for persons to discover one another's sentiments by a delineation of crooked characters; and of course imagine that white men are favoured with the intervention of familiar spirits, when they interpret the meaning of their friends in writing.

The ivory of this coast, which is esteemed the most beautiful in the world, is bought up with avidity by the English, French, and Dutch, who likewise purchase considerable quantities of cotton cloths, gold dust, and slaves.

On the arrival of an European ship, the natives flock round in their canoes, crying, 'Quaqua! Quàqua!' from which expression they derive their name, and one of the most adventurous goes first on board; but such is the terror and suspicion they discover, that trading is to the last degree tedious and difficult. The ignorance of their language, too, adds greatly to the inconveniences arising from the timidity of their dispositions, as every thing

thing must be transacted by signs, and a certain quantity of merchandize is usually placed near the gold or ivory required to be exchanged. Presents, however, have a considerable influence in inspiring them with confidence; the most opulent negro receiving with indications of gratitude any trifling article of European manufacture.

The River of St. Andrew, which is much frequented by mariners, (Europeans having no regular establishments on the coast) is a spacious and deep river, augmented near its influx into the ocean by the junction of another stream. The entrance of this river is surrounded with lofty trees, verdant meadows, and fields of immense extent; and, on sailing up the stream, beautiful groves of citrons, oranges, and limes, present themselves to the eye, the boughs of which are so closely interwoven, that the several fruits frequently appear to be the produce of the same tree.

The sugar-cane, with innumerable fruits and flowers, spontaneously spring up and flourish in this soil; but they are in general abandoned to the devastation of wild beasts, to whom they afford an agreeable and commodious retreat.

The natives of this part of the coast resemble the Quagas in their personal appearance, only the women possess great regularity of features, sparkling eyes, and elegant teeth. These people are still more timid and jealous than those already described; nor can any importunity prevail on them to enter an European vessel till the captain has bathed his eyes in sea-water, a ceremony which they reciprocally perform, and which is intended to signify, that if they violate their faith, or neglect to fulfil their compacts with honour, they wish the waves may close their eyes, and for ever deprive them of sight.

They are extremely partial to the same ornaments as the Quagas, particularly small bells on their legs, the jingling of which gives agility to their dancing; a diversion the negroes in general are excessively fond of practising, and in which they arrive at such proficiency, that the best European figure-dancers might learn attitudes and postures which would not disgrace their art.

Some of the elephants teeth in this country are of an enormous size, weighing upwards of two hundred pounds; and the natives dispose of considerable quantities of gold, and a great many slaves.

The Gold Coast, which is so named from the abundance of that precious metal it affords, is bounded by Nigritia on the north, by the Slave Coast on the east, by the ocean on the south, and by the Ivory Coast on the west; extending near two hundred miles along the shore.

The Anchobar, called also the Gold River, is the chief river in this division, of which it forms the western boundary, falling into the sea near the Dutch fort of St. Anthony.

This coast is divided into several petty kingdoms, which receive their appellation from the principal towns: the names of these kingdoms are Axim, Anta, Adom, Jaby, Com-mary, Fetu, Sabo, Fantyn, Acron, Agona, and Aquamboe.

The gold is mostly found in the interior parts of the country, where the negroes dig pits, and separate it from the surrounding mould. It is also frequently met with near rivers and water-falls, where the violence of the torrents wash it down from the mountains. These situations are always visited after heavy rains by hundreds of negro women,

furnished with calabashes; which vessels being filled with earth and sand, after a tedious process of washing and rubbing to separate the particles of gold, sometimes contain near half an ounce of this precious metal, but much oftener less quantities, and frequently not a single grain.

The vegetable productions of this part of Guinea are millet, maize, or Indian wheat, several species of leguminous plants, abundance of palms, cocoas, oranges, limes, bananas, cabbage-trees, ananas, and water-melons.

Yams and potatoes are the two principal roots: the former resembling parsnips, but considerably thicker in proportion to the length of the root, and having much the same taste and flavour as the English potatoe; and the latter being shaped like our potatoes, but possessing, at the same time, a disagreeable sweetness, which renders them much inferior to yams.

Cows are very numerous in the inland parts of the Gold Coast; but they are so excessively small, that a full-grown heifer seldom weighs more than two hundred weight, and the flesh is very indifferent food. Sheep are likewise plentiful, but very diminutive; and they are covered with hair instead of wool. In short, every animal in this country is of inferior size, compared with those of Europe; even the horses are not sufficiently high to keep a tall man's legs from the ground.

The elephants in this country are of vast magnitude, being frequently thirteen feet high; but they do not appear to have any of that extraordinary docility for which they are so much celebrated in eastern climes.

The native ferocity of the tiger seems to be sublimed by the heat of this climate; but, fortunately for the inhabitants, it never molests the human species while it can subsist on the flesh of brutes, which there is seldom much difficulty in obtaining.

Jackalls, and variety of apes, abound in the woods; some of these last animals, when they stand erect, measure five feet in height; and they are so astonishingly sagacious, that the negroes think them even capable of speaking, but suppose they are unwilling to make use of that faculty, lest they should likewise be obliged to labour.

Harts, beautiful antelopes, hares, porcupines, civet and wild cats, are among the animals common to the Gold Coast.

The feathered race are, chiefly, wild and tame ducks, partridges, pheasants, snipes, parrots, with other beautiful birds peculiar to the torrid zone.

Crocodiles, and other amphibious animals of nearly the same form, swarm in every river. Reptiles are immensely numerous, and some of them venomous to the highest and most extraordinary degree; particularly a snake, about a yard long and two spans thick, variegated with white, black, and yellow. There are likewise some serpents of enormous size, measuring upwards of sixteen feet in length; but these do not by any means appear to contain a malignity proportionable to their magnitude. There are also prodigious quantities of scorpions, centipedes, toads, and large venomous spiders; but none of the insects of this country are half so remarkable as the ants or termites, which are divided into a variety of species of different colours and sizes; building in large trees, or on the ground, nests of prodigious magnitude, and of the most curious constructions; the industry, œconomy, and

and internal regulations, of these creatures, excite the admiration of every philosophic traveller.

The natives of the Gold Coast pay great attention to their hair, which they adorn with a species of coral; wearing hats of European manufacture, when their circumstances permit them to become purchasers. Their necks, arms, legs, and waists, are encircled with rings of gold, silver, ivory, or coral; and they suspend from their waists a few yards of silk, or other stuff, which conceals half the leg. The caboceroes, or grandees, are distinguished by having handsome cloth vestments, deer-skin caps, with strings of coral round their heads, and each of them a staff in his hand; without which last article, the insignia of his rank, no grandee appears in public.

Women of distinction display great taste in the articles and disposition of their dress. The cloth which girds their waists is longer than that of the other sex; their hair is elegantly decorated with gold, coral, and ivory; circles of which likewise ornament their necks, arms, and legs; and they frequently throw a silk veil over the neck and breasts.

The sovereigns of this country are in private distinguished by no marks of splendor, their ordinary fare and accommodations being little superior to those of their meanest subjects; and they have neither guards nor officers to attend them; but when they appear in public, they assume all the appearance of royalty within their power, and are accompanied by slaves bearing umbrellas over their heads, being at the same time attended by a numerous armed guard.

In this country, where spontaneity of production gives almost community of possession, marriage has but few impediments; the man only asks the parents consent for the female of his choice, and the business is in general soon concluded. Wives are allowed without limitation; and disgust on either side is held to be a sufficient reason for separating. The women cultivate the earth, and perform every domestic office; while their husbands loiter away their time in indolence; and treat their wives, the first and second excepted, with little respect or tenderness. The former of these favoured females superintends the œconomy of the family; and the latter, being consecrated to their fetiche, is called the fetiche-wife.

On the birth of a child, which occasions but little inconvenience to the mother, a priest attends, who binds a number of cords, bits of coral, and other articles, about the head, body, arms, and legs, of the infant. These are regarded as amulets against sickness and disasters; and are the only things worn till the child is seven or eight years of age, when a small cloth apron is substituted. It is worthy of observation, that more females are born than males, which may be some apology for the universal polygamy that prevails on this coast.

As the fervour of the climate enervates the natives, they are masters of few manual arts; except those of constructing their huts, making canoes, and forming ornamental rings for their personal decoration.

When attacked with any indisposition, they have at first recourse to medicines; but imagining these alone ineffectual to restore health, they call in the aid of superstition and charms. The same person acts as physician and priest; and as the religious profession is regularly
more

more lucrative than the fanative, it is his interest to persuade the relations of the patient, that offerings and sacrifices must be made, which he always takes care to appropriate to his own use.

No sooner does a native expire, than his wives and relations commence a hideous howling, the youths of his acquaintance at the same time discharging fire-arms, in token of their respect. The wives of a man of quality, immediately on this event, have their heads close shaved; then smearing their bodies with a chalky earth, they equip themselves in an old garment, and sally out in the streets, incessantly repeating the name of the deceased with the most piercing lamentations; and this ceremony is continued daily till the interment of the corpse.

The deceased is put into a coffin, splendidly dressed, with fetiches of gold, the finest corals, and other valuable articles, which it is supposed he will have occasion to use in the other world. Two or three days afterwards the relations and friends assemble, when the corpse is carried to the grave, attended by a confused multitude of people, using different uncouth attitudes and expressions. The body being deposited in the earth, the people in general return to the house of the deceased, where they are entertained for several successive days.

The funeral of a sovereign is attended with scenes of uncommon horror and inhumanity: several of his slaves are dispatched at the grave, as attendants to serve him in a future state; one of his wives, and principal servants, with such friendless wretches as are unfortunate enough to be within reach, adding also to the splendor of the barbarous sacrifice.

The natives of the Gold Coast in general acknowledge one supreme God, to whom they attribute every quality of an omnipotent and omniscient being; but they offer up their adorations and sacrifices to their fetiches, like the other negroes. A whimsical opinion prevails among many of these people concerning the creation; when, they suppose, the Almighty formed black and white men, immediately offering them their choice of two sorts of gifts, gold or learning; and the blacks chusing the former, left the latter to the whites.

The fetiches, which have already been frequently mentioned, are a species of idols composed of different substances in the different countries where the worship of them prevails: on this coast they consist of an ornament worn on the head, or any other substance consecrated to some invisible spirit. Each feticheer, or priest, has a fetiche of his own, peculiar in it's construction; but they are, in general, large wooden pipes full of earth, oil, blood, bones of men and beasts, feathers, hair, and the like; which various strange compositions are supposed to contain great talismanic virtue.

Public devotions are sometimes performed by a whole town or nation, to avert any common calamity; when the injunctions of the priests are religiously observed, under severe pecuniary penalties.

The fetiches are supposed by the negroes to be the dispensers of rewards and punishments in this world. But their ideas of futurity are various and inconsistent: some supposing that, after death, persons live much in the same manner as before, without receiving any extraordinary reward for virtue, or suffering any punishment for vice; while others

others believe that the deceased are conveyed to a famous river, situated in a distant inland country, where their god enquires into their moral conduct, and their religious exercises; and on finding they have acquitted themselves with honesty and propriety, he immediately wafts them across the river, to a paradise abounding with every thing that can contribute to their felicity; but if it appears that they have behaved improperly, and sinned against his rules, he plunges them into the river, where they are lost in eternal oblivion.

An extraordinary annual ceremony is observed in this part of Guinea, which consists in what is called banishing the devil out of their towns. This strange ceremony is preceded by eight days of unbounded licentiousness; during which period the only preventative of disagreeable consequences is to ply the populace with liquors, so as to keep them in a state of entire stupefaction: when that time is expired, they proceed to this imaginary expulsion, by running after one another in a confused manner, and throwing whatever comes in their way at the supposed fiend, shouting with the most horrid outcries. Having proceeded to what they deem a sufficient distance, they return to their houses, which are in the mean time washed by the women, who likewise scour every domestic utensil on these occasions, to purify them from all previous pollution.

Having thus given a general description of the Gold Coast, we shall proceed briefly to mention the different European establishments it contains.

In the kingdom of Aquamboe, the English, Dutch, and Danes, have erected forts; but their power is very limited, being confined within their fortifications, where they make no other excursions than those which are requisite for commercial purposes. At Acra, stands the Danish Fort of Christiansburg; within cannon-shot, the Dutch Fort Creve-cœur; and, at about the same distance, the English settlement, called James's Fort.

Farther to the west, lie the kingdoms of Acron and Argonna; in the former of which the Dutch have a pretty strong fort; as the English have at Anamaboa, in the neighbouring country of Fantim.

Fort Amsterdam, belonging to the Dutch, is situated near Great Cormantin, not far from Aga; and is a strong and pleasant settlement, commanding a large and populous town, the inhabitants of which exercise a variety of employments.

Fort Nassau, one of the principal settlements belonging to the above-mentioned nation, lies in the kingdom of Sabu, and is nearly of a quadrangular form, mounting eighteen cannon on its batteries. The walls are the most lofty of any on the coast; but the principal ornament of the place consists in the towers, which flank the angles, and are well provided with artillery, small arms, ammunition, and stores.

In the kingdom of Fetu, which has the River Benja on the west, Sabu on the east, and the ocean on the south, stands Cape Coast, the chief British establishment on the Guinea shore. This place, which was first occupied by the Portuguese, was taken from them by the Dutch; who in their turn were driven out by Admiral Holmes, in 1664. It is so exceedingly strong by nature as well as art, that the Dutch, under De Ruyter, found it impossible to repossess it; and it was, in the year 1672, confirmed to the English by the treaty of Breda.

The African Company's gardens at this settlement are no less than eight miles in circumference,

cumference, and produce all the varieties of exquisite fruit common to the most benignant climates.

In this kingdom, likewise, is the Dutch fort of La Mina, or St. George Elmina; which standing in the centre of the Gold Coast, is most commodiously situated for the purposes of trade, and the security of the trader. The fort is surrounded by a high stone wall cannon-proof; and the town, which contains upwards of two hundred houses, is inhabited by a more civilized people than any among the other negroes, owing to their less restricted intercourse with the European settlers.

At a small distance stands Fort Conradsburgh, which serves as the key to Fort Elmina; and, being a post of such vast consequence, is always kept in substantial repair, and well supplied with every necessary.

At Little Commendo, in the kingdom of the same name, the English and Dutch have each a fort, within musquet-shot of one another; but the advantages which, in time of peace at least, might be supposed to arise from this vicinity, are in a great measure destroyed by the endless quarrels and jealousies that subsist between the traders of the two nations.

The kingdom of Anta, which lies farther to the west, contains several English and Dutch fortifications; the principal of which are at Suconda, where the country is inexpressibly beautiful.

The next most western country is that of Axim, which produces rice in such abundance, that the natives export it to every other kingdom on the coast, together with the most luxuriant plenty of the choicest fruits.

Aquamboe, the capital, stands under the cannon of the Dutch fort, and is protected behind by a thick wood, shading the declivity of a neighbouring hill. The houses are agreeably interspersed by cocoas, and other fruit-trees, planted in parallel lines, so as to form an elegant vista. These avenues, with the beauty of the prospect, render the Dutch fort one of the most desirable settlements in Guinea; did not the peculiar dampness of the air, and the insalubrity of the climate, tend greatly to accelerate the hand of fate.

The Slave Coast, which now demands our attention, is bounded by the kingdom of Benin on the east, by the Gold Coast on the west, and by the Atlantic Ocean on the south; comprehending the kingdoms of Coto, Popo, Whidah, and Ardrah, whose precise limits cannot be ascertained with the smallest pretensions to authenticity.

The kingdom of Coto is level, sandy, and unfertile, producing few trees except the palm, which grows very luxuriantly. The country produces abundance of cattle, and the rivers abound with fish. The natives are humane, civil, and inoffensive; and their politics, economy, and religious institutions, nearly resemble those of the Gold Coast already described. Their chief wealth consists in the number of their idols, which are always increased proportionably to their affluence. The trade, which is inconsiderable, principally arises from the depredatory excursions of the inhabitants, who carry off men, women, and children, whom they dispose of to the Europeans; nor is this sort of plunder esteemed either disgraceful or illegal.

The kingdom of Popo, which is divided into two districts, Great and Little, is principally

pally a barren tract; the inhabitants of which are artful, fraudulent, daring, and active. They subsist on plunder, and the same kind of traffic as the natives of Coto, in which their superior resolution gives them greater success.

The king of this country dozes away life in smoking tobacco; toying with his women, who are very numerous; and conversing with his officers on the most trifling subjects. He is, however, treated with considerable deference and submission, though his accommodations have less appearance of affluence than those of a British mechanic.

The power of the priests is in this kingdom unbounded, where blind superstition prevails to an extraordinary degree. The intercession of those holy men is believed to be the only means of obtaining the favour of Heaven, or felicity on earth; and the best policy European traders can possibly adopt, is to secure, by bribes, the interest of this order, to procure the friendship of their devotees.

The kingdom of Whidah extends about ten leagues along the shore, and is watered by two rivers, the Jakin and Euphrates, whose entrances are extremely incommodious and dangerous; but this disagreeable scene being passed, beautiful meadows and fields open to the view, clothed in unfading verdure, enamelled with the most beautiful flowers, and gently rising into distant hills. In short, Whidah is esteemed a paradisaical spot, where a happy soil is improved by cultivation to the utmost, though nature is so benignant in her dispensations, that art has little more to do than barely to prune her superfluities. Crops succeed to each other with incredible expedition, and amazing increase; and yet so populous is the country, that a stranger would conceive it impossible for the most fertile soil to supply the numerous inhabitants with food. Single villages contain as many inhabitants as some extensive kingdoms on the same coasts; and these towns are so close together, as to exhibit almost the appearance of one prodigious large city. Indeed, could we delineate this country in all its real beauty, enumerating its various charms, and distinctly describing its profusion of animal and vegetable productions, our readers would be well warranted in suspecting that we had indulged the enthusiasm of poetic imagery, and overleaped the bounds of historic truth and faithful geographical information.

The Whidahs are tall, elegant, and robust. Their complexions are black, but not quite so jetty as those of the natives of the Gold Coast; and in their external appearance they make a more respectable figure than any of the neighbouring nations. The dress of the king and his nobles consists of a piece of white linen, about three ells long, wrapped round the waist in a very decent manner, and flowing round like a large apron. Over this a piece of silk of the same dimensions is worn; a train of the same stuff being sometimes added, which sweeps along the ground. An European hat and feather is reckoned the most elegant covering for the head; but as this precious article can only be purchased by persons of exalted rank, the common people are exposed to every variety of weather, without any other defence than a coarse cotton cloth, or a few weeds tied round their waists.

The dress of the women of quality, from the girdle downwards, is similar to that of the men, but only larger in size. They are also adorned with necklaces, strings of pearl, gold,

gold, and coral, from the wrist to the elbow; and wear caps of coloured straw, curiously plaited, which bear some resemblance to the Papal tiara.

The European settlers, and the nobility of Whidah, are carried in palanquins; which can alone render travelling agreeable in a climate where the heat is almost intolerable even to the natives.

The inhabitants of this kingdom are a compound of eminent virtues, and contemptible vices; possessing extreme civility, courtesy, and respect; yet practising the lowest arts of fraud and cunning.

In their manner of address and ceremonious deportment, they resemble the Chinese more than any people on earth; behaving with the utmost submission to their superiors, and condescension to their inferiors. In their industry, ingenuity, and eager desire of wealth, they are likewise the exact counterpart of the Chinese; and when we examine their customs, institutions, and manners, which are so totally different from those of the neighbouring nations, we are lost in astonishment, and vainly endeavour to account for a distinction which yet is obvious to the most cursory observer. Indeed, one might almost be tempted to imagine, that these people had a soil, a climate, and a nature, peculiar to themselves; and could never derive their origin from the same stock as the surrounding negroes, from whose manners they suffer no contamination, though a constant intercourse is kept up between them.

They appear to possess considerable genius; and, though ignorant of letters, they can calculate the largest sums of money with accuracy and dispatch, state shares in partnership with arithmetical precision, and solve questions with astonishing truth and expedition, which would puzzle the clearest European head to compass without the rules of art: yet the wisest among them cannot tell his own age; nor have they any divisions of time, or distinction of years, only knowing the variation of seasons by the revolutions of the moon.

In music, however, they give evident proofs of taste superior to most unpolished nations; some of their instruments are really harmonious, and the manner in which they perform on them would by no means disgust the most refined ear.

Polygamy is allowed to the utmost extent; and fruitfulness is so much esteemed, that the female, who has given anti-nuptial proofs of this happy quality, is preferred before the chaste virgin. The marriage-contract consists wholly in asking the consent of the parents of the girl, which is seldom or never denied, provided she be of a proper age. But though the connubial rites are performed without ceremony, and divorces are not attended with any legal obstructions, the decrees against adultery are exceedingly severe; and, when caught in the fact, the husband may dispatch both his wife and her gallant, or sell the former as a slave; but if he chuses the satisfaction of destroying the invader of his bed, he has only to inform the king of his intention, discharging the executioner's fee. Unmarried women are, however, permitted to indulge their amours without reprehension, being considered as their own mistresses.

Both sexes undergo a species of circumcision; but we have in vain attempted to trace this custom to its origin. Children are treated with the utmost parental indulgence; and, in

in return, behave with the utmost respect and veneration to their parents, whom they never address but on their knees.

The elder brother is peculiarly respected by the rest of his brethren; and, on his father's death, succeeds to his whole fortune, and even to his women, with whom he lives in quality of husband, his own mother only excepted, who has a separate habitation allotted her.

The dread of death is so predominant among these people, that the very sound of the word is attended with visible emotion; it is even reckoned a capital offence for any negro to pronounce this awful syllable before the king: and, indeed, the funeral ceremonies; the solemnity of mourning, which is observed without intermission for a year; and the entire seclusion from company during this last interval; all favour of gloomy superstition, and unconquerable horror.

With regard to the regal succession, it is generally hereditary, unless some extraordinary reasons induce the nobles to interrupt the regular course, when they may place the crown on the head of a younger son of the deceased king, as was the case in the year 1725. But though the eldest son of the reigning monarch is heir-presumptive, he must have been born after his father's accession, otherwise he is only regarded as a private subject.

An invariable custom of the most uncommon nature is observed with respect to the heir-apparent; who is no sooner born, than he is conveyed by some of the great men of the realm into one of the provinces on the frontiers of the kingdom, and committed to the care of an obscure person, who is bound by the most sacred oaths, the slightest breach of which is punished with certain death, not to treat the young prince otherwise than as his own child, or by any means to hint at his real quality. In this situation he remains till his father's death, before he is in the least apprized of his destined rank; and when a late king was called upon to ascend the throne, the nobles, who acquainted him with his good fortune, found their intended sovereign feeding his supposed father's hogs.

Several months pass, and sometimes even years, before the young king is crowned, or entrusted with the management of the state; and yet he is attended with all the externals of royalty, though his name is never mentioned in public acts. At length, when the nobles think him sufficiently qualified to assume the reins of government, they procure his approbation of their conduct, and a ratification of all the laws enacted during the interregnum; after which the most brilliant preparations are made for his speedy coronation, and the voice of joy, of harmony and congratulation, resounds from every tongue, to the very extremity of his dominions. On the day of coronation, the high-priest sacrifices victims to the great fetiche; the women of the deceased king, being escorted from the palace by a file of musqueteers, preceded by music, their place is supplied by the young, the handsome, and the gay, wherever they are to be found; and unbounded pleasure reigns for several successive days, till joy becomes insipid, and festivity loses all its charms.

The new sovereign is from this moment regarded as a divinity, and is never approached but with the most reverential homage, and the most humiliating deportment; to which the greatest lords of the kingdom are equally obliged to submit with the meanest of his subjects. Yet on his original ignorance and meanness, he generally engrafts only effeminacy

and lewdness; and, forgetting the object of his elevation, is only studious to gratify his own inordinate desires, and to secure the possession of his unbounded wishes.

The intercourse of enlightened nations has introduced into Whidah a great number of the elegancies and luxuries of Europe, and the imperial palace and houses of the nobility are furnished with taste and magnificence: their convivial entertainments are also well supplied with the delicacies of remote countries; and their table, equipage, and attendance, would be esteemed splendid, even among the most refined people.

The king usually resides at Sabi, the capital of the kingdom, which is a large and populous city, extremely well furnished with provisions from a market which, to prevent commotions and disturbance, is situated about a mile distant from the walls. In this market, not only every necessary for the support of life may be purchased, but also various articles of European produce, slaves of both sexes, and abundance of manufactures and commodities of the country: and the most excellent regulations are established to prevent fraud, intemperance, or riot; a judge continually attending, who is nominated by the king as inspector of all goods exposed to sale, and invested with authority to hear and determine disputes, suppress the dishonest, and restrain the disorderly.

Gold dust is used instead of specie, in which the natives make very ready and exact computations; but, as an equivalent for articles of small value, cowries pierced and strung pass currently in this kingdom and various other parts of the coast.

The people of Whidah believe in one God, the rewarder of virtue, and the punisher of vice, whose residence is in Heaven, from whence he governs the world with equity and mercy: they have, likewise, some confused ideas of a place of torment, and an infernal Spirit, as well as of the eternal existence of the soul after it's corporeal disunion.

But with these sentiments they blend others equally impious and absurd: they account it presumption to supplicate the Eternal Spirit, and have therefore substituted inferior divinities, to whom they pay adoration; these are the Serpent, which holds pre-eminence; the Trees; the Sea; and Agoya, the reputed God of Counsels; exclusive of the fetiches, which they worship in common with other natives of this part of the globe.

The origin of the adoration of the Snake is said to be deduced from a signal victory gained over the King of Ardrah, by it's elevation in the hands of the high-priest during the time of the engagement. Credulity attributing success to this religious manœuvre, a temple was immediately built for the patron of the country, priests appointed, and every accommodation established usually attendant on Pagan deities. This Snake is pretended to be immortal, and it's worshippers suppose that they now adore the very animal which procured their ancestors the advantage above-mentioned. It is, however, very innocent and very prolific; producing such an infinity of deities, that they would probably overspread the country, were it not for the kind assistance of other species, and indeed of the hogs, who are excessively fond of these divinities.

But though such liberties are suffered to be taken with their gods by the hogs and other animals, the most inhuman death would be inflicted on any human being who should have the presumption to destroy a single one; as was fatally experienced by some of the first English settlers on this coast, who having ignorantly killed a serpent of the sacred species, were

were all massacred by the natives. The marabuts, or priests of the Grand Serpent, are of one single family, and are subservient to the high-priest, as the head of their race. These unite spiritual with secular employments; though the former, as in most other countries where ignorance prevails, is at once the most easy and lucrative profession.

The Trees are generally considered as the patrons of health, and their priests are therefore consulted by the sick and the lame, with all the ardour the most implicit belief can inspire.

The Sea has, likewise, it's high-priest; and, when agitated by storms or tempests, a bull or a sheep being sacrificed on it's bank, the blood of the victim is suffered to unite with it's waters, while the carcase, which belongs to the priest, is carried to his private abode.

The God of Counsels, who is always applied to by the people, before they undertake any matter of importance, is a little misshapen figure of black earth, seated on a red pedestal, adorned with cowries, and crowned with lizards, serpents, and red feathers. Before this idol stand three calabashes, in which are fifteen or twenty balls of indurated earth; and, on the suppliant's explaining his business to the marabut, and making his oblation, the balls are thrown by the latter a certain number of times out of one calabash into the other, when an odd number remaining, the priest declares boldly in his favour, and pronounces the deity propitious to his views.

Thus the most enlightened and the most illiterate nations have fallen into religious errors equally absurd; for what the people of Whidah now profess, the great, the wise, and the learned, Greeks and Romans, formerly practised: this, surely, should induce us to pity the weakness of human understanding; and teach us properly to prize the blessings of divine revelation, which alone can direct the mind in search of religious truth, free us from the fetters of superstition, and animate us with the substantial hope of everlasting felicity!

An extraordinary revolution happened in Whidah in the year 1727; when the sovereign of that time, having abandoned himself to indolence and pleasures, the example of the throne had descended to the very dregs of the people. This circumstance stimulated the brave and politic King of Dahomay, who possessed an inland country, and who had suffered some undeserved insults from the Whidahs, to attempt the conquest of the kingdom, which he effected without the loss of a single man; for the natives having collected all their moveable deities on the banks of the only river that obstructed his entrance into their capital, left them to contend with the enemy, and returned to the city, fully satisfied with the efficacy of the measure they had pursued, to impede the farther progress of the conqueror. In this, however, they soon found themselves mistaken; and their effeminate monarch, with his whole court, being compelled to take shelter on a barren island, the bulk of the people swore allegiance to the King of Dahomay, under whose dominion Whidah has ever since remained, though the natives are permitted to enjoy their ancient rights, religion, and government.

The last kingdom on the Gold Coast is that of Ardrah; which is of very contracted limits, and is likewise tributary to the sovereign of Dahomay, who reduced this country about the same time as that of Whidah.

The

The air is insalubrious, and fatal to European constitutions; but the country itself is pleasant and fertile, producing wheat, millet, yams, potatoes, oranges, lemons, cocoa-nuts, and palms.

The natives on the sea-coast are employed in fishing, and making salt, which they dispose of in the interior provinces; while the inhabitants of the inland parts are chiefly engaged in agriculture, and breeding of cattle; in the former of which employments they deserve distinguished commendation for diligence and indefatigable perseverance.

The dress of the men greatly resembles that of the Whidahs, though it is generally inferior in elegance and expence. The women, however, carry their passion for dress to the most extravagant height; and are frequently adorned with the united decorations of every quarter of the globe.

Both sexes pay the most scrupulous regard to cleanliness; constantly washing themselves every morning and evening, and at the same time making the most liberal use of perfumes and aromatic herbs.

They usually subsist on flesh, that of dogs making no inconsiderable part, with rice, fruits, pulse, and vegetables; and their chief beverage is a sort of beer, called pito, mixed with water.

The language of the country has no particular characters by which it can be delineated; but the opulent and great speak, write, and read, Portuguese, with great ease and fluency.

The men practise polygamy without restriction; and, as the general deportment of the women is lascivious and loose, little ceremony is required in obtaining their consent. Love, or rather lust, sets all on a level; parity of birth and circumstances, with settlements and portions, being neither regarded nor required. Persons of quality usually contract their female children at about nine or ten years of age, but consummation is deferred till nature indicates maturity: the nuptials are then celebrated with great pomp, and every species of licentiousness is fully gratified.

But though a plurality of wives is admitted, adultery is to the full as frequent as in countries where the men are restricted to a single female; and the women, on their part, ungratified in their desires, and neglected by their husbands, court the attention of strangers by the most wanton behaviour.

Dancing is the criterion of female accomplishments; and in such estimation is it held, that seminaries are established for the instruction of the female sex in it's various figures and gesticulations.

Every family of distinction in Ardrah has a vault beneath the house, appropriated to the sepulture of their dead, whose funeral obsequies are performed with great pomp and ceremony.

The natives of Ardrah have some indistinct ideas of an almighty, superintending Power, who fixes the æra of their birth and death, and has power to confer felicity or misery in this world; but here their conceptions terminate. They shrink from the least appearance of danger; and having no idea of a future existence, meet the approaches of death with the greatest degree of horror. Their great marabut, who pretends to the gift of prescience, is,

is treated with extreme veneration; and all the inferior orders of priests, who appoint the fetiches, worshipped by every family, receive likewise uncommon respect.

These fetiches are as arbitrary as the will of the marabut, consisting of animate and inanimate objects, birds of the air, beasts of the fields, mountains, rivers, and rocks.

The priests exercise the healing as well as the sacerdotal art, and are well versed in the powers of simples and decoctions: when these expedients fail, they assume their sacred office, and prescribe sacrifices and offerings, as the price of health, and the means of convalescence.

This country contains but few towns worthy of notice, except Jachen, Offra, Great Foro, and Assen.

Jachen, which was formerly the residence of a phidalgo, or prince, who lived in a very splendid stile, before this kingdom fell under the power of the sovereigns of Dahomay, is still a place of some extent, surrounded by a deep ditch, where the Dutch and English had formerly established factories.

To the north of this place stands the city of Offra, where the last-mentioned commercial nations have elegant settlements, proportioned to the advantages they derive from the trade around them.

Farther north lies Great Foro, a populous though inelegant place; which, however, contains a great curiosity in this part of the world, namely, a house of accommodation for travellers, where the provisions of the country, and pito beer, are both plentiful and cheap.

Still farther north is the metropolis, called Assen by the natives, and Great Ardrah by the Europeans: this was the ancient residence of the kings of this country, including a circumference of five or six leagues, and containing two royal palaces, constructed with considerable taste and magnificence, and internally decorated with a variety of useful and ornamental furniture: the gardens were spacious, and laid out with a genuine simplicity of taste, which borrowed nothing from the rules of art, but seemed to leave them all at a very remote distance.

Europeans are treated in this city with great civility and respect, every distinct nation having a separate quarter. The Dutch and English carry on a considerable trade in slaves; who being prisoners taken in war, criminals, insolvent debtors, and the wives and relations of those who incur the displeasure of their prince, may be computed at about three thousand annually.

The king has the principal property in these unhappy wretches, who are examined with the utmost circumspection before the bargain is made; and the lame and maimed are constantly excluded from the group. Those who are approved of are numbered; and if the trader in human flesh is not callous to all sense of humanity, and the severe stings of conscience, he will blush to read, that a red-hot iron is so used to imprint his name or arms on each selected victim, for the prevention of any escape or exchange: they are then stowed in the holds of the ships, where they are supported with bread and water, having been previously stripped naked, and in this miserable condition are exported to America.

Cowries, brought from the Maldives, are the principal currency of the country; and with

these the Europeans generally discharge one half of the price of their slaves, the other moiety being paid in goods of the manufacture of their own nation.

Under this general head of Guinea, we shall likewise include the kingdom of Benin, which borders on the Slave Coast, and is of very considerable magnitude, though its particular limits on all sides cannot be easily ascertained: it is, however, bounded by the Gulph of Guinea and the Slave Coast on the west; and by Loango on the south; but its eastern and northern boundaries are unknown.

Formosa, the principal river of this kingdom, is said to have received its name from the agreeable fertility and verdure diffused over its banks; and indeed the whole country has an air of luxuriance, from the number of beautiful trees which overspread it, and the delightful prospects every where presenting themselves to the view; but whatever satisfaction the eye may receive from these natural objects, the air is extremely noxious and pestilential, and the number of musquitos render life almost intolerable.

Millet and rice succeed very well, though they are little cultivated; but potatoes and yams, being the most esteemed esculent roots, are much attended to.

The natives appear in very neat calico dresses, fastened round their waists, the upper parts of their bodies being wholly exposed. The women of quality veil their faces in public, and ornament their necks with strings of coral, and their legs, arms, and fingers, with copper rings, which give them a very fantastic appearance; otherwise, neither their persons nor dresses are at all disagreeable.

In their dispositions they may be characterized as a gentle, civil, and obliging people; extremely grateful for good usage, but inflexible to all kinds of severity. They are brisk and diligent in business, steady to their compacts, and warmly attached to their original customs and institutions.

Their food consists of yam and potatoe bread, with beef, mutton, fowls, and fish; but the flesh of cats and dogs is, of all others, in the highest estimation among them. The beverage of the vulgar is pure water, but the rich contaminate it with a sort of filthy wine called Pardon.

The mechanical arts are no farther regarded than the convenience of unrefined life requires; and their only manufacture consists in spinning and weaving cotton cloths, of which they export considerable quantities.

The number of their wives is determined by the circumstances of the husband; the form of courtship is almost unknown, and a lover has only to ask, and the consent of the woman is seldom wanting. Yet notwithstanding this unlimited indulgence in sensual appetites, the natives are jealous of one another even to a degree of phrenzy; but never regard the liberties which Europeans take with their women, thinking it impossible that their taste can be so depraved as to grant unlawful favours to white men.

Adultery is punished with exemplary severity; which renders this crime as little known in Benin as in almost any country whatever.

The natives are extremely delicate with regard to the marriage-rite, and pregnant women are not suffered to receive the caresses of their husbands till after delivery. Male children are presented to the king, as of right belonging to him; but females are the property of the father, and entirely at his disposal till their marriage.

Both

Both sexes very early undergo a species of circumcision, and have their bodies marked with necromantic figures, to prevent the effect of evil spirits, who are supposed to reside in particular woods, which no native of Benin dares to enter.

Though they are not absolute predestinarians, they believe that man has a limited time upon earth; and, on being seized with any malady, they have recourse to their priests, who are supreme in physic as well as religion, and employ both professions to restore their patients.

The dead are carefully washed, and conveyed to the places of their nativity, where the body being first dried over a slow fire, is put into a coffin, and perfumed with aromatics. The rites of sepulture are suspended even for years, when the convenience of carrying the corpse to the place of its birth is denied; for it would, in their apprehension, be the greatest impiety and disrespect to inter it in a foreign soil.

The ceremony of funeral lamentation is rather arbitrary; consisting in shaving the head or beard, or only the half of each; or howling in a doleful manner, for several successive days at stated periods, and drinking plentifully during the intervals. The sovereign is interred with extraordinary proofs of barbarous superstition: a deep hole being dug before the palace, the dimensions of which increase as the workmen descend, and the royal corpse exposed in the presence of an infinite concourse of people, who contend for the honour of being inhumed with him; such as are admitted to this distinguished privilege are let down with the deceased monarch, and the solemnity is concluded by placing a large stone at the mouth of the pit.

The religious creed of the Benins acknowledges a supreme being, to whom correspondent attributes are ascribed; but though they believe that he governs all nature by his eternal providence, they regard him as too pure and exalted to be personally addressed, and therefore call in the aid of the fetiches, whom they consider as mediators.

Their belief of apparitions is universal, and their supposed suggestions in dreams are regarded with uncommon veneration. By these preternatural communications, they suppose they are warned of approaching dangers, and enabled to frustrate the malignity of fate; for which reason they commonly sacrifice to the bountiful agents who provide for their security and peace. Besides these occasional offerings, annual sacrifices are appointed, which are celebrated with the utmost magnificence for several days; to which festivals all ranks of people are invited, and the inferior sort are usually dismissed with presents from the more opulent.

The seat of future happiness or misery is supposed to be confined to a particular situation in the sea; but the most intelligent are at a loss to account for the mode of retribution which awaits the different lives of men. They consider the shadow of a man as a real existence, and suppose that its testimony will one day either promote him to a place in paradise, or plunge him into an abyss of misery.

The Benins fill every corner of their houses with idols, and yet they appropriate temples for the habitation of particular divinities, to whom their votaries sacrifice and pay regular worship. The priests pretend to dive into futurity, by some magical operations; but, notwithstanding the extreme veneration in which their order is held, any attempt to disturb

disturb the public tranquillity, by meddling with the concerns of the state, is punished with death.

At the head of the sacerdotal line is placed the high-priest of Loebo, a town situated at the mouth of the River Formosa, whose power is allowed to extend over the air and sea. He is also supposed to be endued with the gift of prescience, so as not only to foresee, but even prevent, the contingency of future events. In such veneration is he held, that no one approaches his presence without fear and trembling, and even the ambassadors of the king shew him the strongest tokens of awe and respect.

To enumerate the various superstitious observations of this country, would be an endless task; extreme ignorance spreads her dusky mantle over the land, and every thing which is the object of fear is likewise the object of veneration.

The natives follow the European mode of distinguishing their æras by years, months, weeks, and days; to each of which they give it's proper appellation. Every fifth day is consecrated to religious exercises, and considered as a day of rest: besides which, there are other days appropriated to sacred purposes, and celebrated with extraordinary solemnity; particularly, an annual feast to the memory of their progenitors, and the choral festival. On this last occasion, the king, in all the splendor he can display, attended by his women, and surrounded by his guards, makes oblations for himself and people; which ceremony is accompanied with the shouts and acclamations of his assembled subjects.

The sovereign is perfectly despotic, having an infinite number of petty princes, who implicitly submit to his will. The succession to the throne is regulated by the reigning monarch; who no sooner apprehends his dissolution near, than he calls one of the Onegwas, or principal lords, to whom he names his successor, with an injunction not to divulge the secret, upon pain of death, till after his decease. When this period arrives, the Onegwa takes into his custody all the royal furniture and effects; and the young princes immediately coming before him, do homage to the arbiter of their destinies. The high-marshal being then summoned to attend, the minister communicates to him the deceased king's determination; which the other repeats six times, with a solemnity adequate to the importance of his office. The young sovereign is soon after invested with the badges of royalty, and receives the homage of his officers and nobles; after which he is sent to the town of Oscebo, in order to be instructed in the art of government, and the duties of his station. Having finished his studies, he returns to Benin, where his power is first announced by ordering his brothers to be murdered; which sanguinary measure is thought to be indispensably necessary, as well for his own security, as for the public tranquillity.

The revenues of the crown are pretty considerable, arising from various imposts and exactions. Taxes are generally paid in kind; out of which the court is supplied with every necessary, the overplus being sold, and the money deposited in the royal coffers. Foreign trade is subject to heavy charges, but Europeans are treated with great personal respect and attention.

Some authors represent the King of Benin as a great and powerful monarch, who can in a few days assemble an army of a hundred thousand men; while others observe, that the Benins are a pusillanimous people, and, from their deficiency in point of personal courage,
continually

continually exposed to the insults of their neighbours. To reconcile these opposite accounts, we need only remind our readers, that power does not always depend on numbers; that the king of Benin may easily collect an army of an hundred thousand men; but that neither their arms, nor their military exercise, are likely to render them the dread of surrounding nations.

The state of Benin is divided into three classes of men: the great lords, who attend the king's person, to whom every petitioner must apply; the *ares-de-roes*, or street-kings, who preside over the various subordinate ranks, and from which order the viceroys and governors of the province are selected; and the *fiadores*, who are invested with peculiar badges of power, but inferior to the *ares-de-roes*. These ranks, at the head of whom is the sovereign, support, according to their respective abilities, a certain number of poor; the afflicted of every description being the objects of their charity: by which excellent police there is not a beggar or a vagrant to be seen; for the public officers employ the idle, to prevent a burden on themselves; and if the natural indolence of their dispositions overcomes the fear of want and ignominy, they are suffered to starve, unpitied and unregarded.

The laws of inheritance are generally equitable, where the pleasure of the sovereign does not interfere. The eldest son, on paying a fine to the king, succeeds to his father's estates, wives, and slaves, on condition of providing for his brothers and sisters; but his mother is allowed a maintenance proportioned to the estate and her own rank and quality.

In this, as in other countries, justice is too often perverted, and money applied to shelter offenders from punishment. Most crimes may be atoned for by a pecuniary oblation; but where that cannot be made, the deficiency is supplied by corporal inflictions. Murder and robbery are, however, excluded from the number of venial offences, and are always made capital. Manslaughter is expiated by sacrificing a slave, and paying a handsome gratuity to the three great officers of state: upon which the offender regains his freedom, and the friends of the deceased remain satisfied with his having fulfilled the law.

To exculpate the accused from doubtful allegations, there are five different methods of purgation; four of which are admitted in civil and venial offences, but the fifth is made use of in criminal charges only.

The first mode of purgation consists in carrying the accused before a priest, who pierces his tongue with a cock's feather well greased: if the perforation is easily made, the person is esteemed innocent; but when it is attended with any sort of difficulty, no other proof is required for the establishment of the party's guilt.

In the second method of trial, the priest raises an oblong piece of turf, into which he sticks a few small quills, enjoining the offender to draw them out one by one; and the difficulty, or ease, with which he affects this, is regarded as sufficient to acquit or condemn him.

The third method is performed by injecting the juice of certain green herbs into the eyes of the suspected person; when, if they become red and inflamed, he is pronounced guilty, otherwise he is absolved.

The fourth ordeal consists in the priest's stroking the tongue of the accused with a hot
8 M copper

copper bracelet; which, if not followed by a blister, is esteemed a certain proof of his innocence.

The fifth kind of trial, which is confined to persons of rank, seldom happens; when it does, the accused is carried to a particular river, the waters of which are supposed to possess the extraordinary quality of supporting the innocent, while the guilty inevitably sink to the bottom.

Benin, which stands in seven degrees thirty minutes north latitude, and in five degrees four minutes east longitude from London, contains the imperial residence. The streets of this city are extremely long and broad, and ornamented with shops filled with European merchandize, as well as the produce of the country. It appears to have been formerly much more populous than at present, and to have contained a number of edifices which now lie in ruins. The houses are meanly built of clay, and covered with reeds, straw, or leaves, there being no stone in this country. The city is divided into several districts, under the government of their respective officers, called kings of the street, and is surrounded with walls, ditches, and pallisades; which would, however, afford but a very slender defence against a resolute enemy.

The royal palace, which occupies a considerable extent, is a building of prodigious dimensions, but neither elegant nor commodious. It consists of galleries supported by unpolished pillars, turrets, and statues of the rudest workmanship; and even the king's audience-chamber affords but a poor display of pomp and magnificence, having the appearance of a warehouse, rather than of a royal apartment. The throne, indeed, is of ivory shaded with a canopy of the richest silk; but the king being engaged in trade, as well as his subjects, it is surrounded by a profusion of commodities exposed to sale.

The decay of the city of Benin is justly attributed to the tyranny of one of its sovereigns; who, envious of the wealth of some of his richest subjects, fabricated a charge of treason and conspiracy against them; and though their innocence was confirmed by the clearest evidence, they were all put to death, and their effects confiscated to the royal use. This exasperating a grandee of the first rank in the city, who had some reason to apprehend a similar fate, he immediately quitted the place, drawing with him a considerable majority of the inhabitants. Upon which the king assembled an army, and pursued the fugitives; but was repulsed with loss and disgrace. In a second onset he was still more unsuccessful; being defeated and pursued to his own palace, the plundering and devastation of the city immediately commenced, which continued, at intervals, for near ten successive years; when, at the mediation of the Dutch, a peace was concluded, and a free pardon granted to the rebellious grandee, with permission, and even a request, to return to his former habitation: but, preferring poverty accompanied with freedom, to wealth and dignity with servitude, he settled with his adherents, in a situation about three days journey from the capital; and Benin has never since regained its former splendor and population.

On the banks of the Benin, or Formosa, are some European settlements, principally belonging to the Dutch; the names of which are Boededo, Arebo, and Agatton. The former, being an inconsiderable village, is governed by a viceroy, whose authority is very circumscribed, as every affair of importance is referred to the court.

Arebo,

Arebo, which is now the centre of the commerce of this kingdom, is a large and populous city, situated sixty leagues up the river, and had once a settlement belonging both to the English and Dutch; but the former have for some time abandoned it.

Agatton has also been considerable for its commerce and population; but the ravages of war have almost reduced it to a state of desolation.

Meiburg was once a great commercial town, where the Dutch maintained a considerable settlement; but it is now only famous for the following tragical event, which ended in its total ruin. Beeldsyder, a Dutch factor, having conceived a violent passion for a female belonging to the negro government, carried her away by force: the viceroy, enraged at this insult, attacked the Dutch settlement, and forced the factor to retreat on board a vessel which lay in the road, after having received a wound which soon after proved mortal. Upon this the Dutch director-general, resolving to revenge the death of the factor, fitted out a brigantine, and surprizing the blacks at Meiburg, murdered or carried into captivity every individual that could be met with, without distinction. The news of this even teaching Benin, the king ordered an enquiry to be made into the cause of this bloody massacre; when, instead of turning his resentment against the Dutch, who had certainly violated every law of justice, hospitality, and humanity, he shamefully joined the oppressors, and with the most shocking circumstances of barbarity ordered the innocent viceroy and his whole race to be extirpated. This sentence was speedily executed; their dead bodies were delivered as a prey to wild beasts; and their houses being levelled with the ground, a strict injunction was given that they should never be rebuilt.

CHAP. VI.

UPPER ETHIOPIA.

THIS country is generally divided into Nubia, Abyssinia, and Abex; which extensive regions we shall separately consider.

Nubia, which also bears the name of Sennar, has Egypt for its northern boundary; the Red Sea for its eastern; Abyssinia for its southern; and the reputed kingdoms of Tagua, Caogo, and the Defart of Gorham, for its western. It is situated between the thirteenth and twenty-fourth degrees of northern latitude; and between the twenty-fifth and thirty-eighth degrees of eastern longitude; forming the figure of an irregular oblong.

The principal rivers in this country are the Nile, the Nubia, and the Sira; on the banks of which are many fertile tracts, producing a variety of excellent fruits, though the soil in general is far from luxuriant, being parched up by a vertical sun, and destitute of refreshing streams.

Nubia affords gold, ivory, roots, and drugs, with a variety of medicinal plants; and vegetable poisons, one of which, in its growth, resembles our nettle, bearing seeds at the top, whose effects are so dreadful and sudden, that a single grain taken inwardly is said to be attended with instant death.

This

This country is well stocked with useful animals, as well as with beasts of prey, birds, and reptiles. The serpents are extremely venomous; and the bite of one species in particular (which is not easily avoided, on account of its resemblance in colour to the dust among which it lurks) is attended with the most excruciating agony, and followed by certain death.

The natives are swarthy and low in stature, stupid, debauched, dishonest, destitute of every refined feeling and upright principle, and to the last degree inhospitable: they in general profess Mahometanism; but have very few marks of religion among them. In the few villages of this region, the inhabitants apply themselves to agriculture; but the greatest part of the natives indulge themselves in perpetual indolence; and, like the lions and other wild beasts which surround them, wake only to plunder and destroy, at the keen impulse of hunger.

The lower ranks scarcely use any covering, while the more opulent appear in long flowing robes, of silk or cotton, having rings and other trinkets of gold, silver, and brass, in their hair, particularly the females of quality; but, excepting a kind of sandal, the legs and feet of persons of all descriptions are left entirely bare.

They generally fight on horseback, and are very active; but as they always use poisoned arrows, the neighbouring nations, who abhor this diabolical practice, seldom chuse to engage with them.

Dangala, which is the present metropolis of Nubia, is situated on the eastern bank of the Nile, in fifteen degrees fifteen minutes north latitude. It is said to contain an incredible number of inhabitants; but their accommodations are mean, the streets being filled with heaps of sand brought by the streams from the mountains, and houses constructed of wood daubed with mud. The royal palace, however, which is a vast collection of irregular structures, surrounded by a lofty brick wall, is furnished with every thing esteemed curious or splendid, and the floors are spread with carpets of the finest silk. The king affects a considerable share of magnificence in his dress and attendance: his subjects approach him barefooted, using several prostrations in his presence; while strangers are obliged to kneel, and kiss the ground three times whenever they are admitted to the honour of paying him homage. The sovereign spends the greatest part of his time in administering justice to his subjects, which he in general performs with impartiality and dispatch. Sentence of death is executed on criminals by laying them on their backs, and beating them upon the breast, with a stick till they expire: but with regard to the jurisprudence and internal policy of the country, no authentic accounts can be procured; the whole resting on the representation of a few Jesuits and missionaries, who may too generally be considered as the fabricators of falsehood, rather than the promulgers of truth.

Sennar, which is the only city of any consequence in Nubia, excepting the capital, stands on the western bank of the Nile, near the frontiers of Abyssinia, being about two hundred and fifty miles to the south of Dangala. It is situated on a fine eminence, commanding delightful prospects; and includes a circumference of five miles, containing near a hundred thousand inhabitants.

Provisions are in this country very plentiful; an ox being sold for three or four shillings, a sheep for one, and two fowls for a penny: but, to counterbalance this cheapness of living,

ing, the heat, during the vernal months, is so excessive as scarcely to admit respiration; while, in the rainy season, the air is so insalubrious, that a dreadful mortality constantly ensues.

The commercial articles of Nubia are elephants teeth, gold dust, tamarinds, civet, and tobacco; which are generally bartered for spices, paper, hardware, brags, and various personal decorations.

The extensive empire of Abyssinia is known by various names in different nations; but the inhabitants call it Itjopid, or Ethiopia: it extends from six degrees thirty minutes to twenty degrees north latitude, and from twenty-six to forty-five degrees of eastern longitude; being bounded on the north by Nubia, on the east of Abex, on the south by Alaba and Ommo Zaidi, and on the west by Gorham and Gingiro.

As this country has a tropical situation, it might naturally be supposed to be intolerably hot; nevertheless, many places enjoy a delightful coolness, and the air in general is esteemed salubrious and pleasant.

Though the mountains exhibit an awful and almost inaccessible appearance, they are often filled with inhabitants who experience the blessings of health and longevity.

This climate is frequently visited by dreadful storms of thunder and lightning: nor are the winds less terrible in their effects; particularly a sort of hurricane, called in the Ethiopian language, Sengo, or the Serpent, which sometimes levels the houses with the ground, roots up the largest trees in the forests, and carries away the masts of ships in the very harbours. But periodical storms and rains, as we have already seen, are not peculiar to Abyssinia alone, being felt in every country within the tropics; and though dreadful during their continuance, are notwithstanding beneficial in their effects.

The torrents often wash down abundance of gold from the mountains: but the salt-pits, which are found in great plenty in this extensive country, are still more valuable, not only supplying the inhabitants with that necessary article, but likewise answering every purpose of money, salt being readily taken in exchange by the neighbouring nations for every other commodity.

The principal rivers are the Nile, the Niger, the Tacazee, the Maleg, the Howash, the Zeebee, and the White River; besides which, there is the celebrated Lake of Dambea, called by the natives, the Sea of Tzana, from the chief island it contains. This lake is situated in thirteen degrees north latitude; and may, perhaps, be considered as the principal source of the Nile. It is upwards of ninety miles long, and thirty-six broad, and contains twenty-one islands; some of which are astonishingly fertile, covered with groves of orange and citron trees, and having old monastical erections, which appear to have possessed a considerable degree of elegance. The water of the lake, which is clear and wholesome, abounds with exquisite fish; and the banks are fringed with bamboos, with which the natives construct a sort of flat-bottomed boats.

In some parts of Abyssinia, the land yields two or three crops of millet, barley, and wheat. There are neither rye nor oats in this country; but the natives use a small grain called teff as a substitute for the former, and barley for the latter, with which they feed their horses, camels, and dromedaries; for though the low-lands produce abundance of

grafs, being liable to be scorched up by the intense heat of the sun, or destroyed by the swarms of locusts which often visit these parts, the cattle must be supported great part of the year by other means.

The trees of Abyssinia are perpetually green, and produce great quantities of the most luxuriant fruit; among other varieties of which we may enumerate grapes, pomegranates, peaches, citrons, oranges, sugar-canes, and several kinds of figs; particularly one called *Enfette*, which some have endeavoured to prove is the *Dudaïm* of Moses, rendered *Mandrakes* in our version of the *Pentateuch*.

This country also, exclusive of the infinite variety of medicinal and odoriferous plants common to Europe, produces many entirely unknown among us; particularly the *asāzo*, which has a deleterious effect on serpents and other venomous reptiles, the root being esteemed a certain cure for those who are bitten by these animals.

The banks of the rivers are delightfully variegated with jessamines, roses, lilies, jonquils, and other beautiful flowers; as well as great plenty of fine shrubs, among which the cotton plant claims the pre-eminence, on account of its great utility, and the vast quantities produced.

Few countries are so well provided with domestic animals; there are camels of different species, dromedaries, horses, asses, mules, cows, sheep, and goats in vast numbers; and, indeed, these cattle constitute the principal wealth of the inhabitants. The oxen are said to be of such prodigious size, that they appear at a distance like elephants; whence some ignorant travellers have roundly asserted, that there are in Abyssinia elephants with horns, one of which is capable of containing ten quarts of liquor. The breed of horses is very fine; but mules are esteemed preferable for journies, being more hardy and sure-footed among the rocks and cliffs which travellers must necessarily pass.

The *camelopardus* is represented as a beast much taller than the elephant, but of a very slender make. Elephants are extremely numerous; but they are in this country wholly untractable. The zebra is a most beautiful animal, but so very scarce, that it is deemed a present worthy a monarch's acceptance: it is about the shape and size of a mule, but more sleek and slender; and curiously striped with white, black, grey, and yellow streaks, from the neck to the tail.

Travellers mention a very extraordinary creature in this country, which is probably one of the many species of monkies: it is represented as no larger than a cat, but having the face of a man, and possessing a melancholy voice. It lives among the trees, and never becomes tame, notwithstanding the utmost care and attention; nor can this animal brook confinement, but constantly pines away on such occasions.

Of birds there is a vast variety, both wild and tame; some of which, in beauty as well as size, greatly surpass those of the same species in Europe; particularly the partridges, which are said to be larger than capons. Among those which may be considered as peculiar to this country, is the *maroc*, or honey-bird, so called from its particular instinct in discovering the hidden treasures of the industrious bee; the *pi-pi*, which receives its name from the constant repetition of these two syllables, is said to direct huntsmen to their game, feeding on the blood of what they kill; the cardinal, so called by the Portuguese, from the

the beautiful red feathers with which it is covered, except on the breast, where they resemble the finest black velvet; and the white nightingale, a most beautiful bird, with a tail near a foot long.

There are many serpents and insects, whose bite would prove fatal without an instantaneous recourse to topical remedies; but none of these are so much dreaded, or do half so much mischief, as the locusts, which sometimes eclipse the light of the sun, and spread desolation over whole provinces.

Among the amphibious animals, the largest and most destructive are the crocodile, and hippopotamus, or river-horse; the former has already been described, and we shall in this place notice the latter, as it is seldom seen lower down the Nile. This creature, though called a horse, bears but little resemblance to that useful animal: its body is like that of an ox, but twice as large; its legs are short, like those of a bear; and its tail resembles the elephant's. In the lower jaw are four large teeth, two of them crooked like the tusks of a wild boar; and the other two straight, but bending forwards; all of them of extraordinary dimensions. The ears and eyes are small in proportion to its bulk; but it has a very wide mouth, great open nostrils, and an upper-lip like that of a lion, on which grows a strong bristly beard. It commonly lives in the water during the day; and on the land at night, when it feeds on grass, which is its chief support. The teeth are esteemed very valuable, as they preserve an untarnished whiteness.

The Abyssinians are tall and well-proportioned; their complexions are in general very dark and tawny; but they have a variety of hues from the olive to deep jet. Their features are regular and agreeable; they have not either the flat nose nor the protuberant legs of the natives of Guinea; and their eyes are animated and expressive. They are constitutionally active and sprightly; and, by labour and strict temperance, commonly live to extreme age. Vivacity and affability are said to be their distinguishing characteristics; and animosities are seldom known among them. They are naturally docile, and inquisitive after knowledge; and though there are but few traces of learning to be found among them, this is rather ascribable to the want of proper means than to any deficiency of mental capacity.

Men of quality dress in a long robe, either of silk or cotton, tied round the middle with a rich scarf; and the citizens appear almost in the same style, only they are prohibited from wearing silk. The common people have only a pair of cotton drawers, and a kind of scarf thrown loosely over the rest of the body; and, indeed, till within the last century, this was the usual dress of all ranks; the robe and the scarf being confined to the royal family and particular favourites.

The women are under no sumptuary restrictions, every one being permitted to appear as fine as her circumstances will permit. Those of superior rank generally wear the richest silks and brocades, adorning their hair with the utmost profusion of ornaments, and wearing rich pendants in their ears, and the most costly chains, jewels, and bracelets, round their necks and arms. Indeed, the dress of this country is adapted to the climate, and far from being universally the same. During the excessive heats, the natives hardly suffer their
cloaths

cloaths to touch their flesh, and for that reason contrive to have them as light as possible, both in shape and quality; but in the cooler seasons, they draw their robes closer to their bodies; and the rich then appear in handsome vests open only to the waist, being closed below with small buttons.

In the symmetry and architecture of their buildings, they are entirely negligent, which arises from their living in tents and camps, after the manner of their king; so that, excepting a few ruinous royal palaces, there are neither public nor private structures worthy of notice throughout the whole empire; for what they stile houses deserve only the name of huts, being raised with laths and clay in the most careless manner, speedily erected, and abandoned without ceremony or regret whenever they think proper to change their residence.

Till the arrival of the Portuguese missionaries among them, the very emperors had neither palaces nor castles, but lived in splendid pavilions, where they were attended by their guards and nobles; and even after a regular building was erected, they had no proper word in their language by which to describe it; but stiled this edifice, *Babeth Laibeth*, or *House upon House*.

The furniture of the Abyssinians is mean and inelegant, having neither paintings, tapestry, nor other ornaments; indeed, their way of life renders these superfluities entirely useless. Their best beds are no better than couches spread with furs and hides; on which the grandees lie wrapped in their upper garments, while the poorer ranks repose on mats or hides spread upon the ground.

Inns, taverns, and places of accommodation for strangers, are entirely unknown; and, indeed, the hospitality of the natives renders them unnecessary. If a traveller continues longer than three hours in a village or camp, himself, servants, and cattle, are provided for at the public expence; the whole community being ready to furnish him with whatever necessaries he may require: and in this they are the more assiduous, as they are liable to a considerable fine should they fail in their attention to strangers. This laudable institution, however, like most others of the same kind, is much abused; as it gives encouragement to a number of idle vagabonds, who chuse to prey on the public rather than support themselves by honest industry.

Few manufactures are regarded, beyond what are necessary for cloathing. Their mechanics are as wretched workmen as can well be conceived, and their professions generally descend from father to son.

Ingenious artificers are altogether unknown in this country, unless by their works, which are imported by way of traffic or exchange; and, indeed, all the fineries of dress displayed by the opulent are obtained from the Turks for gold-dust, emeralds, and horses; between whom and these people the Jews, Armenians, and Arabians, are generally employed as brokers. The trade, however, is very inconsiderable; the Abyssinians, who have not the smallest idea of money, exchanging one commodity for another, in order to procure the necessaries of life. It has already been observed, that their most common article of trade is salt; and by this, which in general answers all pecuniary purposes, they rate the value of every other commodity.

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The Abyssinians boast that they received both their kings and religion from Solomon; in proof of which they produce a very ancient record, containing the following extraordinary account—‘That a great and powerful queen of Ethiopia, named Areb, or Maqueda, being informed by a merchant, named Tamarin, of the great power and wisdom of Solomon, travelled to Jerusalem, attended by a retinue of the highest princes and nobles of Ethiopia, carrying presents of immense value to that famous monarch, who instructed her in the knowledge of the true God; and, upon her return home, at the expiration of nine months, she was delivered of a son whom she called Menilehech David. This young prince, afterwards going to Jerusalem, to visit his father Solomon, was by him magnificently entertained, and anointed King of Ethiopia by Zadoc and Joash; and when he was sufficiently instructed in the Mosaic institutions, Solomon appointed several of the first-born of Israel to attend and serve him in Ethiopia, furnishing him also with a high-priest, Levites, and other officers and servants, from the tribe of Judah.’

This record, whether genuine or fabulous, contains nothing incredible as far as we have quoted; but it proceeds to register some circumstances which are evidently false, pretending that the ark of God was carried out of the temple of Jerusalem, in the time of Solomon, and conveyed to Ethiopia, where it is still kept so closely concealed, that even the monarchs are not permitted to see it.

Their conversion to Christianity, they with equal confidence affirm, was occasioned by the eunuch of Queen Candace; who, after his baptism by Philip, returning into Ethiopia, and giving his queen a full account of what had passed, that princess and her subjects at once embraced the Gospel. Ecclesiastical history, however, informs us, that in the year 335, Athanasius, patriarch of Alexandria, ordained Frumentius, bishop of Axumia, a preacher of the gospel in Ethiopia; where he met with great success, settling the discipline of the church conformable to that of Alexandria, which was the acknowledged head. But though the Christian religion has from this period certainly prevailed, many Jewish ceremonies are blended with the purer precepts of Christ and his apostles. Circumcision is universally practised on both sexes; and abstinence from such things as are prohibited by the laws of Moses is still required, and frequent ablutions are enjoined. On the other hand, they believe the doctrine of the Trinity; and that Christ shall come again in glory to judge the quick and the dead; when the just shall inherit the kingdom of Heaven, and unrepenting sinners be sentenced to everlasting punishment. They are in possession of the Nicene Creed, but not of the Apostolic; and receive the same books of the Old and New Testament as canonical which are adopted by the Church of England. They baptize by a threefold immersion, if the child is deemed capable of bearing it; if not, by a threefold aspersion of water. They then anoint the whole body with the sacred chrysm, and afterwards administer the holy communion in both kinds to the child, by dipping a piece of the consecrated bread into the wine, and applying it to the infant's lips.

The Abyssinian clergy are allowed to marry; and though they are far from being versed in the sacred writings, perform their duty with suitable decency and devotion, in which they are religiously joined by their congregations. Pictures are to be met with in some

of their churches, but they have not any images or crucifixes. All Wednesdays and Fridays throughout the year are strictly observed as fasts, but the Sabbath is celebrated on the seventh day.

Like the Oriental churches, they observe four great Lents; namely, the Great Lent, which lasts fifty days; that of St. Peter and St. Paul, which lasts forty days, more or less, being governed by Easter; that of the Assumption of the Virgin Mary, which continues fifteen days; and that of Advent, the duration of which is for three weeks. During these seasons, they practise the greatest abstemiousness, never tasting meat or drink till after sun-set, and even then refraining from every thing esteemed luxurious and delicious. Wine is totally interdicted at all times; and, in administering the cup, they take a small quantity of raisins, which they squeeze and macerate in water.

Before the Abyssinians adopted the itinerant plan of living in tents, they had several towns and churches; some of which are standing, though in a ruinous condition, and their original plan and construction prove that the fine arts once flourished in this country.

Those churches which most attract the notice of travellers, are nine in number, all excavated from the solid rock, by the command of Lalibela an Abyssinian monarch. They still retain the names of St. Saviour, St. Mary, The Holy Cross, Golgotha, Bethlehem, St. George, The Martyrs, Marcereos, and Lalibela; which last is by far the noblest structure. All these churches are said to have been compleatly finished in the space of twenty-four years, by Egyptian architects; and this is the more credible, as the sort of stone of which they are formed is at first very soft, but acquires a solidity and hardness by being exposed to the air.

The monasteries of Abyssinia are entirely different from those of every other Christian church, in structure, form, service, and discipline. Instead of being inclosed by high walls, they resemble so many large villages, where every monk has a hut, appropriated to himself, with a piece of land adjoining, which he cultivates for his own support, that he may not be burdensome to the public; and women are so far from being excluded, that some orders among them marry and bring up their families in the same way of life. It must, however, be acknowledged, that those orders which renounce any intercourse with the other sex, are held in the highest veneration, being often employed by the emperor in embassies and negotiations.

Some of the monks adopt the eremitical life, as most favourable to contemplation; and, retiring to caves and unfrequented retreats, practise every austerity which human nature is capable of enduring. The dress of all these orders is very mean; but few of them have any outward distinguishing mark, each furnishing his own habit, and fashioning it according to his particular taste.

The nuptial contract is attended with few ceremonies, being only an agreement between the parties to join their stocks and cohabit together while mutual affection subsists. The religious ceremony consists in the bride's and bridegroom's appearance at the church door; where a kind of couch is prepared for them, on which they sit down, while a priest, with a cross in one hand, and a censer in the other, makes a kind of procession round them, and laying his hands on their heads, observes, 'that as they are become

'one

'one flesh, so they ought to have but one heart and one will.' After this, a short exhortation is delivered suitable to the occasion; and the more religious receive the holy communion, either just before, or immediately after they are united. After consummation, the husband and wife keep separate tables; or, if they agree to eat together, they bring their provisions separately, ready dressed.

The married women are permitted to visit their friends and relations: those of the higher ranks think they have a right to grant any favours, however injurious to their own honour, or that of their husbands; but with respect to the inferior ones, though the rules of fidelity and obedience are seldom invaded, the marriage contract is easily dissolved, and a divorce may be procured by either party for the most trivial reason.

Sometimes, in case of incontinence in the wife, a compensation is accepted from the man who has debauched her: or if the husband is unwilling to cohabit with her again, part of the lands and effects which were originally her property, are appropriated to his use, and sometimes the whole; after which she is banished from his house, without any other property than a single needle, with which she may be enabled to obtain her livelihood.

On the death of any person, the corpse being washed, and perfumed with incense, it is sprinkled with holy water, wrapped in a sheet, and placed on a bier. The bearers then take it up, and carry it with a hasty pace to the place of interment, which is either the church or church-yard, where it is again perfumed, and sprinkled with a profusion of holy-water. The first fourteen verses of the Gospel of St. John are then read, and the corpse is precipitated into the grave, the priests, repeating some of the Psalms till the whole is covered over with earth.

The Abyssinians mourn for the dead many days; beginning their lamentations with the morning, and continuing them till night, when the nearest relations and friends of the deceased assemble at the grave, together with several female hired mourners, who join the solemnity with shrieks, all clapping their hands, smiting their breasts, and uttering the most doleful and pathetic expressions of grief.

At the funeral of a person of distinction, his horse, shield, lance, and other accoutrements, are brought to the grave, offerings are made to the church and the clergy, and provisions liberally distributed to the poor. This solemnity is of longer or shorter duration, according to the quality of the deceased; and is repeated afresh on the anniversary, when prayers are presented to God to be merciful to the departed soul.

The empire of Abyssinia appears from the most ancient records to have been always very despotic, through a long succession of monarchs, who derive their origin from that Menilech whom we have already mentioned as the son of Solomon. This line is, however, said to have once been interrupted, the crown passing into another family; but it was again restored to the race of Solomon, by the Queen of Sheba or Ethiopia. In consequence of the high antiquity of their descent, the emperors still retain the pompous titles of the Beloved of God, Son of the Pillar of Sion, Kinsman to the Race of Judah, Son of David and Solomon, and Emperor of the Great and High Ethiopia, its Kingdoms and Provinces, &c. In their arms likewise is depicted a lion supporting a cross, with this remarkable inscription in the Ethiopic tongue, '*The Lion of the tribe of Judah is triumphant.*'

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The emperor is treated with a veneration almost bordering on idolatry; his subjects never approach him without the lowest prostration, nor even hear his name pronounced without peculiar marks of submissive regard. His court is composed of a numerous and splendid retinue, who vie with each other in the richness of their dress, and the magnificence of their pavilions.

The emperor, as well as his subjects, constantly living in tents, his camp always occupies a very large space of ground; and from the regular distribution of the streets, the great variety of tents, streamers, and other ornaments, and the number of illuminations at night, makes a very noble and agreeable appearance; exhibiting the view of a vast open and regular city; in the centre, or other conspicuous part of which, stands the imperial pavilion, greatly exceeding the rest in magnitude as well as beauty. Near the chief pavilion are those of the royal family, and great officers of state, all appearing with proportionable, though inferior lustre; to which may be added the distinguished tents which serve for churches, and are decorated with a profusion of ornaments. In a word, notwithstanding the vast extent of the imperial camp, the greatest order is every where observed; and though the whole is frequently removed, every individual is so well acquainted with his proper situation, that in a short time it makes exactly the same appearance as before, and particular tents may of course be found with equal facility. There are also markets, courts of justice, and seminaries for the instruction of young people of distinction; the whole being divided into seven parishes, under their respective officers.

Before the emperor begins his march, officers are dispatched to the governors of the several provinces through which his intended route lies, with orders to clear and repair the roads, and to provide every necessary. At the appointed time, the governors attend with their quota of provisions and forage, all which are distributed with the utmost regularity among the several ranks and orders of the army: and whenever any enemy is supposed to be near, the army is enjoined to march close, and in the best order, while the emperor keeps in the centre, with his guards, principal officers, and women, a sufficient interval being left for enclosing the baggage.

Under the emperor is a chief officer called *Rash*, who is *generalissimo* of all the forces. Subordinate to this minister are two other officers, one of whom is a kind of high steward, whose power extends as well over the civil judges of the empire, as all the viceroys, governors of provinces, and military commanders; the other is a kind of deputy to the former, and is stiled *Lord of the Lesser Servants*. In the hands of these three persons the management of the empire is principally vested, as well as the regulation of the army, which is far from being numerous, seldom exceeding forty thousand men, about five thousand of whom are cavalry. They are but indifferently armed and accoutred, carrying only spears, with thick strong bucklers of buffalo leather.

Those of higher rank wear swords by way of ornament, with daggers under their girdles, but these are seldom used in action.

Fire-arms are but little known in these countries; and, indeed, the musqueteers, who never exceed four hundred men, are so unskilled in the use of arms, and so indifferently supplied with ammunition, that they are by no means capable of keeping up a continued firing;

firing; and of course the first onset frequently begins and ends the contest, one side immediately flying, and the other pursuing.

The army is attended by drums of an unusual size, trumpets, hautboys, flutes, and other musical instruments, as well as by a great number of priests, who not only perform divine service in the pavilions, but likewise escort the sacred utensils with the most ceremonious pomp, accompanied by vocal and instrumental music.

Though we have already observed, that the crown of Abyssinia is hereditary in the same family, the emperor may nominate either of his sons for his successor, whom he deems most worthy of that elevated station. This probably gave birth to the severe custom formerly established in this empire, of confining all the princes of the blood, to the rock or fortress of Ambaguxon; which some have described as a dreary place of confinement, and others as a terrestrial paradise, where they enjoyed every pleasure, except that of liberty, and were educated in a manner suited to their birth. When the throne became vacant by his father's death, the prince-elect was visited by the Viceroy of Tigra, who on entering his cell, with great formality fixed the imperial pendant to his ear, and the other princes were directed to pay him homage, and congratulate him on his accession to the throne. Being conducted to the foot of the mountain, on which this retreat is situated, he was received into the debana, or imperial pavilion, with sounds of music and acclamations of joy; where he was solemnly anointed by a prelate, the inferior clergy accompanying the ceremony with choral hymns prepared for the occasion. After this he was invested with the imperial robes, and seated upon the throne; when the diadem being placed on his head, and the sword of state put into his hand, a herald proclaimed him emperor, and was answered by the loud shouts of the whole assembly and army, met together on the occasion, for the purpose of acknowledging their allegiance. The patriarch of the Abyssinian church then read and explained a kind of ritual, descriptive of the duties of a good sovereign; the monarch received the holy communion; and the solemnity closed with banqueting, bonfires, and other demonstrations of joy.

Like their ancient progenitor Solomon, the Abyssinian emperors allow themselves a plurality of wives, among whom are often included those of persuasions very different from the Christian religion; but, in general, the most beautiful or accomplished daughters of the nobility are raised to this distinguished honour.

Formerly, the emperors always affected the pomp of concealment from the eyes of their subjects. But that restraint has long since been abolished, and they now shew themselves publicly several times in the year: though no one is permitted to see them eat, except the pages who feed them; and even when they give audience to any foreign ambassador, they are veiled from his sight by a curtain.

The revenues of the empire, which are very inconsiderable, arise principally from a tribute in gold, paid by the governors of those provinces which produce this valuable metal; the profits arising from the sale of all great offices under the crown; a tenth of all the cattle of the empire, levied every third year; and a fourth of all cotton cloth manufactured in this country.

The civil government is vested in the hands of the viceroys or governors of provinces,

and in those of the military commanders and civil magistrates, who hold their respective courts of judicature, in which all causes are decided; those of a martial nature being tried by military judges only, whose decrees are final. In their proceedings they neither use writings nor counsel, but both the plaintiff and defendant plead their own cause, with liberty to reply to each other by turns; after which, the judge commanding silence, asks the opinion of those who are present, and immediately pronounces sentence. If the accused be found guilty, he is kept in the custody of the judge, till he has made satisfaction to the accuser: but where the offence is capital, (as, for instance, murder) the malefactor is delivered up to the prosecutor, to be punished at the discretion of the relations of the deceased, who may either sell the offender, or consign him to whatever death they think proper.

Capital punishments are variously inflicted: some criminals are buried quite up to their mouths, and their heads covered with thorns and briars, over which are placed large stones; and others are beat to death with clubs, of about two feet in length, or run through with lances; which last is generally the fate of murderers. But what most excites our abhorrence, is the feasting and loud rejoicings of the relations of the malefactor, even while the wretched victim of justice is a spectator. This, as it favours of wanton barbarity, is frequently attended with fatal effects; the friends of the condemned being often by these means incensed to revenge themselves on the most zealous of the prosecutors.

Having finished our account of Abyssinia, it will be proper to remark, that a warlike people, called Gallas, have by dint of superior valour possessed themselves of a considerable part of the empire, and in numerous engagements defeated the Abyssinian troops. This nation, which encircles Abyssinia, entirely subsists by the sword; considering that weapon as giving them the best title to what they want, and most firmly securing the possession of what they have once acquired: they habituate themselves to arms from their infancy, and are early taught to despise life and ease, when put in competition with the charms of glory. Their youth are not admitted to the privilege of cutting their hair, till they have killed an enemy or some savage beast. A man, among this people, is only respected in proportion to the number of desperate actions he has achieved; on which account the heads of those whom he has slain are carefully preserved as the most valuable records of his prowess and valour. When once these people are engaged with an enemy, they neither give nor take quarter; and as it is deemed a capital offence to submit, they all fight with the most determined resolution either to conquer or die: hence the Abyssinian armies, though twice as numerous, are incapable of opposing them; they bear down, like a torrent, every thing before them; and their depredations know no other bounds than the full gratification of every wish.

With respect to religion, the Gallas acknowledge one eternal and supreme Governor of all things, but pay him no external marks of veneration; yet the inbred sense of honour prevents them from violating an oath, or infringing the rights of those nations with whom they are professedly on amicable terms.

Abex, which is only a narrow slip of land, extending along the western shore of the Red Sea, was formerly a part of the Upper Ethiopia, but is at present in the possession of the Turks, who having seized on all its bays and ports, from Egypt to the Streights of Babelmandel,

Babelmandel, have shut up the natives of Abyssinia from any communication with the Red Sea.

This tract is sandy and barren, the air sultry and unwholesome, and the heat so intense that it produces few necessaries of life. Lions, tygers, and other beasts of prey, roam the wild waste unmolested; besides which there are but few animals, except deer, and sheep of a prodigious size, such as have been described in our account of Syria.

The inhabitants of Abex are a mixture of Egyptians, Turks, Ethiopians, Arabs, and Caffres.

Suaquam, the residence of the Turkish governor, who is dependant on the bashaw of Cairo, is built on a small island of it's own name, in nineteen degrees forty-five minutes north latitude, and is one of the most commodious ports in the Red Sea.

Arkico is likewise situated on the coast of the Red Sea, in sixteen degrees five minutes north latitude; but it is neither extensive nor populous.

To the south of Abex, lie several petty states, with whose names we are totally unacquainted. The soil produces neither grain nor fruits; water is scarce, and insalubrious; and goats appear to be the only quadrupedes in this barren tract.

C H A P. VII.

LOWER GUINEA.

LOWER Guinea includes the several extensive countries or empires of Loango, Congo, Angola, Benguela, and Mataman, stretching from sixteen degrees south to four degrees thirty minutes north latitude; being about twelve hundred miles in length, but at it's greatest breadth scarcely two hundred. This vast tract has Benin and Nigritia for it's boundary on the north, the unknown countries of Africa on the east and south, and the Atlantic Ocean on the west.

Regions so inimical to health, and so destitute of incentives to avarice, have been in general but little explored, and as imperfectly described. Pursuing truth, however, through the labyrinths of fabulous narration, we shall gratify our readers with as concise and authentic an account of each division as can reasonably be expected.

Loango extends along the African shore from the Cape of St. Catharine, under the second degree of south latitude, to the River Lovanda in the fifth degree of the same hemisphere; and is situated between ten degrees thirty minutes, and fifteen degrees ten minutes of east longitude.

This country, though lying in the midst of the torrid zone, is healthy and pleasant; being agreeably intersected by small streams, on the banks of which are abundance of towns and villages: but with regard to their population, elegance, or commerce, we are totally in the dark. The soil is luxuriantly rich, and capable of vast improvement; but the natives neglect it's cultivation, and are satisfied with raising as much grain as will barely suffice for their own exigences. Indeed, they are commonly contented with bread,
fish,

fish, and such fruits as the soil spontaneously produces; so that when an unfavourable season happens, it is usually followed by all the horrors of famine.

Cotton and pimento trees grow wild, as well as the grain of paradise, sugar-canes, cassia, tobacco, and a few oranges, cocoas, and lemons; but the most useful vegetable productions are the trees called enzanda, alicandi, and metamba, which answer all the various purposes of shelter and cloathing.

There are few animals of any kind except goats and hogs; but poultry is so plentiful and cheap, that a chicken may be purchased for an European bead. Pheasants, partridges, and other wild fowl, are still more numerous. Among the wild beasts are the zebra, and the elephant; the teeth of which last animal are exchanged with the Europeans for iron.

Vast quantities of fish are caught on the coast; and, for this purpose, the natives are said carefully to watch the motions of a large fish of the size of a grampus, which constantly comes to feed along the shore, driving before him whole shoals of the smaller aquatic tribes, which are then easily caught. These large fish are called sea-dogs; and, from their extreme utility, are almost esteemed sacred.

The natives, who are of the middle stature, robust, and affable, are known by the name of Bramas: they are faithful and generous to one another, but libidinous and jealous to excess. They exercise a variety of trades; but their mechanics are both tedious and unskilful.

The leaves of the palm supply the better sort with covering; while those of an inferior rank make use of the foliage of some more vulgar tree. From the young shoots of the palm, lopped off and dried, they obtain by friction a kind of flax, which being spun and wove is hung round the body from the waist to the ancles: out of this they fabricate four sorts of cloth, the first or finest of which, being variegated with party-coloured flowers, is worn only by the king or his particular favourites; the second sort by the nobles; and the other two by those of middling rank. The body from the girdle to the head is naked, except being adorned with bracelets, chains, and necklaces, of various metals or glass, according to the ability or taste of the wearer.

The men, who generally appear armed with a cutlass, sword, or bow, are likewise obliged to wear the skins of wild or tame cats, or some other animal; four or five of which skins are sometimes sewed together, and being stuck full of the feathers of various birds, are suspended in front as a principal ornament. To the hems of these furs a number of little bells are hung, which make a continual tinkling.

The dress of the women is nearly the same, except the wearing of furs, and their petticoats are much shorter than the covering of the other sex; but the more opulent have some fine European silk, linen, woollen, or stuffs, thrown over them. Their legs, arms, and heads, are adorned with various ornaments of gold, silver, and coral; and both sexes wear rings round their necks, which are regarded as amulets; and they stain their bodies all over red with a kind of wood called takeel, which they bruise upon a stone for that purpose.

Polygamy is allowed in it's fullest extent, each male proportioning the number of his wives to his inclination and circumstances. The forms of courtship are totally unknown;

known; the consent of the parents being readily obtained, on payment of the price set upon the bride.

Females, however, have but few inducements to enter into matrimonial engagements; for, besides being obliged to endure a number of rivals in their husband's affections, they are reduced to the most abject servitude; tilling the ground, gathering in the harvest, and grinding the corn, as well as performing every domestic office. They are obliged to keep at a respectful distance while their husbands eat, and to be satisfied with what they leave; and are never permitted to address them but on their bended knees, or to approach them without marks of submission and regard; and, to compleat their infelicity, they are liable to be turned out of doors on the least suspicion of infidelity, and even subjected to the most severe inflictions without any actual proof of guilt. But though the situation of married women is so deplorable, there is a law which obliges the children to follow the condition of their mothers; that is, they must continue slaves if the mother were in a state of servitude, notwithstanding the freedom of the father.

The children, who are said to be born nearly white, in two days assume the complexion of their parents: and there is, in this country, a race of white people, whose complexions resemble chalk, and who have grey eyes, apparently fixed in the sockets, without the smallest lustre or motion. These extraordinary persons possess the gift of vision by night and are regarded as monsters by the native negroes in general; though they are well received by the king who causes their children to be brought up as soothsayers, and keeps some of them continually about his person and court. They obtain the name of Dondos from the negroes, and of Albinos from the Portuguese: and all affairs relative to religion and superstitious ceremonies are principally entrusted to these people, but neither they nor the Loangoese have any adequate ideas of a Supreme Intelligence; they acknowledge, indeed, the existence of one, under the name of Sambian Pongu, but never pay him any adoration, nor attempt to define his attributes. Their whole worship and invocations are addressed to inferior divinities; who they imagine, preside over the different powers of nature. These divinities are represented in the forms of men, women, or animals, which are either set up in their houses, or carried in small boxes suspended from their necks.

Persons consecrated to the service of these imaginary deities, are usually far advanced in years, and ordained by the Enganga Mokisso, or head of the Magicians, with many absurd ceremonies and ridiculous superstitions; which are no sooner finished, than the novice begins to look wild, distort his features, and put his whole body into attitudes which excite horror and disgust.

The natives entertain various notions respecting the nature of the soul; and the royal family in particular believe that those of their progenitors animate the bodies of their future posterity. Others imagine that the deceased become guardian spirits over the lives and fortunes of their kindred; and some assign the soul a residence under the earth, where it is supposed to enjoy a new kind of existence suited to its merit. They all firmly believe that the Mokisso or Spirit to whom they were at their birth dedicated, has power to inflict punishments on those who disregard the vows they have made, or the ceremonies which they have enjoined themselves. Hence, prosperity is deemed a sufficient

evidence of divine approbation, while adversity is regarded as the most incontrovertible proof of impiety.

The Mokissos have a great number of temples, in each of which a priest performs service every morning by striking a fleece of wool with his staff, and muttering some sentences, to which a youth, who assists him, makes regular responses; after this the petitions are addressed to the Mokisso, in which the health of the king the happiness of his subjects, the fertility of the land, and the success of their trade and fishery, are earnestly recommended to his care.

When a person of ordinary rank dies, his friends and neighbours set up a loud cry round the corpse; carrying it into the open air, and asking it the cause of its death, and whether it perished through want of food or from the effects of necromancy. These interrogations commonly last two or three hours; during which, some of the nearest relations are employed in various purifications of the deceased, and in staining the body with red wood, while others dig the grave, into which the corpse is thrown with several domestic utensils. The term of mourning is six weeks, during which time lamentations are made at the grave every morning and evening.

On the slightest indisposition of any person of consequence, the Engangas are immediately consulted, to determine whether his malady arises from enchantment; in which case they employ counter-charms to effect his cure. But when these prove insufficient to avert the stroke of fate, a number of pompous ceremonies are performed round the corpse, and the females sing a funeral dirge on his great virtue and nobility, expatiating on the vast number of his friends, and the baseness of his enemies. On the third day the body is interred with the same ceremonies as those of the vulgar; but the mourning lasts for three months, during which period strict enquiry is made whether the fascination of his enemies tended to accelerate his death.

The corpses of strangers are never suffered to be buried in this kingdom, being constantly carried out to some distance from the shore, where they are thrown into the sea. This custom is said to have originated from the circumstance of a famine's once happening in consequence of an excessive drought, after the recent interment of a Portuguese gentleman; when the inhabitants having consulted a Mokisso, respecting the cause, he replied, "that a Christian had been buried among them, whose body must be taken up, and cast into the sea, before they could obtain any rain." This was immediately complied with; and a plentiful rain falling soon after, the natives firmly believed the calamity had been attributed to its true cause.

Loango was originally dependant on the kingdom of Congo; but its governors revolting, they raised themselves to the dignity of princes. One of them, however, at length, by superior power and address, subduing all the rest, he wrested several other provinces from the King of Congo, and thus not only made himself perfectly absolute, but also obtained even divine honours.

The kings of this country are still esteemed very powerful, and capable of bringing vast armies into the field; every subject able to bear arms being obliged to attend whenever called upon. Their military weapons are only long darts, daggers, and targets; the latter being

being sufficiently large to protect almost the whole body, and strong enough to repel any arrow or dart.

It is esteemed a capital offence to look at the king while he eats; for which reason the high-steward has no sooner placed the meat before him, than he retires and locks the door after him.

After dinner his majesty usually adjourns to what is called his drinking-hall, which is the noblest apartment in the whole palace, encompassed by a spacious court, enclosed with palm-tree balustrades, where he administers justice to his subjects, seated on a royal throne, formed of fine black and white palmetto pillars curiously inlaid. On each side of the throne (where there are two large baskets, in which the king is said to keep his familiar spirits) stands a cup-bearer, to one of whom he beckons for the cup, which is instantly presented; the other, in the mean time, striking together two iron rods, to give the attending nobles notice that his majesty is about to drink. On this signal, all fall with their faces towards the ground; in which situation they continue till the jingling ceases, when they instantly rise, and express their felicitations by clapping their hands.

As all causes are determined and affairs of the utmost importance discussed in this hall, his majesty often continues in it for many hours together; but if the cares of government do not require his attendance, he soon retires, and spends the afternoon with some of his wives.

The king seldom stirs out of his palace, except on some solemn occasion or grand festival, or when his vassals come to pay him their annual tribute and homage. On these public exhibitions, a great deal of splendor and magnificence are displayed, the throne being raised with the utmost state, surrounded by vast crowds of attendants, and nothing is to be heard but the voice of music and congratulation.

When the king pays the common debt of nature, his funeral obsequies are performed with great solemnity: the corpse is dressed in the most superb manner, and let down into the royal vault, with a variety of different articles; particularly some favourite slaves, who are not only intended as servants in another state, but to bear witness, when they come before the Sovereign of the other world, how their master has behaved in this.

The crown descends to the children of the king's sister, and not to his own. This unusual mode of succession is frequently attended with great confusion: though internal struggles are guarded against with all possible circumspection, by assigning those who are nearest to the succession, a particular town or village at a small distance from the capital, and those who are more remote being obliged to reside at a proportionable distance; so that when the sovereign dies, his heir removes to Loango the capital, and the others approach a stage nearer, according to their rank, a new claimant being nominated to succeed the most distant.

The laws treat offenders with great lenity, except for crimes against the state, or the king's person, honour, or dignity. Theft is expiated by making satisfaction; or if the offender is insolvent, he is tied to a tree, and exposed to public derision. Adultery is punished with a fine; but if this offence is committed with any of the king's wives or concubines, the lady and her paramour are burnt alive within view of each other.

The city of Loango stands in the province of Loango-mongo, in four degrees and a half south

south latitude, and about five or six miles from the sea-coast, which forms a bay of the same name, and has rather a dangerous and difficult entrance. The houses, which are of wood, usually contain three or four rooms; but they have no apartment above the ground-floor. The chief furniture consists in a variety of pots and kettles, calabashes, baskets, and mats. Cleanliness prevails throughout the whole city; and the streets in particular, are kept as neat as possible, and shaded on each side with rows of palms, bananas, or bacavas, which afford an agreeable coolness to the neighbouring houses.

In the centre of the city, is a square of immense extent, on one side of which stands the royal palace. This edifice, which is a mile and a half in circumference, consists of several detached buildings, forming apartments for the king's wives and attendants, as well as public offices and halls. Near this square there is a daily market, containing great quantities of palm-cloth, corn, meal, poultry, fish, wine, and oil; elephants teeth, also, were formerly sold here in great abundance, but the sale of this article is now removed to Kanga, the port of the capital. In this market stands a celebrated temple; and there is also an idol called Mokisso a Loango, which is held in the utmost veneration by persons of all ranks.

The trade of Loango consists principally in slaves; besides which, the natives sell considerable quantities of ivory, tin, lead, iron, and copper, brought from the mines of Sundi, which are situated far to the east.

To carry on a trade with the Loangoese, it is necessary first to obtain a licence from the king, which can only be procured by making large presents to his women or principal favourites. This renders commerce with them very expensive; and their ignorance of European languages makes it likewise difficult and tedious.

Congo is bounded on the north by the River Zaira; on the east by a ridge of mountains, and the kingdom of Matamba; on the south by Angola; and on the west by the Atlantic Ocean. It's extent along the sea-coast is from Cape Dande to the influx of the Zaire into the ocean, which is about sixty leagues; but it's limits on the eastern side are said to be much more extensive, though they have never been fairly ascertained.

Considering it's proximity to the equator, the climate of Congo is agreeably temperate. The winter commences with our spring, and the summer with our autumn, during which last season it never rains; but at other times of the year, particularly in winter, the rains descend with great violence, the rivers frequently overflow their banks in an instant, and the whole country appears as one watery waste.

Snow is never seen, except on the remote hills towards the Cape of Good Hope, on the tops of which it sometimes falls; and from this circumstance they are called by the Portuguese the Snowy Mountains.

Copper, with a tincture of so deep a yellow that it has frequently been mistaken for gold, is very plentiful in most parts of Congo; besides which, there are some mines of silver and iron.

The mountains contain amazing quantities of the most beautiful materials for building, being filled with veins of porphyry, jasper, and marble of various colours, from which whole columns, with their capitals and bases, may be dug up entire. They likewise produce

produce a stone, through which many beautiful hyacinths are so dispersed as to be easily separated from the mass, though they are often erected with it into buildings, making a most brilliant appearance. There are also many other beautiful kinds of stone, some of which seem inlaid with various metals, and are capable of receiving the highest polish.

In this kingdom there are two harvests annually, the first in April, and the other in December. Neither plough nor spade is used in cultivating the earth; for no sooner do the clouds afford a prospect of rain, than the women set fire to all the herbs and roots growing on the land destined for a future crop; and, after the first heavy shower, proceed to turn up the earth by means of a slight hoe in one hand, while they sow their seed, which hangs in a bag by their sides, with the other. This employment is generally rendered more laborious by the weight of their children, who are hung at their backs, to prevent their receiving any injury from the swarms of different insects which appear in the new-turned soil.

The Congoes have several sorts of grain, one of which, called *luco*, nearly resembles mustard-seed, and yields a fine white meal, not much inferior to flour. Two other sorts are known by the name of Congo and Portugal corn; and they have maize, rice, and a species of pulse unknown in Europe, which grows on a shrub that lasts two or three years, yielding fruit in great abundance every six months.

The *mandois*, a species of pulse growing under-ground, deserves notice; from which the natives extract a milk similar to that drawn from almonds; as well as another sort of ground pulse, called *incumbe*, of the size and form of a musquet-ball; both which furnish pleasant and wholesome nutriment.

The natives pulverize and make into bread great quantities of the *mandioca*, or manioc-root, the cultivation of which is peculiarly attended to.

Hortulane productions, in almost every variety known in Europe, grow with little labour; and there are many excellent pot-herbs, to which we are unable to assign any names.

Some of the trees of this country are of a prodigious size; the chief of which, called the *enfada*, having a very thick trunk, grows to an uncommon height. At the top a profusion of branches shoot forth, from which small strings of a yellowish colour descend to the earth, where they take root, and produce new plants; these in a short time increase to a large bulk, and protrude branches from their tops, which again take root, and spring up as before; so that sometimes a single tree extends its branches a thousand paces, forming a very effectual shelter for a small army. The leaves of the tender boughs resemble those of the quince-tree; and the fruit, which is red, grows between the leaves like a common fig. Beneath the outer bark of the *enfada* is a fibrous substance, which being cleaned, beaten, and extended, is manufactured into a sort of cloth.

The *mirrone*-tree has every property of the *enfada*, except that its leaves are like those of the orange-tree; and that it is generally planted near the dwellings of the inhabitants, who regard it with a kind of religious veneration. Both these appear to be species of the banyan-tree so common in Indostan.

The natives form canoes of the *mosuma*-tree, the wood of which is so extremely light as to render it incapable of sinking, even when filled with water. It grows by the River

Zaire, and produces a kind of silky cotton, which some of the Congoese convert into personal ornaments.

Among the fruits common to this climate, are ananas, anones, bananas, aroldes, pom-pions, melons, cucumbers, citrons, oranges, and lemons; with a variety of other exquisite natural productions, particularly the cola fruit, about the size of a pine-apple, at once highly delicious and medicinal; the quajava, which has some resemblance to a pear; the granate plum; and the maginette, a grain which possesses the qualities of pepper.

Various other trees and fruits are said to possess peculiar virtues; but none are so extraordinary as the mignamigna, which is celebrated for producing poison in one part, and it's antidote in another; for should any person unwarily eat the fruit, which resembles a small lemon, he must have recourse to the leaves for a cure; or if poisoned by the leaves, the fruit counteracts the pernicious effects which they would singly produce.

Of the animals peculiar to this country, the dante seems most remarkable; the shape and colour of which resemble those of an ox, though much smaller; it's horns are like those of a he-goat, but of a very bright black, and are manufactured into a variety of very pleasing ornaments. The skin is so exceedingly tough, that no arrow or dart can pierce it; for which reason the natives cover their shields with the raw hide. The swiftness of this creature is incredible; and, when slightly wounded, it follows the scent of the powder with such fury, that the hunters have no other means of escaping than by climbing a tree with the utmost expedition, from whence they may take another aim in safety. The flesh of these animals is esteemed delicate food; and both the natives, and the wild beasts, incessantly make war upon them: from the attacks of the latter, however, nature has taught them to preserve themselves pretty effectually, by going in large droves of seldom less than a hundred at a time; but what animal strength or sagacity can sufficiently guard against the power and address of the former!

The nsnoffi, a creature of the size of a cat, of an ash-colour, with two small horns, is likewise very remarkable. It is said to be the most timid of all animals, being perpetually in motion, starting at the least noise or breath of air, and never daring to satisfy it's hunger or thirst, without repeatedly quitting it's food or drink, and running as if it were pursued: it's flesh has an exquisite flavour, and it's skin is converted into bow-strings.

Among the wild animals already described in other countries, are the elephant, the rhinoceros, the red buffalo, zebra, elk, lion, tyger, leopard, bear, wild boar, wolf, fox, civet-cat, ape, baboon, and ourang-outang.

Tame animals and domestic-fowls are likewise very plentiful, with all the different species of European game:

The land and sea-fowls are exceedingly numerous and beautiful. Among the former are ostriches of an unusual magnitude; and large peacocks, the feathers of which are formed into elegant umbrellas, and even ensigns and standards for the army of the king of Angola; with a variety of parrots, some of them not larger than sparrows, but finely shaped, and of very beautiful plumage. But the most famous of all the aerial inhabitants of this country are those called the musical birds; which are rather larger than the canary-bird,

bird, and of various beautiful colours, some being wholly red, and others green, white, or black; but these last have the most harmonious notes, which they seem to modulate so as to resemble the articulation of words.

This country is infested with a variety of reptiles; and travellers very roundly assert, that some of the serpents are of such astonishing magnitude as to be capable of swallowing a whole sheep. These accounts, however, may probably be exaggerated; but there are certainly many monstrous and venomous snakes, as well as scorpions, from which the very dwellings of the natives are not exempt, being as commonly infested with these noxious creatures, as European houses with mice, rats, and other domestic vermin.

The Portuguese having rendered this country famous by the promulgation of the Christian religion, and the firm footing they have obtained in it, we shall give a concise history of these events from the most authentic records.

In the year 1484, John, King of Portugal, sent Diego Cam, a man of an enterprising genius, and the most expert navigator in his service, to make discoveries on the coast of Africa, farther to the south than had been before attempted. Cam accordingly set sail; and, endeavouring to double Cape Catalina, insensibly fell into the rapid stream of the River Zaire; in which he had not proceeded far, before he perceived vast numbers of people, resembling those he had already beheld; who, approaching the banks of the river, courteously presented him with some of their fruits and other refreshments, which were gratefully received, and some small equivalent returned. Delighted with their apparent docility, this navigator paid them the greatest attention; and endeavoured to discover what modes of government they were subject to, with the residence of their sovereign. After much difficulty, he was at length given to understand, that they were governed by a very powerful prince, who resided but a few days journey from the coast. On this intelligence four or five of the Congoese were engaged by presents to conduct an embassy to their court, with many articles of value, as presents for the king and royal family, to induce him to enter into an alliance with the Portuguese. The persons, however, sent on this occasion, exceeding the time that had been fixed on for their return, Cam sailed to Europe without them, carrying with him some of the natives, as hostages for the safety of his countrymen. During their voyage, the Congoese made such surprising progress in the Portuguese language, that on their arrival at the court of King John, they were capable of informing his majesty of several important matters relative to their country. This so delighted the Portuguese sovereign, that he ordered Cam next year to take them back to Congo, loaded with presents for themselves and their king; whom he desired them to exhort, in his name, to become a convert to the true religion, and acknowledge the Supreme God.

On Cam's second landing in Congo, he had the pleasure of finding his men safe, who had met with a very favourable reception at court. Soon after, a splendid embassy was sent to the King of Congo, soliciting his friendship; to the success of which the representations of his subjects who had been in Portugal did not a little contribute. Accordingly, an alliance was soon formed between the two nations; which, though sometimes interrupted by intervening contests, has never yet been entirely dissolved. Cam having
visited

visited the coast as far as the twenty-second degree of south latitude, set out with great pomp to visit the king, who received him with all possible respect; and, at his departure, nominated Zachut, one of his nobles, who had already been in Portugal, to accompany him in quality of ambassador to that court, for the purpose of requesting his Portuguese Majesty to send him some holy men, that himself and subjects might be instructed in the Christian faith. Several young Congoese likewise attended the ambassador, who was charged with presents from his court to that of Portugal. These were all instructed in the principles of the Christian religion; and, after three years residence in Portugal, were baptized at Beza, where the court then resided, with the utmost splendor and solemnity. They were then sent back to their own country, accompanied by several priests; who, arriving at the city of Songo, situated on the River Zaire, under the command of Roderigo Souza, were all joyfully received, and soon made a convert of the governor of that province, who was baptized by the name of Emanuel, in compliment to the King of Portugal's brother of the same name. After this ceremony, Admiral Souza proceeded directly to the court, where he met with the most flattering attention. The king was highly pleased with the presents which were sent him, and particularly the sacred utensils carried by the priests, for the reception of which he determined to build a magnificent church in his capital. This edifice was no sooner finished, than the king and queen, with a great number of the nobility, received the rite of spiritual ablution; the king being named John, and the Queen Eleonora, in honour of their Portuguese Majesties, whose ambassador assisted at the ceremony, and the royal example was followed by many thousands of their subjects. The king being soon after obliged to set out for the suppression of a rebellion in one of his provinces, Souza presented him with a standard, on which a cross was embroidered, exhorting him to put his whole confidence in that Saviour whose religion he had now embraced. This expedition ended in a signal victory; which the Congoese greatly ascribed to supernatural assistance, and numbers of them accordingly renounced the religion of their country, and embraced Christianity. Alphonso, the king's eldest son, became a very zealous convert; but his younger brother, Panzo Aquitima, continuing strongly attached to the heathen superstitions in which he had been educated, not only proved an irreconcilable enemy to the Portuguese and their religion, but even prevailed on his father to apostatize, and to commence a persecution against all his converted subjects who should neglect to follow his example. Alphonso resisting both the caresses and menaces of his illustrious relations, was shortly afterwards accused of treasonable practices, and banished to a remote province. But the injustice of the accusation against Alphonso being discovered, the king recalled him, and assigned him the government of some of the principal provinces of the empire; through which he endeavoured to disseminate the knowledge of Christianity, and even to enforce it's establishment by the severest penalties. This exasperating his younger brother, who still preserved considerable interest with his father, Alphonso was ordered to appear at court, and give an account of his conduct; who, however, contrived to excuse himself, on account of the necessary avocations of his government, till his father's death, which happened soon after, when he was proclaimed king with the usual ceremonies. Immediately on this event, Panzo marched

marched an army against his brother ; who, with a few Christian soldiers, and about forty Portuguese, inspired with the most undaunted resolution by the behaviour of Alphonso, gained a compleat victory ; driving the miserable brother into a wood, attended only by an old experienced officer, where he is reported to have fallen into a trap, placed there for the purpose of catching wild beasts, and to have died two days after, either from the hurt he received on this occasion, or from his grief and despair at the disappointment of all his hopes. Alphonso now enjoying an undisturbed and prosperous reign, promoted Christianity to the utmost of his power ; and, after swaying the sceptre upwards of thirty years, was ' gathered to his fathers,' and left the crown to his son Don Pedro. This prince likewise distinguished himself by his zeal for the religion of Christ, and his attachment to the Portuguese ; but dying, after a short reign, without issue, the crown devolved on his brother Francisco ; from whom it descended to his cousin Diego, who also departing this life without issue, the Portuguese, now become very numerous and powerful, from the indulgences they had experienced in several successive reigns, took upon them to fill the throne with a person of their own choice. But the princes of the blood, the governors of provinces, and the rest of the Congoese nobility, firing at this insult offered to their liberty, their constitution, and government, immediately took up arms, and exterminated every person who had joined in this conspiracy, except the clergy and missionaries, whom a reverence for their religion protected, though they were probably the very persons who had originally advised the obnoxious measure. The natives having by this terrible massacre effectually overthrown every attempt on their liberties, elected a new king ; and sent an ambassador to Sebastian, King of Portugal, who accused the Portuguese of such acts of tyranny and injustice, and supported his charges with such irrefragable evidence, that the Portuguese monarch did not think proper to revenge the slaughter of his subjects, but listened to amicable terms of accommodation.

Soon after this, the Portuguese being disappointed in their search after some rich gold mines which were said to be situated in a remote part of Congo, the wealthiest of them withdrew from this country ; the Congoese at the court of Lisbon began to feel the insolence of unmerited neglect ; and the most earnest entreaties for a fresh supply of missionaries were answered by repeated delays. The Portuguese in Congo, however, being still very numerous, after a length of time, they obtained the power of new-modelling the government, and of chusing a king ; since which time no extraordinary efforts have been made to promulge the Christian doctrines ; for though a profession of them is still continued, gross ignorance and vice pervade every rank, and the religion of the inhabitants consists only in a few absurd forms and ceremonies, partaking more of Pagan than of Christian worship.

Indeed, idolatry is still very prevalent in a great part of the country, where they acknowledge the existence of an omnipotent Being, whom they call Nzambian Pongu, but imagine that he commits the care of all sublunary things to subordinate deities, who preside over the various powers of nature. In the eastern parts of the kingdom, where Paganism is universal, the gangas, or priests, pretend to the gift of divination ; to prevent the effect of charms ; and to relieve the diseased. A great ecclesiastical officer, stiled

Shalome, presides over the priests, and is regarded as a kind of pope, to whom an oblation is made of the first-fruits of the earth; and persons of the highest rank are not permitted to enter his house, under the severest penalties, without permission, or on some very urgent occasion. Among other superstitious notions which the natives entertain of this high-priest, there is one in particular which must considerably lessen that pleasure and satisfaction which their extraordinary veneration might otherwise give him; and this is no other, than an idea that he is either exempted from a natural death, or that should he die like other men the world would immediately be at an end; and to prevent this latter calamity, no sooner is his life in danger, either from age or disease, than his successor is ordered to dispatch him with his own hand, immediately after which he succeeds to this elevated but precarious office.

External worship is never practised, except at the new moon, or on particular occasions appointed by the Shalome; when the people assemble, and conclude the prescribed ceremonies with feasting, music, and dancing.

The aborigines were in general black; but, since their intermarriages with the Portuguese, the native hue seems to be changed, and many of them are at present of an olive colour. Their hair is black and woolly, their eyes are of a lively black, and they have not either the flat noses or thick lips of the negro race. They are in general of a middle stature; and, though considerably darker, very much resemble the Portuguese.

The Congoeze are characterized as a mild, courteous, and affable people, open to conviction, and quick in apprehension; but at the same time proud, libidinous, and revengeful, frequently poisoning one another on the slightest provocation, though they know that death is the certain consequence of detection.

Before the arrival of the Portuguese, the natives wore a piece of palm-tree cloth round their waists, which reached to their knees; hanging before them, by way of ornament, the skins of several animals in form of aprons. The women had three kinds of aprons, of different dimensions, the largest of which reached to their heels, and was fringed all round. They wore also small caps, which were likewise used by the other sex; but those modes of dress are in general become obsolete, the better sort of both sexes imitating the Portuguese, while the vulgar alone, through necessity, adhere to their primitive manner.

The Congoeze principally subsist on fruits, grain, roots, and pulse; their common beverage being water, or at best only palm-wine. They are naturally attached to festive meetings, which they commonly celebrate in the evenings, seating themselves on the grass in a ring, and having a large wooden dish placed before them; the eldest person in the company presenting each share with great exactness, that no one may have cause to murmur, or complain of disrespect; and if any stranger comes in the way, he is invited to join the ring without ceremony. These feasts, which are generally held in commemoration of some particular event, are always conducted with great propriety; love-songs, instrumental music, and dancing, concluding the whole, when the guests retire without the smallest degree of ebriety or disorder.

The principal amusements are music and dancing: and, in the latter, they are remarkable

able for their exact observance of time; though the former, whether vocal or instrumental, is not very captivating to an European ear.

The Portuguese nuptial ceremony is adopted by the converts to Christianity; but no persuasions can prevail on the most religious Congoese catholics to renounce the custom of keeping as many mistresses as their circumstances will enable them to maintain.

Among the Pagan natives, when a young man is resolved to marry, he sends a present to the relations of the female of his choice, accompanied by a cup of palm-wine, the drinking of which is considered as a proof of approbation. He then immediately visits the parents, attended by his own friends; and, having received the bride from the hands of her nearest relation, conducts her to his own house, where he lives with her till he is satisfied as to her fruitfulness, her industry, and temper; and if she fails in either of these important qualifications, after a trial of two or three years, he returns her to her parents, and his present is restored: but if the fault appears to originate in himself, the present is forfeited. The woman, however, is not considered as being in the least injured by this intercourse; nor does the reason for which she was returned operate much to her disadvantage, as she is generally soon after taken on trial by some other person.

But should the man, after enjoying for a sufficient time all the nuptial privileges, at last venture on tying the indissoluble knot, he invites the relations of both sides to celebrate the wedding; when all parties appear in their most sumptuous apparel, and fill the air with congratulations and expressions of joy. The ceremony is followed by an elegant banquet, which commonly continues till sun-set, or rather as long as the provisions and liquors last.

The husband and wife, by invariable custom, have their different departments; for the non-performance of which no excuse is admitted. The husband's business is to furnish lodging and cloathing for his wife and children, to prune the trees, and to collect the palm-wine; that of the wife, to provide food for the family, and wait on her husband at meals.

The dead are inclosed in cotton cloth, or straw mats, and buried in the fields, where the graves are distinguished either by throwing up hills of earth over them, the horn of some beast being placed on the top of each, or by raising plantations of trees round them.

All ranks mourn eight days for their deceased relations; abstaining from food, and confining themselves at home for great part of the time: they also shave their heads, anoint their bodies with oil, and rub themselves with earth, dust, or leaves, which gives them a very fantastic appearance. Widows, however, are obliged to submit to a much longer seclusion from the world; especially at court, and in populous places, where it would be thought extremely indecent for any such females to appear publicly in less than a year, and even then, otherwise than in black.

But a most inhuman practice prevails in this country; those who appear on the verge of eternity, as well as the high-priest or Shalome already mentioned, being usually dispatched, under the idea that they are going from a troublesome life into a state of everlasting felicity: from whence is inferred, that the most charitable office that can be performed for their dying friends, is to launch them speedily into the land of rest, by shortening the duration of their temporal misery.

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In learning and science they are as ignorant as it is possible to conceive, not having any characters to express themselves in writing, and of course neither records nor histories. They compute their years by the winter seasons, their months by the full-moon, and their days by the appearance of the sun; but they are totally ignorant of hours, or any inferior divisions of time.

Those artificers are most esteemed who are capable of working in iron; not from the extraordinary use made of this metal, but from a tradition that the first blacksmith was elevated to the throne of Congo: and yet, notwithstanding this honorary distinction, the Congoes have made such little improvement in the art, that any European would imagine it was but very recently introduced among them.

The weavers are still less perfect than the smiths; and yet the curious works they perform by means so uncommonly simple, are sufficient to excite our astonishment and admiration.

Their joiners and carpenters produce the most clumsy articles imaginable; though they employ double the time in constructing any of their awkward performances which would be necessary to render them perfect, if they had proper tools, and were sufficiently acquainted with their use.

In short, every mechanic, however advanced in years or experience, appears by his productions to be only a learner: not the smallest ingenuity is perceptible in their utensils, huts, boats, or vehicles for carriage; which last articles are all borne on the shoulders of slaves, however great the distance, or indifferent the roads. The rich, indeed, commonly travel in a kind of palanquin,* or rather hammock, carried by two stout slaves, who are relieved at proper intervals; the master lolling at his ease, smoking, sleeping, or vacantly staring about him.

Travelling, however, is far from commodious or agreeable, even in its most improved state: being wholly performed by slaves, it is excessively expensive; and the badness of the roads, the rapidity of the rivers, and the prodigious numbers of wild beasts, render it equally tedious and dangerous.

The huts in this country are generally low, ill-built, and of a circular form, being raised with wood and mud, and poorly thatched with straw or fern, which barely serve to keep out the sun or rain. They have no other admission of light than by the doors, which are usually so low, that the shortest person must stoop to enter them; and even in the huts themselves a tall man can hardly stand upright. However, in St. Salvadore, the capital, and some other towns, the houses are more spacious and elegant; being white-washed both internally and externally, and divided into various apartments, the floors of which are covered with curious matting.

The furniture of the Congoes is adapted to their houses; consisting principally of a few ill-contrived instruments of agriculture, hatchets, cutlasses, calabashes to hold their provisions, pots, kettles, earthen dishes, and hand-mills for grinding their corn. Their most sumptuous beds are large coarse sackcloths, filled with straw or leaves, over which they throw a slight covering, small blocks of wood usually supplying the place of pillows.

The Portuguese, indeed, live after the European stile, in well-built houses, furnished with a considerable share of elegance; yet their example appears to have had but little

little effect on the natives; who, either from pride or indigence, continue partial to their original modes of building and domestic œconomy. The palaces of most of the princes and viceroys are, however, adorned with large and splendid umbrellas, and even ornamental European furniture, such as pictures, looking-glasses, chairs, china, and cabinets; while the inferior nobility, unable to purchase these expensive articles, either content themselves with some humble imitation, or affect to despise them, with a truly philosophic pride, as unworthy the attention of elevated minds.

Having given this general account of the accommodations of the natives, we shall proceed to furnish the reader with a particular description of St. Salvadore, the metropolis of the kingdom, anciently known by the name of Banza Congo. This city stands on a very high hill, about a hundred and fifty miles from the sea, in fourteen degrees twenty-five minutes east longitude, and in five degrees south latitude; including a space of about two leagues in circumference. It is shaded by a variety of fruit-trees, and commands a delightful prospect of an extensive surrounding country as far as the eye can reach. The monarchs of Congo chose this situation from its being almost inaccessible by an enemy, the River Zaire winding along on the east side at the bottom of the mountain, where the ascent is very steep; and even the approach, though broad, might be defended by a very few against great superiority of numbers.

The air is serene and healthy; and as the city is strongly fortified by nature, there are no walls, except on the south side. The streets, which generally run in straight lines, are very spacious; but the houses being built of straw, except those belonging to the Portuguese, their appearance has very little of the magnificent.

The royal palace is an extensive building, surrounded by a square wall chiefly composed of straw, of which article the inner apartments are likewise constructed; but this rude finishing is concealed by hangings and elegant mats. The inner court, which contains several gardens adorned with arbours, alleys, and pavilions, makes a very pleasing appearance.

This city has ten churches, of which seven are in the town, and three within the limits of the palace; and the Jesuits had formerly a handsome college, where four of them were constantly engaged in teaching the Latin and Portuguese languages, and instructing the natives in the first principles of the Christian faith. Notwithstanding the very elevated situation of this place, it is well supplied with fresh water by two fountains; and there is a large market, where all sorts of provisions are plentiful and cheap. Near the market-place stands the Portuguese quarter of the city, which is about a mile round, enclosed by a very thick wall, and furnished with gates, though they are neither shut nor guarded.

The government of this country is truly despotic, the king not only commanding the lives, but even the property of all his subjects: he is the sole proprietor of all lands within his dominions, which he confers on whom he pleases, reserving an annual tribute to himself; on failure of the payment of which, and not unfrequently to gratify a favourite minister, or even mistress, the old possessors are turned out, and the most affluent sometimes reduced to a state of beggary.

The established rule of succession is partly hereditary and partly elective. No person can ascend the throne whose lineage is not derivable from the blood-royal; but whether he be of a nearer or more remote kindred to the last monarch, by the male or female side, born of a wife or concubine, are circumstances which neither promote nor lessen his interest; and therefore a number of competitors generally appear, though the choice usually falls on him who has most friends, or is at the head of most forces, provided he be of the catholic faith, which is considered as an essential qualification for the crown.

When the choice is determined, the grantees of the realm are summoned to meet on a plain near St. Salvatore, from whence they proceed in great pomp to the cathedral; where, after the prelate has expatiated on the duties of a monarch, and the difficulties of his station, he at last informs his audience, that himself and the other electors, having impartially weighed the different claims and merits of the respective candidates, have nominated such a one to the regal dignity. The usual oaths are then administered to the new-elected sovereign, which he pronounces with a loud voice; the bishop then conducts him to the throne, and putting the royal standard into his hand, and the crown on his head, the whole assembly prostrate themselves before their king, and with loud acclamations, accompanied by the sound of martial instruments, express their concurrence and congratulations.

The most remarkable ceremonies which follow the king's coronation, are his publicly blessing the people, and granting the investiture of the principal posts and fiefs in his realms. The day fixed for the first of these ceremonies is proclaimed with extraordinary pomp and festivity, by the firing of artillery, and the sound of musical instruments.

On the day appointed, the monarch appears in great splendor, surrounded by the governors of provinces, the nobles of his kingdom, his guards, officers, and attendants, all magnificently dressed. An immense concourse of people assemble in a spacious plain, in the centre of which, on an eminence, is raised a stately throne, covered with a canopy, from which he can behold the multitude of grantees who surround him. If he perceives any persons present who have been unfortunate enough to incur his displeasure, he fixes his eye stedfastly upon them, and orders them to be driven from his sight, as wretches unworthy of the royal blessing; when the populace, emulous to shew their zeal for their sovereign, immediately lay violent hands on the obnoxious persons, and drag them out of the assembly with every mark of indignity, seldom suffering them to escape alive.

These unhappy men being removed, the king addresses himself to the rest of the people; exhorting them to persevere in their allegiance, and promising to recompense their loyalty with his favour and protection. Then rising from his throne, the multitude prostrate themselves before him, and receive his benediction; not by words, but by a peculiar expansion of his arms over them, accompanied with an undecipherable motion of his fingers, which is returned by the most vociferous expressions of joy; and the ceremony closes with the sound of various musical instruments, and the discharge of artillery. Those who survive the disgrace of being excluded from the royal benediction, are regarded with horror and contempt; till, by interest or presents, they are enabled to regain the affection of their sovereign, when his blessing obliterates all their former ignominy.

The ceremony of granting investitures is performed with a similar display of splendor.

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The king being seated on his throne, around him lie prostrate a numerous crowd of candidates for honours or emoluments: At the third discharge of artillery the suppliants are conducted in order to the foot of the throne, attended by all their friends and relations in their most splendid dress: there kneeling down, the prime-minister delivers the grants; which being received with indications of the deepest submission, the king expatiates on the greatness of the favours he has conferred, the conditions on which they are bestowed, and the duties those who have been so highly honoured are in consequence bound to perform. In conformity to these precepts, they take a solemn oath; and prostrations, clapping of hands, and grateful acclamations, conclude the business.

The king and his court, who imitate the Portuguese, live and dress in a very sumptuous manner. Dignified attendants, guards, and musicians, constantly attend the sovereign on every public occasion; and his court consists not only of the officers of his household, but of all the governors of his kingdom, his generals, and military officers. He has also his auditors, judges, counsellors, and secretaries; whose business, however important and intricate, is soon dispatched, because every thing is transacted in a verbal and summary manner: yet the multiplicity of affairs oblige them to appear frequently before him; and as few of them can read or write, his decisions must be received by word of mouth, and conveyed to the parties interested by persons of approved fidelity, entrusted with some unquestionable token that what they report perfectly coincides with the royal will.

Though the king is not prohibited from keeping as many concubines as he pleases, he is only allowed one wife, who is styled mistress of the women, and superintends the oeconomy of the whole seraglio. Before he enters into the nuptial contract, a tribute is levied throughout his kingdom, which is applied as a dowry for the lady of his choice; besides which, on the wedding-day, proper officers are appointed to measure the length and breadth of every bed belonging to his subjects, when the owners are taxed at a certain rate for every span. As soon as the marriage-ceremony is performed, the queen is conducted to her apartments in the royal palace, accompanied by those young ladies who are destined to be her companions, where pastimes of various kinds employ the principal part of their future days.

The military forces of Congo are neither numerous nor well-disciplined; yet they are obliged to appear at prescribed musters, their exercise being principally directed to the use of defensive weapons, and to the protection of their bodies from the missile weapons of the enemy. The grand review is constantly made on St. James's day, when the vassal princes and governors bring their offerings to the king, and receive his benediction in the manner already described.

When engaged in actual service, the Congolese always endeavour to attack their enemy in a spacious plain, where they begin the onset with a fury that wholly precludes the possibility of order or regularity. The engagement generally continues with inveterate obstinacy, till some of the troops on one side give way; when the rest of the party immediately fly, the officers in vain attempting to rally them. After the conquerors have pursued the fugitives as far as possible, they return and plunder their camp, seizing all the men, women, and children, whom they brand as slaves, and dispose of to the Europeans. Few
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of the wounded survive; for the weapons being poisoned, death constantly ensues, unless some powerful antidote is speedily applied.

Among the Congoeze three offences only are deemed capital; treason, murder, and forcery. The will of the sovereign determines the punishment of the traitor, which is generally the forfeiture of his head and estate. The murderer, likewise, is instantly decollated, unless some aggravating circumstances render a more exemplary death necessary, or the relations of the deceased request a severer punishment; in which last case the criminal is generally delivered up to them, and disposed of according to their pleasure. The pretended crime of forcery is expiated by burning alive; and this dreadful punishment, we are credibly informed, is still very frequently enforced among the Pagan natives.

Adultery is not considered as any very important offence: the gallant is obliged to give the husband the value of a slave, and the woman to submit to ask pardon; on failure of this last requisition, a divorce is sued for, which is obtained without difficulty from the Portuguese priest.

For the prevention and punishment of more trivial offences, the bastinado, whipping, fines, and imprisonment, are used; the two former being generally the lot of the poorer culprits only.

The chief commodities imported by the Portuguese into this country, are either the produce of Brazil, or the manufactures of their own country; and, in return, the Congoeze export such prodigious numbers of slaves to America, that some calculate them at fifteen thousand annually. Many, however, die on their passage: nor, indeed, is this greatly to be wondered at, when we consider the inhuman manner in which these miserable creatures are treated during their voyage; seven or eight hundred being frequently stowed in the hold of a single ship, where they have scarce room to shift themselves from one side to another, having no other provisions than horse-beans with water, and frequently labouring under a complication of disorders, superadded to that perturbed state of mind which unavoidably takes place from the gloomy prospect of ending their days in unpitied servitude.

But, dreadful as these sensations and expectations must be, they are still heightened by a strange notion, that those who are sold for slaves are butchered immediately on their landing in America: where their bones are burnt and calcined to make gunpowder; and their flesh, fat, and marrow, expressed into an oil, which they suppose to be the only sort the Europeans import into Africa.

These inbred notions of horrid barbarity are so firmly rooted, that the dread of being sent to America is in general sufficient to deter the most daring, and render them perfectly obsequious to the will of their superiors.

Angola, called by the natives Dombo, is bounded on the north by Congo, on the east by Malemba or Majemba, on the south by Benguela, and on the west by the ocean.

The Dande and Coanza are the most considerable rivers in this kingdom. It is, however, in general well watered, the soil being fertile in various sorts of grain, pulse, and fruits, and enriched with mines of silver, copper, and other metals.

The inhabitants in their dress and external appearance strongly resemble the Congoeze already described. In their dispositions they are intolerably indolent, and their manner

manner of living is indelicate and rude; they prefer the flesh of dogs to that of any other animal, fattening these creatures, and publicly exposing their flesh to sale.

The natives of Angola are divided into four classes: the nobility; those called children of the dominion, who are principally tradesmen and artificers; the slaves of the grandees; and slaves taken in war.

Polygamy is allowed in it's utmost latitude: the first wife, however, is esteemed superior to the rest. The mother of a child is not permitted to cohabit with her husband till it's teeth begin to appear; when the friends and acquaintance of both sexes carry the infant in their arms from house to house, accompanied with vocal and instrumental music, soliciting some trifling gift, which is seldom refused.

The ordinary rules of domestic œconomy are reversed in this country: the men staying at home, and employing themselves in spinning and weaving; while the women transact all out-door business, and provide for the wants of their families.

The dead, being carefully washed, and dressed in new cloaths, are carried to their graves, or rather vaults, where they are placed on seats of raised earth, with many trinkets and other insignificant articles round them. The more opulent sprinkle the earth with blood, and make libations of wine, in remembrance of their deceased friends.

Angola is at present wholly independent of the King of Congo; though it was subject to that monarchy till about the middle of the sixteenth century, when one of the nobles, named Angola, with the assistance of the Portuguese, made himself king of this country, and established a separate government.

The military discipline of Angola and Congo is nearly the same; both nations usually fighting on foot, dividing their army into several squadrons, and regulating their motions by the sound of musical instruments, according to the direction of the captain-general, who places himself in the centre, from whence he issues his orders to the musicians.

St. Paul de Loando, the capital of this kingdom, the residence of the sovereign, and one of the most considerable settlements of the Portuguese on this side of Africa, is situated on the Isle of Loando, which is twelve miles long, three quarters of a mile broad, and lies in 8 degrees 45 minutes south latitude.

This is a populous and elegant city; containing three thousand houses built of stone, and covered with tiles, besides an infinite number of mean habitations possessed by the negroes, and having an excellent harbour, defended by a strong fort. The Jesuits have a college in this metropolis, and there are various religious establishments; but the want of fresh water is an inconvenience which no other advantages of situation can by any means compensate.

Though the Portuguese have considerable influence in the councils of this nation, they do not appear to possess that unlimited power which they certainly hold in Congo; not being able to prevent the Dutch and English from trading with the natives, and annually purchasing great numbers of slaves, the principal trade of this country.

Benguela, which next falls under our consideration, is bounded by Angola on the north; by the kingdom of Mataman on the south; and by the ocean on the west.

The chief rivers in this district are the Longo or Moreno, the Nica, the Catonbella, the Gubororo, the Farfa, the Cutembo, and the great river Cuneni; all of them directing their courses from east to west.

The climate is as unfavourable to European constitutions as any on the whole face of the globe; their countenances constantly wearing the most death-like paleness, and few living to accumulate fortunes, the ardent desire of which can alone induce any one to settle here.

The natives bind the skins of wild beasts round their waists, and wear rows of beads about their necks. Their weapons of defence are darts headed with iron, bows, and arrows. The women adorn their necks with large copper collars, wearing rings of the same metal round their legs. Their waists are covered with a kind of cloth made of the bark of the insandie tree; and which, indeed, forms their only cloathing.

Old Benguela, the capital of this kingdom, is situated in 10 degrees 30 minutes south latitude, giving name to a province of considerable extent along the coast. The Portuguese have erected a fort in this city, surrounded with a ditch and pallisades, and shaded with various beautiful fruit-trees. The bay, which lies to the south, is about two leagues broad at the entrance, but is incommoded by a sand-bank, which obliges ships to cast anchor at the distance of a league from the town.

To the south of Old Benguela, and about fifteen leagues from that city, stands the town of Manikicongo, which is large, populous, and well supplied with oxen, hogs, and other cattle.

Mataman, or Matapan, is only an extensive, arid waste, adjoining to Benguela, not containing any towns, and having very few inhabitants. In endeavouring to describe this country, we only meet with confused, ridiculous, and romantic accounts; and in our researches after truth are surfeited with fictions, and disgusted with stories of nations of Amazons and Cannibals, perpetually at war with each other, in whose shambles the limbs of the captives are exposed to sale, and who bury their children alive, and recruit their armies with the stoutest of their captives. Such are the absurd representations of the Portuguese writers, who about two hundred years ago pretended to describe this country: and as no European nation has ever yet settled factories in this unpromising district, we at present look in vain for any relations which carry with them the smallest appearance of probability.

C H A P. VIII.

A N I A N.

THIS country is bounded on the north by the Gulph of Babelmandel; on the east by the Indian Ocean; on the south by Zanguebar; and on the west by Abyffinia, and regions unknown; extending from the 12th degree of north latitude to the equator.

The situation will sufficiently indicate the climate to be excessively hot; and in many places the country is one continued sandy desert, particularly on the east, where it produces neither corn nor fruits, and very few animals; but the northern parts are fertile, and the natives numerous as well as commercial.

Along the north coast, the people are mostly white, with long black hair, but assume a
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more tawny appearance towards the south. The Arabs constitute the most numerous body of the natives; many negroes, however, live and intermarry with them, and are reckoned a very brave and warlike race.

This tract is divided into several extensive kingdoms; the most considerable of which are Adel, Magadoxa, and Brava.

Adel is bounded on the north by the Straits of Babelmandel; and contains several cities, the principal of which are Zeila and Barbora.

The city of Zeila is situated in a spacious bay to the south-east of the mouth of the Straits of Babelmandel, in 11 degrees 10 minutes north latitude, and 44 degrees 35 minutes east longitude from London. It is a regular and populous place, and carries on a lucrative trade, the haven being very commodious; but the soil is sandy and barren, and all the fresh water is fetched from the distance of two miles.

Barbora stands at the bottom of a bay, on an island of the same name: it is a very powerful commercial rival of Zeila, and is much frequented by foreign merchants. The island is extremely fertile, and produces abundance of corn and fruits for exportation.

The principal trade of this country consists in gold-dust, elephants teeth, frankincense, and negroes; which, being carried to the port of Zeila, are bartered for cotton cloth, silk, linen, and various personal decorations.

The Adelites are characterized as a brave and warlike people, distinguishing themselves in the most eminent manner by their contests with the Abyssinians, who are infinitely their inferiors in valour and discipline.

Magadoxa, the next most considerable kingdom on the coast of Anian, lies to the south of Adel, and extends to the coast of Zanguebar.

The capital of this kingdom obtains the same name, and is situated at the head of a large bay, formed by the mouth of a river which has an annual inundation similar to that of the Nile. This is a place of considerable trade, being much resorted to from the countries of Arabia, India, and many other parts; from whence the merchants import cotton, silk, stuffs, and drugs, which they exchange with the natives of Magadoxa for gold, ivory, wax, and other productions of their country.

These people vary in their complexions, from white to deep black, but they all speak the Arabic tongue. The king and principal grandees of the kingdom profess the Mahometan religion, which likewise nominally prevails among the vulgar, but few of them know any thing about the peculiar tenets of their sect.

On the southern extremity of Magadoxa, is the Republic of Brava, which is an unique on this continent. It was founded by Seven Arabian Brothers, who fled thither to avoid the tyranny of Lacah, a petty sovereign of Arabia Felix; and is certainly a most delightful and convenient situation, being a narrow country, confined on each side by a river, or rather by two branches of the same stream.

This republic is of very inconsiderable extent, and its chief dependence is on the trade of its capital, which lies at the mouth of a river about one degree to the north of the equator. This city is large and well inhabited, chiefly by merchants, who carry on a lucrative and extensive trade in gold, silver, cotton, elephants teeth, drugs, and gums.

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The houses are spacious and elegant, and both the city and republic are under the government of twelve magistrates, elected from the principal families of the original founders; to whom the dispensation of justice and the regulation of affairs are wholly committed. The natives, though Mahometans, are under the protection of his Portuguese Majesty, to whom they pay a small annual tribute.

CHAP. IX.

ZANGUEBAR.

ZANGUEBAR, including Sofola, occupies a large extent of the eastern coast of Africa, reaching from the equator to 23 degrees south latitude, and from 34 to 40 degrees east longitude from London. It is bounded on the north by Anian, on the east by the Indian Ocean, on the south by Caffraria, and on the west by Monemugi and the unknown parts of Africa; and is divided into several kingdoms, whose names are, Melinda, Mombaze, or Mombaza Quiloa, Mosambique, and Sofola; all of which are tributary to the Portuguese, though governed by many black princes.

This country would be intolerably hot and barren did not the annual rains and refreshing breezes from the sea, with the numerous rivers which intersect it, serve to cool the air, and fertilize the soil. It was first discovered by Vasco de Gama, a Portuguese admiral; who being appointed to the command of a fleet to attempt the discovery of the East Indies, fell in with this coast in the year 1498, and met with a very favourable reception from the sovereign of Melinda, whose kingdom we shall first consider.

Melinda, according the most general geographical divisions of the earth, begins at the equator, and extends to the river Quilmanci, between the third and fourth degrees of south latitude. It's coast is for the most part extremely dangerous, and difficult of access, being full of rocks and shelves: however, the country in general is fertile and rich, producing almost every necessary of life; and is covered with such a profusion of citron-trees, that their odoriferous sweets give a perpetual fragrance to the air.

Melinda, the capital, is pleasantly situated on a beautiful plain, surrounded by gardens full of the most delicious fruit-trees. The houses are stone, with flat roofs; some of them truly superb in their external appearance, and all of them richly furnished, being chiefly inhabited by opulent merchants, who carry on a considerable trade in gold, copper, quicksilver, ivory, and drugs.

The natives are an assemblage of people of various complexions, black, swarthy, tawny, or white. The men wear turbans wrought with silk and gold: some are covered from the waist downwards with silk and cotton stuffs; while others wear short calico cloaks, with swords and daggers handsomely ornamented, their legs and feet being quite naked. Each person is accoutred with a shield, bow and arrows, scymitar, and javelin; in the use of which they are extremely expert, being esteemed among the most valiant and intrepid people on the African coast.

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The women dress in a very becoming and pleasing manner; having fine silk robes fastened round them with rich gold or silver girdles, their heads veiled, and gold collars about their necks.

Both sexes are described as very affable and obliging; free from fraud and dissimulation; and sociable among themselves, as well as friendly to strangers.

Their religion is a mixture of Mahometanism and Paganism; but in the metropolis there are so many Roman Catholics, that they have no less than seventeen churches and chapels.

The king seldom stirs out of his palace without being carried with great pomp, in a sort of sedan, on the shoulders of some of the principal men; and surrounded by persons bearing incense, and musicians. When he sets out on any particular expedition, as well as on other public occasions, the priests and soothsayers sacrifice a deer, and, from the inspection of its entrails, pretend to prognosticate the success of the undertaking or event; and should the king disregard their predictions, he would run the greatest hazard of losing the esteem of his subjects: this, however, seldom happens; and it is, indeed, more than probable, that these prognostications are privately suggested by the prince himself, to amuse the vulgar, and obtain the appearance of a religious sanction for whatever measures he may think proper to adopt.

The kings of Melinda usually merit the confidence, loyalty, and affection, of their subjects, by their constant application to public affairs, their vigilance over their ministers and dependants, their assiduity in listening to the complaints of their subjects, their impartial administration of justice, and their severity to persons of every description who endeavour to mislead them by any species of artifice.

If a subject complains of a governor, the party accused is obliged to answer the allegations against him; and the matter being investigated with great patience, sentence is always passed without the smallest respect to persons. The complainant, however, must be provided with sufficient evidence fully to substantiate the alleged facts, otherwise he is immediately condemned to die; but if the accusation be fully proved, the offender is either directed to make restitution, or suffer some adequate corporal punishment, according to the nature of his offence. Where the aggressor is a person of rank, the bastinado is inflicted by the king himself; after which the offender is again usually received into favour, with a public charge to be more circumspect in his conduct, or more impartial in the administration of justice.

The kingdoms of Mombasa, Quiloa, and Mosambique, are insular; and, though each of them are extremely small, they are sufficiently fertile, and esteemed very salubrious for the climate. Their capitals are denominated from the respective kingdoms, but neither of them deserve particular attention.

The inhabitants resemble those we have already described in Melinda, in the vicinity of which coasts these petty kingdoms lie: particularly Mombasa, which was formerly a peninsula, but has since been converted into an island, by cutting a canal through the isthmus.

To the south of Zanguebar lies Sofola, a kingdom which produces such quantities of gold as to favour a supposition that it was the Ophir of the inspired writers.

This kingdom, which extends from the 17th to the 25th degree of south latitude, is bounded on the east by the Indian Sea, and on the west by the empire of Monomotopa; and is said to be seven hundred and fifty leagues in circumference.

The soil, produce, and climate, are nearly similar to those of Zanguebar, only the air is more temperate, and the land considerably richer in rice, millet, and pasturage. Between Cape Coriantes and the River Spiritu Sancto, the land is remarkably fine, and stocked with numerous herds of all sorts of cattle. Elephants appear in large droves; and, as they are the principal food of the natives, five or six thousand, at least, are supposed to be annually consumed. The country which lies between Cape Coriantes and the River Cuama, is mountainous, and abounds with woods; while the vallies, being watered with a variety of springs and rivulets, are inexpressibly luxuriant and delightful.

The natives of Sofola in general are tall and genteel, black-complexioned, with short curled hair; and they are said to be courteous and affable, particularly those who live near Cape Coriantes.

The usual dress of the vulgar is a piece of silk or cotton wrapped round the waist, and hanging down to the knees, without any other covering whatever; but the more affluent wear handsome turbans. All ranks are fond of rings and bracelets, with which they decorate themselves very profusely, the quality as well as quantity of these articles being proportioned to the circumstances of the wearer.

Their common bread is made of rice and millet, and their drink is a species of beer from the same kinds of grain. Flesh and fish are extremely plentiful; but, as we have just observed, the flesh of elephants is esteemed preferable to every other food.

Honey is so plentiful in Sofola, that great quantities are suffered to run to waste; the natives chiefly gather it for the sake of the wax, which they barter for silks and figured cottons. Their chief commerce is with the people of Melinda, Mombasa, Quiloa, and Mosambique, who import a variety of stuffs, which they exchange for gold, ivory, wax, and ambergris; and these stuffs the Sofolans usually carry to Monomotopa, where they dispose of them to extraordinary advantage.

Besides the amazing quantities of gold imported from Monomotopa, this country annually produces two millions of metigals of that precious metal, each metigal being valued at fourteen French livres, to which amount the merchants of Mecca frequently export gold-dust in one season. Indeed, so plentiful and pure is this dust, that the soldiers are paid in it just as it is gathered.

The capital of this kingdom, before the arrival of the Portuguese, was destitute of any other defence than that of a quickset-hedge, and only contained a few ill-constructed houses; but it has since been fortified and greatly improved, and is now called Cuama by the Portuguese, from the river near the mouth of which it lies; but geographers and mariners usually give it the name of the kingdom.

The ancient weapons of the natives were javelins, scymitars, bows and arrows, hatchets and daggers; but they are now taught the use of small-arms and artillery. The king maintains a vast number of forces; but the Portuguese, who constantly keep vessels of observation on the coast, ostensibly to prevent what they call illicit trade, in reality govern the whole kingdom.

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The Arabs having for some centuries been settled on this coast, the king and the grandees are all descended from that race, speaking their original language, and professing the Mahometan religion. But the ancient natives retain their primitive customs, both in policy and religion, and are said to pay adoration to one Supreme Being, whom they call Mozimo; but they have neither idols, altars, nor sacrifices, holding in the utmost abhorrence the idolatrous rites of the other African negroes.

Unlimited polygamy is allowed, but adultery is considered as a capital offence. No woman can be married till nature indicates maturity; at which period it is customary for the parents to invite their friends to a feast, and receive their congratulations.

Their principal religious ceremonies are observed on the first, sixth, seventh, eleventh, and seventeenth, days of the moon; when they make a kind of general oblation to their deceased friends, and offer up petitions to them: these supplications being ended, they conclude the solemnity by feasting very heartily on what has been presented to the dead. On these occasions, they are said constantly to appear in white.

The first Portuguese navigator who touched at Sofola, was Francesco Gnaja; who, having sufficient address to engage in his interest a courtier, named Zacote, sent him to the king, (whose name was Jusuf, and who had then lost his sight through extreme age) to obtain permission to erect a fortress near the city, which he pretended would be of infinite service both to the king and the Portuguese. By the friendly mediation of this nobleman the Portuguese gained their point, though the strongest remonstrances were made against the measure by several of the royal family. Mengo Musaf, in particular, son-in-law of the king, and a brave and politic prince, boldly stated his apprehensions of danger to the aged monarch; but the old king representing to him, that these foreigners would soon dwindle into nothing, from the heat and inclemency of the climate, to which they were unaccustomed, and that it would then be time enough to dispossess them of their fort, should they refuse voluntarily to abandon it; the fortress was allowed to be carried on with redoubled vigour, the assistance of the natives being enjoined to expedite the completion of a work which was represented as pregnant with such national advantage.

The Mahometan merchants, however, found means to awaken his Majesty from this delusion; and, reminding him of the well-known perfidy of the Portuguese, in the most pathetic and earnest terms, brought him to a full sense of his credulity and danger. He accordingly assembled his troops, and appointed a day when the Portuguese should be exterminated to a man; but, unfortunately for the deluded monarch, the treacherous Zacote, who was originally of Abyssinian extraction, having watched all his motions, and laid open the whole design to Gnaja, preparations were carefully made to give the assailants a warm reception.

The appointed day being arrived, the Sofolans made a furious attack on the fort, but were bravely repulsed by the Portuguese; till at length the number of the latter being reduced to thirty-five, exclusive of the sick and wounded, they must shortly have been compelled to surrender, had not Zacote found means to enter the fort, at the head of an hundred men, and join the besieged: the assailants seeing this, soon fled with terror and precipitation; when the Portuguese, boldly rushing out of the fortress, pursued them with the utmost fury,
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and forced their way into the very palace, where the king, blind and old as he was, wounded several of them with javelins; and, among the rest, Gnaja himself: but his head being suddenly struck off by a scymitar, his attendants, filled with horror and dismay, immediately laid down their arms and submitted. Upon this Gnaja forbade his men to offer any farther violence to a people whose regards, he pretended, he wished to conciliate, by acts of friendship and benevolence. This had the desired effect; and the Sofolans, fatally convinced they had a nation to deal with much too powerful and too sagacious for them, readily embraced the proffered terms, and hostilities instantly ceased.

The admiral having thus far succeeded, bestowed the crown of Sofola on the perfidious Zacote, as the reward of his fidelity and attachment to the Portuguese; who was accordingly proclaimed king with great pomp. After this, Gnaja, enjoining the people to consider the usurper as their lawful sovereign, obliged him, in his turn, to take an oath of allegiance to the Portuguese, and to promise to demean himself on all occasions as a faithful tributary.

C H A P. X.

M O N O M O T O P A.

MONOMOTOPA, and Monomugi, are two inland empires of great extent, but indeterminate limits, being less known by Europeans than almost any other part of the continent.

Monomotopa is bounded by the maritime kingdom of Sofola on the east; by the River Spiritu on the south; the mountains of Caffraria on the west; and the River Cuama, which divides it from Monomugi, on the north; and is situated between the 41st and 56th degrees of east longitude, and between the 14th and 25th degrees of south latitude.

This country enjoys a temperate climate, though it is principally situated under the southern tropic. The air is salubrious and clear; the soil fertile and well-watered; and grain, fruit-trees, and cattle, are both excellent and plentiful. The forests abound with wild beasts and game, the rivers teem with fish, and the currents from the mountains carry with them very considerable quantities of the purest gold.

The natives are well-shaped, active, robust, and healthy; their complexions are jet-black, and their hair is woolly and curled. Their chief delight is in war, which they prefer to peace and commerce; their principal food is rice or millet bread, with the flesh of oxen or elephants; and they drink four milk or water. Persons of rank have palm-wine, and other liquors extracted from their fruits, which are perfumed with ambergris and musk. Indeed, they use great quantities of odoriferous drugs, as well in their meat and drink, as on their persons and in their habitations.

The Monomotopans, who are covered only from the waist downwards, wear cloth of various colours, usually cotton: but persons of distinction use India silks, or cotton embroidered with gold; the skin of a lion, or some other savage animal, being thrown over their shoulders, the tail of which depends to the ground.

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The men are allowed a plurality of wives, but the first is always considered as the mistress of the rest, and her children inherit the father's fortune, the offspring of the others being only regarded as servants.

The emperor affects great splendor in his dress and equipage, and has many tributary and subordinate princes. He wears a long rich robe, fastened with a girdle of embroidery, and a brocaded cloak; his neck is adorned with a brilliant collar, beautifully set with precious stones; a band of equally rich jewellery surrounds his turban; and his buskins are finely ornamented with gold and pearls.

In public he appears either mounted on an elephant, or carried on a palanquin supported by four persons of distinction. Besides other regal ornaments, he has a small ivory spade constantly hanging at his side, holding an arrow or dart in each hand, as the emblems of industry and valour.

To prevent alarms, the emperor always keeps a numerous standing army; and, to secure the loyalty of his tributary princes, he obliges them to send their sons to be educated at his court, where they are retained as hostages for the allegiance of their fathers, and taught from their infancy to consider the emperor as their supreme head. To this double piece of policy is superadded a third; which consists in sending ambassadors to all his vassals once a year, to give them what is called the new fire. When the persons employed on these occasions arrive at the court of a tributary prince, they command him to extinguish his fire, on pain of being deemed a rebel; and this injunction is no sooner complied with, than the ambassadors permit him to light it again with the fire brought for that purpose.

But though the Monomotopan emperors are studious in maintaining a proper authority over their vassal princes, they are no less so in preserving the affections of their subjects by acts of benignity and love. The only tribute they exact from them is a small voluntary donation when they apply for justice or solicit any favour. Merchants, and others, who attend fairs or sales, are likewise expected to present the emperor with some article of commerce in which they deal; and if they neglect paying him this necessary attention, they are debarred the privilege of appearing in his presence, which is esteemed a very great mortification, and has sometimes material inconvenience.

This monarch is said to keep a thousand wives, all of them daughters of vassal princes; but the first alone enjoys the title of empress. They generally attend him into the country in the harvest-season, where they assist in gathering in the corn and fruits, and superintend those who are employed by the emperor.

The great officers of the Monomotopan court are the ningamesha, or governor of the kingdom, who acts as premier; the mokomasha, or captain-general of the forces; the ambuya, or lord high-steward, who has power, among other extraordinary privileges, to nominate a new empress on the demise of the former; the inantore, or captain of the band of musicians; the nurakoa, or captain of the van-guard; and the buckurumo, which signifies the king's right-hand.

The emperor finally determines all causes, when the parties chuse to appeal from the decision of the judges; and, what is truly remarkable, there is not a single place of

confinement for malefactors in the whole empire : all matters being tried in a summary way, sentence or acquittal immediately ensues ; and where the complaint requires some time to be invalidated or confirmed, the party accused is tied to a tree, where he remains guarded till his innocence or guilt can be fairly investigated.

Though the majority of the natives are idolaters, they acknowledge one Supreme Intelligence, whom they call Maziri, or Atuo ; but a virgin named Peru receives the greatest share of their adoration. In honour of this imaginary deity, they have a convent of women, who are shut up from all commerce with the other sex at so early a period as to preclude the possibility of any contamination of their native purity.

The metropolis, which is a considerable city, consists of a vast number of houses built with timber or earth white-washed, the roofs of which somewhat resemble bells. But the chief ornament of the place is the imperial palace ; which is a prodigious large wooden structure, with four great porticos, where the emperor's guards keep constant watch. The exterior boundaries are fortified with towers, and the inside is divided into spacious apartments, hung with beautiful figured cotton. The decorations are very superb, consisting of gilt ceilings, beams, and rafters ; gilt and enamelled chairs ; and ivory candlesticks suspended by silver chains.

The Portuguese have several forts in this country, which were built with the concurrence of a former emperor, out of gratitude for some services they had rendered him during an intestine commotion : they have likewise churches and monasteries in several places ; and are not only the principal merchants of Monomotopa, but have some of the most valuable gold mines in their own hands.

The country of Monomugi, concerning which geographers are much in the dark, is bounded by Monomotopa on the south, and on the west by Congo ; but as it's particular limits have never been ascertained by any European traveller, we can only observe, that the climate is said to be unfavourable to health, and the air sultry and hot ; that the natives appear in silks and cottons, which they purchase of strangers ; and that their monarch endeavours to cultivate the friendship of all the neighbouring nations, that his subjects may enjoy the advantages of a free and undisturbed commerce. The country is abundantly rich in palm-wine, oil, honey, and gold ; but every refinement of social and domestic life is unknown among the inhabitants, who are likewise the grossest idolaters.

C H A P. XI.

CAFFRARIA.

THIS is the most southern country of Africa ; and stretches far into the ocean, by which it is bounded on the east, south, and west, and by Monomotopa on the north. It extends from the tropic of Capricorn to Cape D'Aguilas ; and is divided into two parts, Caffraria Proper, and the country of the Hottentots.

The country of the Hottentots lies to the south, being situated between the 28th and 35th

35th degrees of south latitude; and contains the Dutch town at the Cape of Good Hope, which stands in 34 degrees 15 minutes south latitude, and in 16 degrees 20 minutes east longitude from London.

The Hottentot nations, inhabiting this country, are sixteen in number; the Gunjemans, the Cochaquas, the Sussaquas, the Odiquas, the Chirigiquas, the Greater and Lesser Namaquas, the Attaquas, the Koopmans, the Hessaquas, the Songuas, the Dunguas, the Damaquas, the Guaroes, the Houteniquas, the Heykoms, and the Chamtours.

The soil in general is so amazingly rich as to be capable of producing every species of grain, herbs, and fruits: the country, indeed, about the Cape, is full of rocks and mountains; but their spacious summits are clothed with rich pasture, enamelled with a variety of flowers of the most exquisite beauty and fragrance, and abound with delicious springs, which pour down the slopes, and meander along the vallies. The intervening plains are as beautiful as fancy can paint, and charm the eye of every spectator who is capable of relishing the exuberant productions of unassisted nature.

As this country has been much celebrated since it fell into the hands of the Dutch; particularly that part of it which lies near the Cape, we shall present our readers with a concise account of it, from the earliest periods of European intelligence.

The Cape of Good Hope was first discovered in 1493, by the Portuguese, but none of them landed there till 1498; when Admiral Rio d'Infanto, in his voyage to India, went on shore, and surveyed the face of the country, which he represented so favourably to Emanuel King of Portugal on his return, that a settlement was projected, though it was by some means or other neglected to be carried into execution. After this Francisco D'Almedi, viceroy of Brazil, returning with the Portugal fleet, took his course by the Cape; and, casting anchor on the coast, landed a party of men to purchase cattle of the natives, who attacked them in great numbers, and drove them back to their ships. Notwithstanding this unpromising reception, the viceroy, much against his own opinion, was at last advised to make another attempt, with a considerable reinforcement, himself at the head; and though, on his second landing, a more pacific disposition for some time seemed to prevail, a Portuguese sailor happening to refuse one of the natives a pair of brass buckles from his shoes, the denial was considered as a proof of hostile intentions, and so exasperated the Hottentots, that they fell furiously on the Portuguese, and killed the viceroy, with seventy-five of his men, before they could possibly reach their ships.

About the year 1600, almost every European nation began to visit the Cape in their East India voyages; and, in 1650, Captain Van Riebeck, having touched at this place with a Dutch fleet, and drawn very favourable conclusions of the fertility of the soil, the abundance of cattle, and tractability of the natives, on his return to Holland represented very strongly the national advantages which might accrue from establishing a settlement at the Cape of Good Hope. After a long consultation, the directors of the Dutch East India Company adopted his hints; and, fitting out four ships, with every thing necessary for such an expedition, appointed Van Riebeck commander in chief, vesting him with full powers to treat with the Hottentots, and to make such discretionary stipulations as might be most conducive to the interest of the republic in general, and of the company
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in particular. Accordingly, on his arrival at the Cape, he presented the natives with a vast quantity of toys, trinkets, and liquors, to the value of about 50,000 guilders; upon which the Hottentots, who were charmed with his generosity, gave the Dutch permission to settle among them, resigned a part of the country in their favour, and commercial regulations were established on the solid foundation of reciprocal interest.

By wisely paying a proper regard to the natural rights of the original inhabitants, and encouraging adventurers with the most flattering promises, backed by substantial support, the new settlement soon began to make a considerable figure. But during this rising state of the colony, it consisted almost wholly of men, European women being very scarce, and the planters having no sort of inclination for the females of the country. To remedy this disagreeable circumstance, and to give permanency to the establishment, the government of Holland raised a troop of fine young women, and consigned them to the governor; who, on their arrival, bestowed them upon those who stood in need of this very desirable article, with all the impartiality, and indulgence to their several fancies, that could possibly be shewn on such an extraordinary occasion.

Thus the settlement was not only firmly established, but continued to increase to such a degree, that the Dutch in a few years extended their plantations a great way along the coast: and they now form four principal settlements; the first of which is at the Cape, or Cape Town; the second is called the Stellenbosch; the third the Drakenstein; and the fourth the Waverish Colony.

The company have likewise provided for their future colonization, by purchasing from the natives all that tract of land called Terra du Natal; so that the dominions of the Dutch on this coast are of great extent.

As it would be impossible to give a minute description of the various trees, plants, and fruits, which adorn this fertile soil, it must suffice to say, that there is not any spot in the world which has a more cherishing bosom for every species of vegetables, nor any clime more propitious to their growth. All the combined beauties of the vegetable kingdoms are displayed at the Cape; the hills and dales are covered with their most charming productions, and the air is perfumed with their richest sweets. The company's gardens are elegantly laid out, and filled with the choicest fruits which the benignity of the climate can produce, and the finest flowers expand their vivid beauties to the sun. Even Asiatic and European vegetables thrive better at the Cape than in their native soil, which is the most irrefragable proof of a happy situation.

The Cape colonies abound with cattle of every kind, particularly cows and sheep: the former of which, when young, are so exceedingly wild, that it is dangerous to approach them; and the latter are distinguished by their large tails, though this circumstance is by no means peculiar to those of the Cape, as we have already remarked in our description of Asia.

There are two species of tame hogs in this country; one of which is without bristles, and was originally imported from the island of Java. Horses, which were originally brought from Persia, are at present very numerous. A fine fat ox may in some parts be purchased

purchased for a pound of tobacco, and sheep and other animals proportionably cheap. The wild beasts, however, make terrible havock among these animals; killing vast numbers of them merely for the sake of sucking the blood, as they generally leave the carcase untouched. The rhinoceros attacks men with great fury; and is the most implacable enemy of the elephant, ripping open the belly of that unweildy creature with the horn which protrudes from it's snout, and leaving the wounded beast to expire.

Among the other wild animals of the Cape, are buffaloes, goats of various species, baboons, porcupines, earth-hogs, and a remarkable creature called by the Dutch stinkbingsom, or stink-box. This last animal, which is shaped like a ferret, is about the size of an ordinary dog; and, whenever it is pursued, emits such a horrid stench from it's tail, that no creature can endure it; so that nature seems to have furnished it with a more effectual defence from it's enemies than almost any other quadruped. The zebra, which has been already described in our account of Abyssinia, is likewise common in this country, as well as various species of wild-cats of an infinite variety of colours; the discriminations of which belonging rather to the naturalist than the geographer, we shall omit them in this place.

Among the feathered race, ostriches are remarkably numerous. These birds are so heavy, that they are incapable of flying high, but skim along the ground, using their wings by way of sails, and are so easily tamed that many of them are kept in the Cape fortrefs.

The flamingo is a beautiful bird, somewhat larger than a swan, and it's neck proportionably longer; it's bill is very broad, and the upper mandible is crooked, bending considerably over the under one. It's neck and head are both as white as snow, the upper part of the wing-feathers being of a flame-colour, and the lower part of them black. It's legs are of an orange tinge, and much longer than those of the stork.

The serpent-eater, or spoon-bill, is something larger than a goose, and it's bill is broad, long, and straight, resembling a spoon. This bird feeds principally on serpents and other venomous creatures, on which account it is never molested by the natives.

But some of the most remarkable birds, are the knor-cock and knor-hen, which serve as centinels to the other winged tribes, giving timely warning of the approach of danger; for they no sooner discover a man, than they make a loud noise, which seems to express the words *Crack! Crack!* upon hearing of which the other birds instantly take wing. This bird is of the size of a common hen; the feathers on the crown are black, but the rest variegated with white, red, and ash-colour; the beak is short and black, and the legs are yellow. The flesh is esteemed very delicious.

Besides these, there are various species of eagles; the blue bird, which differs but little from the starling, except in colour; the gnat-snapper, or honey-eater, which subsists entirely on honey, directing the natives to the stores of the industrious bee; the edolio, which perfectly resembles the cuckow; with all the numerous species of wild and tame fowls common to Europe.

Reptiles are very numerous; some of them perfectly innocent, and others of the most malignant natures.

The asp is very common; as well as the tree-serpent, so called from it's lodging principally on the boughs of trees. This reptile is about two yards long, and nearly an inch thick; it winds itself round the branch of a tree, and darts at whatever living creature comes within it's reach.

The dipas, or thirst-serpent, so common in the deserts of Barbary, is likewise frequently met with; being about three quarters of a yard long, with a broad neck, and fable back. Its bite instantaneously enflaming the blood, an unextinguishable thirst speedily follows, unless an antidote is at hand; which generally consists in laying open the wound, and applying a detensive plaister, with a total abstinence from drink till the application has had time to draw out the infection.

The hair-serpent is upwards of a yard in length, and is thought to be the most subtle and malignant of all others; nor can any thing but an instant antidote prevent its fatal effects. It has been asserted by some, that the head of this serpent contains a stone, which is a never-failing remedy against every animal poison; but a gentleman of great veracity assures us, that, after killing many hair-serpents, and narrowly inspecting their heads, he could never discover any such thing. The serpent-stones, indeed, seem to be fabricated by the Bramins of India, who alone possess the secret of their composition: they certainly contain the virtue of extracting poison, on being applied to a wound; but their origin has been falsely ascribed to the hair-serpent, as they are indubitably artificial productions.

Scorpions are so exceedingly numerous, that it is dangerous to remove any articles where these creatures usually harbour, particularly loose stones. Their sting is attended with excruciating pain, but death seldom ensues, unless the proper and well-known modes of application are unpardonably neglected.

In short, no country in the world teems more with living creatures, as well useful as noxious. Against the effects of animal poison, the serpent-stone, as it is called, is a certain antidote: it is of the shape of a bean, the middle being of a whitish cast, and the rest of a sky-blue. On applying it to the wound occasioned by the bite of any venomous reptile, it adheres closely to the flesh; and, absorbing as much poison as it can contain, at last drops off, and is put into milk to discharge itself; after which the application is repeated till it has extracted all the poison, when the wound, which is then reduced to the same state as a common sore, soon closes.

The sea on this coast is plentifully stocked with fish, and other marine animals, among which are many species unknown to Europeans.

The torpedo, or cramp-fish, is frequently caught at the Cape, and is of a roundish form, generally weighing about a quarter of a pound. The head does not project from the body; its eyes are small, and its mouth is shaped like a crescent, above which are two small holes, probably its nostrils. The back is of an orange colour, the belly white, the tail slender, and the skin in every part smooth and destitute of scales. This fish, which appears not to contain any thing very singular from its shape or size, possesses qualities for which philosophy in vain endeavours to account. Whoever touches it, even with a stick, feels his limbs instantly cramped and benumbed to such a degree that he is unable to move them, particularly that part which was nearest the fish: this extreme torpidity seldom continues longer than two minutes; but it is commonly full half an hour before its effects wholly cease.

Gold fish are seen near the Cape in prodigious shoals, about the months of May, June, July,

July, and August, but never at any other time of the year. They materially differ from those of China, having only a circle of gold about each eye, and a streak along the back from the head to the tail. They are about a foot and a half long; the flesh is rather inclined to red, but it is of a delicious taste, and is esteemed not only wholesome, but even medicinal, particularly for purifying the blood and juices.

The silver fish of the Cape resemble carp in shape and flavour, and usually weigh about a pound each: they have very white skins, and are streaked longitudinally with a bright silver colour. These fish usually keep out at sea, unless at particular times, when they enter the mouths of the rivers in considerable shoals.

There is also a fish called the bennet, which is about the length and thickness of a man's arm, covered with large scales of bright purple, variegated with streaks of gold. The flesh is of a crimson colour, divided into several parts by a kind of membranous substance, and is reckoned agreeable to the palate, as well as light to the stomach.

There are also two kinds of brassems, which are esteemed delicate and wholesome food; besides dolphins, porpoises, pilot-fish, and flying-fish, already mentioned; with an infinite variety of shell-fish, too tedious to particularize.

The Hottentots have been represented by some writers as a little ugly race of men; but the fact is, the men are in general of a moderate stature, though it must be acknowledged that the women are rather diminutive. They are all perfectly straight, and free from personal deformities. Their heads and eyes are large, and their lips thick; their noses are also flat, but this is effected by art during their infancy. Their teeth are of an ivory whiteness, and their looks rather expressive of complacency and good-nature, than of barbarous ferocity. But one remarkable variation from the women of other countries is conspicuous in the broad callous flap which hangs down from the bellies of the female Hottentots, and seems intended by nature as a veil for what decency teaches more civilized nations to conceal.

The Hottentots may be characterized as an indolent, uncivilized people; attached, beyond the example of most other nations, to their original institutions and manners; but faithful to their compacts, and attentive to indispensable engagements. The barbarism with which they have been stigmatized is at present scarcely perceptible; and instances are not wanting, where, to the utmost integrity of conduct and purity of life, they have joined ingenuity, judgment, and address. Yet we readily allow, that they are some of the most disagreeable people upon earth; and this in a great measure arises from the filthy practice of smearing, not only their bodies, but even their apparel, with mutton-fat, marrow, or butter, mixed with soot, to give them a blacker hue. This delicate ointment is applied as often as the sun or dust dries it up, where the circumstances of the party will permit; for the grand distinction between the rich and the poor consists in the quantity of stinking fat and butter with which they can afford to grease themselves.

This custom, which seems inherent in their natures, renders their effluvia by no means grateful to the nostrils of strangers; but it certainly tends to promote the activity of their bodies, and gives them a swiftness of foot little inferior to that of most horses.

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During the sultry season, the men use no other covering than this beastly unction; but, in cold and wet weather, they wear caps made of lamb-skins, with mantles, called crossas, thrown over their shoulders. The crossas of the opulent are composed of the skins of tigers or wild cats, but those of the common people are of sheep-skin. These serve them for coverings by day, beds at night, and even winding-sheets after their decease; for they are tied up in these mantles, and precipitated into their graves. They secure their legs, when they stir from home, with a sort of leather spatterdashies, and their feet with a kind of sandals cut out of the raw hide of an elephant or ox.

But besides these essentials of dress, each of them has a small greasy bag suspended from his neck, containing a pipe and tobacco, with a piece of wood burnt at both ends, which is regarded as an amulet against necromancy. On their left-arms they wear three rings of ivory, to shield them against the attacks of their enemies.

The better sort of females constantly wear spiral caps made of the skins of wild beasts. The women have commonly two crossas, between which they fasten their children when they suck, the heads of their infants just appearing over their shoulders: they also cover their hips with another crossa, which is always made of sheep-skin. Girls, till they reach their twelfth year, wear rings of bulrushes round their legs, from the knee to the ankle; and when these are laid aside, their places are supplied by others composed of small slips of sheep or calf-skins, the hairy side being singed. Some of the women wear a vast number of these rings, which are often as smooth and as hard as wood, and are kept from slipping over their heels by wrappers of leather or rushes round their ankles. These rings at once protect them from the briars and thorns, and serve as a distinction of sex: besides which, they are said to be used as food in cases of absolute necessity; on which occasions they are taken off, bruised between two stones, and devoured with great avidity.

But the principal finery of either sex consists in brass buttons and plates; these are purchased of the Dutch, and fixed in their hair with small pieces of looking-glass, which are nearly as much esteemed by this simple people as diamonds by Europeans. They likewise wear brass-wire ear-rings, very neatly polished. A vast number of Dutch toys and trinkets are constantly imported, of which these people are extravagantly fond; and they freely barter their cattle for such insignificant articles.

The men blow up the bladders of the wild beasts they have slain, and tie them to their hair, as proofs of their personal bravery.

To constitute a Hottentot beau, the hair must be lavishly powdered with a pulverized herb called buchu. The female likewise use this powder, painting their faces with a kind of red earth.

The men seldom go abroad without a stick of about a foot long, with the bushy tail of a wild cat, fox, or other animal, tied at the end; which serves them for a handkerchief to wipe off the dust or sweat, as well as to clean their noses.

A very faithful and intelligent traveller informs us, that though the Hottentots place their chief idea of happiness in indolence and sloth, they are by no means incapable of thought or reflection; but, considering every degree of reasoning as an unnecessary agitation of the mind, they seldom exercise their mental powers, unless in cases of urgent necessity,

fity, either to remove some pressing want, or to allay some present appetite. When the one is averted, and the other gratified, they consider any farther exertions unnecessary, and retire again to the enjoyment of their favourite inanity.

The Hottentots have generally been stigmatized as the most nasty and indelicate people in the world; but, though they are certainly extremely deficient in cleanliness, they are by no means so filthy in their way of living as the inhabitants of Kamtschatka. They eat, it is true, the entrails of any beast, but they first turn them, strip off all impurities, and wash them in clean water: after this, they boil them in the blood of the animal, or roast them on the coals. They, however, not only subsist on the flesh and entrails of cattle and certain wild beasts, but also on fruits and roots. Their meat is boiled after the European manner: but their method of roasting is considerably different; being performed by fixing a large flat stone in the ground, and kindling a fire upon it, which remains till the stone is thoroughly heated; when, the fire and ashes being removed, the flesh is placed on the stone, and covered with another of the same size; a fire is then made, as well round the meat as upon the stone which covers it, and in this situation the whole remains till the flesh is sufficiently roasted. Few of them, however, are at this trouble; and, indeed, they seem more generally to prefer raw meat, which they tear to pieces with their fingers, and eat so voraciously, that the very sight of them is sufficient to nauseate a delicate stomach.

The manner in which they make butter is as disgusting as possible. Instead of a churn, they use the skin of some animal formed into a kind of sack, the hair being turned inwards: into this they pour the milk; and, closing up the bag, briskly agitate it till the butter is produced, which they put into pots, with the hairs and other filth adhering to it, and keep it for anointing their bodies, or for sale to the Europeans, as the Hottentots never eat any themselves. Uncleanly, however, as these people certainly are in their way of living, they are subject to very few diseases, and frequently enjoy sound constitutions to a very advanced age.

They have some traditionary laws which prohibit the eating of swine's flesh and fish without scales. Eating the blood of beasts, and the flesh of the mole, are likewise forbidden to the women, though not to the other sex. In dressing their food, they neither use salt nor spice; but they are not averse to the high-seasoned viands of the Europeans, though the use of them seldom fails to shorten their days.

They in general avoid the society of women, who are not permitted to partake with them at their feasts or convivial meetings, except only at weddings, and on a few other occasions.

The more affluent, when they travel, carry with them some raw flesh; and being provided with a flint and steel, quickly make a fire to dress it. Those who are not possessed of these materials, procure fire by the rapid friction of a dry twig on a piece of iron-wood, over a sort of reed which serves instead of tinder.

Both sexes smoke tobacco: indeed, their attachment to this plant is astonishing; for, rather than be without it, they will part with all their other property; and those who are destitute of the means of procuring this luxury, work a whole day for half an ounce, and

think their labour well compensated. In short, if a Hottentot enters into the service of an European, he always stipulates for so much tobacco a day; and, without this inducement, it is in vain to expect either fidelity or industry.

They are likewise extremely fond of a plant called dacha, which they mix with their tobacco, and smoke till they become quite intoxicated. But their passion for a root called kanna, supposed to be the ginseng of China, is still more ardent; this, indeed, is esteemed the most exhilarating and restorative medicine in the world, and the smallest chip of it is considered as a valuable present.

The ordinary beverage of the Hottentots is milk and water, the only natural liquid productions of their country; but, unfortunately, they are great lovers of wine, brandy, and arrack, which they drink to such excess, if their circumstances permit, that they often become victims to this species of intemperance.

The houses, or rather huts, of the natives, are all elliptical; being formed by fixing several large sticks in the ground, which are bent at the top, so as to describe an arch, and covered with mats sewed together. The only opening in these huts is at the entrance, which is seldom more than three feet high, and answers the triple purpose of door, window, and chimney.

Their whole furniture consists of a few earthen vessels for dressing their victuals, and holding their milk, butter, or water. They sleep on skins, in holes dug for this purpose, a little below the surface of the earth.

A kraal, or village, consists of twenty or more of these huts, placed near each other in a circular form, containing frequently three or four hundred persons; and the inhabitants generally live together with great harmony and contentment, notwithstanding the very indifferent accommodations of their dwellings: indeed, where any family differences arise, the neighbours are as zealous to reconcile the contending parties, as more enlightened nations are to check a fire or other public appearance of danger, never desisting from their kind endeavours till they have fully restored peace and tranquillity.

The only domestic animals are dogs; and there is hardly a hut without one or more of these faithful creatures, which are absolutely necessary, as well to guard the cattle, as to prevent the approach of wild beasts.

They have also a sort of fighting oxen, called backcleys; which, being taught to perform the necessary manœuvres, are employed in war, like elephants by other nations. These animals, as well as dogs, are essentially serviceable in keeping the flocks and herds together; for, on a signal given, they speedily collect stragglers, and drive them to the part required. Every village maintains some of these backcleys; and, when one dies, another is taken from the herd, and carefully trained to supply his place. As these creatures know every inhabitant of their village, if any European approaches them without a Hottentot guide, they immediately pursue him with great fury; and unless the party has fire-arms, or can save himself by flight, his destruction is inevitable. There are likewise vast numbers of oxen for draught and burden, which are as tractable as dogs, and in every respect supply

ply the place of horses; ploughing the land, and conveying building materials, and other articles, from one situation to another.

The business of agriculture is chiefly performed in June and July, which are the winter months; when the ground being ploughed up and cleared of weeds, the seed is immediately sown, the produce of which is usually so plentiful, that one bushel of wheat yields from thirty to forty, barley from fifty to sixty, and peas from twenty to twenty-five; but oats can seldom be brought to perfection, and peas and beans are generally much damaged by the caterpillars and locusts.

Notwithstanding the amazing fertility of the soil, particularly in the Cape colonies, the principal riches of the natives are supposed to consist in their cattle, and all the herds belonging to a village constantly feed together; the meanest inhabitant having the privilege of turning his single sheep into the flock, where it has the same care and attention as those of the most opulent and powerful. As they have no particular herdsmen, that office is executed in rotation, by three or four of them together, the women milking the cows twice a day. The youngest cattle are disposed in the centre of the village, the old ones being ranged on the outside in couples, fastened together by the feet. During the night they are protected by large fires, which are usually pretty effectual in keeping off wild-beasts, as well as by their guardian dogs, who are as faithful and vigilant as any in the world.

When a young man is disposed to marry, he mentions his inclination to his father, or nearest relation, who introduces him to the parent of the female, regaling him with a pipe of dacha, or tobacco, in the smoking of which they all join. The parent of the suitor then discloses the matter to the father of the girl; who, consulting his wife, soon returns with a decisive answer, which is seldom unfavourable. The youth, upon this, selects two or three fat oxen from his own herd, or that of his father, and drives them to the house of his intended bride's relations, attended by as many friends of both sexes as he can prevail on to accompany him, where they are received with every mark of affection; and the oxen being immediately killed, the whole assembly besmear themselves with the fat, after which they powder themselves with buchu, the women spotting their faces as has been already described. The men then sit on the ground in a ring, the center of which is occupied by the bridegroom; and the women form a similar ring round the bride. In this situation they continue, till the priest, first entering the circle of the men, discharges a small quantity of urine upon the bridegroom, who rubs it all over his body with the utmost celerity; the old gentleman then goes into the other circle, and performs the same office on the bride, who likewise rubs herself with this delicate liquid after the example of the bridegroom. The priest now very gravely returns to the men's circle; and, having bestowed a little more of his saline lotion on the bridegroom, proceeds again to sprinkle the bride. Thus he proceeds from one to the other, till he has exhausted his entire stock; uttering, at intervals, a sort of benediction, and expressing his wish that their lives may be long and happy! that they may be blessed with a son before the end of the year! that this son may prove the comfort of their old age! and that he may turn out a man of courage, and a dexterous huntsman!

The nuptial-ceremony being concluded, dinner is served up; after which smoking commences;

commences; which is carried on in distinct parties, every party having a single tobacco-pipe only. The person who fills the pipe takes two or three whiffs, and presents it to his next neighbour; and thus it continues to go round till the bridegroom retires with his bride, and leaves the company to disperse at their pleasure. Next day they again assemble, feasting and smoking as before: and this feasting is regularly kept up till the whole of the marriage-gifts are consumed. Though the Hottentots are extremely attached to music and dancing, neither of them are ever used on these occasions; nor do they indulge their propensity to strong liquors, drinking only their ordinary beverage of milk and water.

Polygamy is not interdicted by any law, but the most opulent seldom espouse more than three wives; and marriages within certain degrees of consanguinity are forbidden, on pain of death.

Divorces are attainable by husbands from their wives, or by wives from their husbands, on exhibiting such causes of complaint as are deemed valid by the inhabitants of the village where the parties reside; who assemble together on such occasions, and determine the affair. But though a divorce may be obtained by a woman, she is nevertheless prohibited from marrying again during the life of her husband. There is likewise an extraordinary regulation, calculated to prevent widows from repeatedly marrying; such persons being constantly obliged, on their nuptial day, to cut off the joint of a finger, and present it to the bridegroom.

The married couple sleep separately; and they in general behave with great decency, and even reserve, before company. Instead of the indelicate custom of employing accoucheurs, or men-midwives, as they are absurdly called, which the refinement of modern manners has introduced into Europe, a midwife must be chosen by the votes of the females in every village, whose office continues during life; and even the husband, if he happens to be at home when his wife is taken in labour, must quit the hut, and reside with his neighbours till after her delivery, on pain of being esteemed unclean, and forfeiting a sheep by way of purification.

When the infant is born, they rub it gently over with cow-dung, which is dried by the sun, wind, or fire. In the mean time, some of the women gather a few stalks of Hottentot figs, which they bruise between two stones to express the juice, and wash the child's limbs with this liquid, to give vigour and activity to them. It is then again laid out to dry; and the moisture being entirely absorbed or evaporated, they besmear the child again with sheeps-fat or butter, and afterwards powder it with buchu, which they imagine contains very salutary qualities. After this, the child is named by one of the parents, (being, however, previously sprinkled with the priest's warm fluid) and usually receives it's appellation from some favourite beast.

A feast is then held, of which all the inhabitants of the village generally partake, the mother alone being excluded; but she is complimented with some of the fat; to anoint herself and child.

If a woman brings forth twins, one of them is barbarously exposed at a distance from the village, either to starve or be devoured by birds or beasts of prey. Inhuman, and indeed diabolical, as the desertion of infants must appear, the politest nations in the heathen world frequently

frequently practised it. The Greeks and Romans often exposed their children; and even the Chinese, who boast of their civilization and refinement, have adopted this unnatural practice, of which we formerly had occasion to mention our abhorrence.

Some of these forsaken innocents have been casually found alive by the Europeans, and brought up and educated with great care in the principles of the true religion; but it has always been found impossible to divert the Hottentot mind from its natural propensity to idolatry and filthiness; for no sooner have these children arrived at maturity, than they are said to have constantly renounced the European faith, manners, and apparel, and to have returned to the customs of their ancestors. A remarkable and well-authenticated instance of this kind we shall hereafter have occasion to mention.

The women superintend the education of the children till the boys are matriculated into the society of the men, and the girls married. The opinions and institutions of their forefathers are particularly inculcated, and they are early taught to regard their memories with the most profound veneration.

A most extraordinary ceremony takes place with the males when they reach their eighth or ninth year, which is productive of no less a loss than that of the left testicle; this operation being supposed not only to contribute to the agility of the body, but also to prevent their begetting two children at a time, which is stupidly supposed would be the certain consequence of neglecting this deprivation.

When the males reach their eighteenth year, they are freed from maternal authority, and privileged to keep company with the men; the ceremony on which occasion is as follows.

A considerable number of the qualified males in the village assemble; and, squatting down in a circle, the candidate for manhood is seated in the centre. The priest, or oldest person in the assembly, then rises, and asks if they are willing to admit the youth into their society. On being answered in the affirmative by the majority, the aged speaker approaches the young man, and informs him that he is deemed worthy of being a member of their community, and that it behoves him now to bid an eternal farewell to all puerile amusements; adding, that if he is ever seen in the company of his mother, he will again be considered as an infant, and be banished from the society of the men. These unnatural injunctions being several times repeated, the elder discharges a stream of urine on the novice, who rubs it over his body with great apparent satisfaction. When the old man has exhausted all his holy-water, he pronounces with a loud voice the following benedictions. 'Good fortune attend you! May you live to old age! May your beard grow rapidly! and may you increase and multiply!'

After this ceremony, which would unquestionably degrade a Beast, he is proclaimed a Man; and the company then feast on a sheep. If, after this inauguration, the young man is found in the company of women, he becomes the jest and derision of all his associates, and is excluded from the conversation of the men till he again consents to undergo this ceremony.

A Hottentot youth, thus freed from maternal authority, is permitted to beat his mother, if he pleases, merely to display his own independence; and, indeed, it is too common, on these occasions, for the unnatural brutes to treat their mothers with every insult wan-

tion cruelty can inflict, that they may evince the sincerity of their intentions to adhere to the brutal admonitions they have received.

Many other strange ceremonies are observed among these people on particular occasions such as those used for congratulating a man on his victory over any wild beast, commemorating some signal deliverance, the removal of a village, or deprecating the vengeance of the Deity when any epidemical distemper prevails; all of them uniformly concluding with a feast.

On the death of any inhabitant of a village, the friends and relations of the deceased set up such a dreadful howling, screaming, shouting, and clapping of hands, that an European would be almost stunned with the noise. The corpse is immediately wrapped up in the crossa of the deceased; and, after an interval of six hours, all the men and women of the village assemble before the entrance of the hut, the men forming one circle, and the women another, clapping their hands, and exclaiming, 'Bo, bo, bo!' that is, 'Father, father, father!'

As the corpse is not suffered to be taken out at the door, they uncover the hut; and the relations of the deceased, or the chief or captain of the village, having nominated the bearers, they take the body in their arms, and set out for the grave, attended by a numerous concourse of both sexes; whose distorted attitudes, and universal acclamations of 'Bo, bo, bo!' have rather a ludicrous than a melancholy effect on Europeans. Having deposited the corpse in the cleft of a rock, or the den of some wild beast, they fill up the grave with mould, stones, or sticks, to prevent the body's being devoured by voracious animals.

The people then return to the village; and, squatting down in two circles, renew their lamentations, which are continued without intermission till silence is proclaimed; when two old men, either the friends or relations of the deceased, enter the circles, and distribute their urine equally on every individual. Each of these elders then stepping into the hut, takes up a handful of ashes, and strews them gently over the company.

If the deceased has left any cattle, his heir now kills a sheep, and some of the nearest of kin do the same, to entertain the people. The heir is obliged to wear round his neck, till it drops off, the cawl of the sheep he has killed, well powdered with buchu; the other relations likewise wear the cawls of the sheep they have killed on this occasion; which are the only badges of mourning worn by the rich Hottentots. And where the circumstances of the relations render them incapable of making an entertainment for the whole village, instead of wearing these cawls, they shave their heads in narrow stripes, leaving them alternately smooth and hairy.

A most abominable practice prevails among the Hottentots, of exposing, by the consent of the village, the superannuated of both sexes, when no longer serviceable to the community, in a solitary hut, with a slender stock of provisions; where they are suffered to die of hunger, or be devoured by wild beasts. Yet horrid as this custom indisputably must appear to every feeling mind, no argument can convince a Hottentot that it is not an act of the greatest mercy, and they really appear to be filled with astonishment when this conduct is indignantly arraigned by Europeans.

The Hottentot nations are governed by their respective chiefs, who command their armies,



Mez del.

HOTTENTOTS trying a CRIMINAL.

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armies, and have power to make war or peace. Their dignity is hereditary; but a public declaration must be made, before they enter on the exercise of their respective functions, that they will never attempt the smallest subversion of the ancient form of government. These chiefs were formerly distinguished by the superior beauty and elegance of the skins which composed their dress; but, since the establishment of the Dutch at the Cape, they have presented crowns of brass to all the chiefs in alliance with them, which are worn on most public occasions.

Under the chiefs of nations, are the captains of kraals or villages, who administer justice, and preserve the peace in their respective districts; heading, in time of war, their quota of men. The office of captain is likewise hereditary; and a solemn engagement is entered into, previous to their acting in this capacity, that they will not deviate from the primitive institutions of the place. The Dutch have given each of these captains a brass-headed cane, which are the badges of their dignity, and descend to their successors in office; but neither the chiefs of nations, nor the captains of kraals, have any revenues from the public, or receive the smallest emolument for the exercise of their authority.

The sentence of the captain of a village is final with respect to all delinquents except traitors, who must be tried before a chief, assisted by his subordinate officers.

Disputes relative to property are adjusted by summoning all the men of the village into an open field; and, after a full hearing, the captain of the village sums up the evidence, takes the votes of the whole assembly, and pronounces the decree according to the opinion of the majority.

Adultery, robbery, and murder, are punished with death. The culprit is placed in a ring, surrounded by the inhabitants, all with clubs in their hands; and the moment sentence is pronounced by the captain of the village, he approaches the delinquent, giving him a blow on the head with his kirri-stick; and this example being instantly followed by the rest of the court, the criminal is in a few minutes dispatched.

Inheritances descend to the eldest son, or heir-male; the younger children's portions being left to the generosity of their brother, who keeps them in a state of servitude as long as he pleases. But the inheritor of a man's cattle is obliged to maintain his wives while they remain unmarried.

This may suffice to give a tolerable idea of the jurisprudence of the Hottentots: but it will be necessary to observe, that the Dutch governor at the Cape has almost unlimited influence in all their public decisions; and when animosities run high between two nations, he generally conciliates the difference, and prevents an absolute rupture. The chiefs frequently make their acknowledgments to the governor; and, being always well received, and in general presented with such trifles as they are most attached to, they look upon the Dutch with great esteem and veneration.

It was a considerable time before Europeans could develop the mysteries which obscured the religion of these nations; but it is now certain, that they acknowledge the existence of one Supreme Being, whom they call Gounja Gounja, or Gounja Tiquoa, or the God of gods; the Governor of the World, endued with unsearchable attributes and perfections, who was the Creator of all things, and whose residence is far above the moon, causing

causing the sun to shine, and the rain to descend, and providing all things necessary for man and beast.

But notwithstanding this acknowledgment of a true God, they have no institution or festival that has any immediate reference to him; their adorations being solely paid to deities subordinate to the Supreme Intelligence: in defence of which, the most sensible among them assert, that their first parents so heinously offended the God of gods, that they have exposed them to his curse, and shut his ears to their prayers.

The moon is esteemed an inferior visible divinity, which they stile Gounja, or God, believing it to be the representative of the Most High; and paying their adorations to it at every change and full, in attitudes and tones of voice expressive of their veneration; crying, 'We salute thee!—Thou art welcome!—Grant us fodder for our cattle, and milk in abundance!' These and similar addresses are frequently repeated, attended with singing, shouting, dancing, and clapping of hands; which sort of worship usually lasts as long as they can see their deity.

The Hottentots likewise pay great veneration to a winged insect, said to be peculiar to their country: this creature, which has two horns, is about the size of a child's little finger; its back is green, and its belly speckled with red and white.

When one of these insects appears, for they are not very common, the inhabitants of the whole village assemble, and dance round it with transports of devotion; scattering profusely the powder of buchu, and thanking it for the honour of its visit. They also kill two fat sheep on the occasion, and imagine all their former sins are buried in everlasting oblivion. If the creature happens to settle upon any one, that person is ever after considered as sacred, and indeed is revered as a saint. The fattest ox is then sacrificed in honour of this divine insect, as well as of its saint, who wears the cawl of the beast about his neck, till it either rots off, or his saintship is superseded by some other inhabitant's obtaining similar honour.

Deceased saints, and eminent men, are honoured with a religious veneration; and several mountains, fields, rivers, and woods, are consecrated to their memory. On passing these places, the Hottentots stop to contemplate the virtues of the person to whose memory they are dedicated, and devoutly implore their protection and guidance through life.

They likewise believe in an unpropitious deity, called Touquoa, whom they not only describe as an ill-natured, vexatious spirit, whose malice deprives him of rest, but as the father of mischief, the source of affliction, and the inspirer of witchcraft. To this diabolical being they sacrifice through fear, and to avert the effects of his resentment.

From their offering up prayers to departed saints, it seems evident that they believe in a future existence; though it has never been understood that they have any idea of rewards or punishments.

They tell us, that their original progenitors were sent into this country by God himself; that the name of the man was Noh, and that of the woman Hing-noh; and that they were the inventors of several useful arts, and taught the breeding and keeping of cattle. In several instances they resemble the Jews, particularly in the regulation of their festivals by the new and full-moon; in their legal defilements, and their abstaining from swine's-flesh
and

and fish without scales; but they have no tradition respecting the children of Israel, or the Mosaic institutions.

A priest, or rather master of the religious ceremonies, resides in every village; but he never offers up to Heaven the prayers of the people, nor instructs them in the principles of religion; his office being merely to preside at their offerings, and to regulate their ceremonies. He has neither revenues nor fixed perquisites, but receives any voluntary present they chuse to make him, and is always one of the party at feasts and joyous meetings. And here it may not be improper to remark, that this is probably the only place on earth, of any considerable extent, where neither the temporal nor spiritual powers have the smallest emolument or income affixed to their respective stations; and this may probably be one reason why a reformation in policy or religion could never be effected.

Strange and absurd as their religion must appear, there is not a single instance on record where any Hottentot was sincerely converted to the Christian faith. The Dutch, indeed, have sent abundance of missionaries among them, who have exerted themselves to the utmost; but their endeavours have always proved ineffectual.

A late governor of the Cape was prepossessed with the opinion, that an Hottentot infant might be brought up in the principles of the true religion, and taught to conform to European customs. He accordingly caused one of them to be instructed with great care in the knowledge of Christianity, and in several languages; his dress and manners being formed after the Dutch model. Thus qualified, he was sent with a commissary-general to the Indies, where he remained for some years, and then returned to the Cape. But, in a few days after his arrival, equipping himself in the manner of his countrymen, and packing up all his cloaths, he presented himself before his patron, and laying the bundle at his feet, addressed him in words to the following effect—‘ Be pleased, Sir, to take notice, that I for ever renounce this apparel. I likewise for ever renounce the Christian religion; being fully resolved to live and die in the religion, manners, and customs, of my forefathers. I have now only to request that you will grant me (and I am persuaded that I shall not beg in vain) your permission to wear this collar and hanger, as memorials of your kindness to me.’ Then rushing out of the governor’s house, he fled precipitately up the country; and, though frequently urged by the missionaries to return to the fold of Christ, he could never be drawn from his resolution.

But though the Hottentots by no means chuse to embrace the Christian religion, they are often found to excel in it’s moral obligations. In munificence and hospitality, in relieving the distressed, and in temperance and sobriety, they are almost unrivalled. A Hottentot can hardly enjoy his own meals, unless his neighbour partakes with him. If he has but a single dram of brandy, he freely gives part of it to any person present. If he is smoking, he calls to his countryman to stay and take a few whiffs with him, and his pipe may possibly regale a large party before it comes to himself. In a word, the Hottentots are all kindness and good-nature to one another; and their felicity seems augmented whenever they have an opportunity of conferring any favour. Nor are their regards confined to their own countrymen; they freely relieve the distressed of any complexion, country, or language, with all the zeal of the most humane and polished nations of Europe. In

personal chastity and national faith they are truly exemplary, and their general moral conduct conveys the keenest reproof to the despisers of their ignorance.

The Hottentots, from practice and long tradition, are pretty well skilled in the virtues of simples, and often apply them in very difficult and dangerous cases with uncommon success, though many idle whims and superstitions are blended with their prescriptions.

In several chirurgical operations they are dextrous and expert; though they have no other instruments than a common knife, a horn, and a piece of bone.

When any one is seized with the colic, or any local pain, the first expedient is cupping, which is performed after the following manner. The patient being laid on his back, the doctor applies his mouth to the part affected, which he sucks for some time; then clapping on the horn of an ox with a very smooth rim, he lets it remain till the flesh beneath is become insensible; after which the horn is removed, and two or three incisions being made, the horn is replaced, where it remains till it is full of blood. If this operation only removes the pain to another part, the patient is again cupped; but when, after all, this mode of cure proves inefficacious, internal remedies are administered, which are either infusions, or powders of certain salutary roots and herbs.

In every kraal there is at least one physician, who is chosen from among the most aged and experienced villagers, and appointed to watch over the health of his neighbours; the honour of which employment is judged a sufficient recompence, for he has neither fee nor reward for his prescriptions or operations. The preparations of these practitioners are all kept very secret; and when a patient dies under their care, they always insist that their remedies are rendered ineffectual by enchantment. Indeed, all maladies that baffle the skill of the physicians, are constantly ascribed to the effect of sorcery. When a patient supposes himself attacked by an evil spirit, he applies to the physician of the village, who usually orders a fat sheep to be killed, the caul of which he carefully inspects and powders with buchu; after which it is twisted like a rope, and hung about the patient's neck, who is obliged to wear it till it drops off. But should this prove insufficient, the doctor prescribes physic; and when he finds that nothing will avail, he boldly asserts that the spell is too powerful to be counteracted.

The language of the Hottentots, owing to the frequent coalition of consonants, and the clashing of the tongue against the palate, is one of the most inharmonious and unintelligible in the world. Their music, however, is tolerable, and discovers evident traits of genius and sensibility.

The gom-gom, one of their musical instruments, consists of a bow of iron or olive-wood, strung with twisted sinews or catgut, with a large quill, which is applied to the mouth, the different notes being produced by the particular modulations of the breath. They have also an instrument called the larger gom-gom, and several kinds of flutes and flaggellts made of reeds, some of which are tolerably harmonious.

Their vocal music consists chiefly in repeating the monosyllable *ho* in a variety of tones, which is sung by both sexes in their religious ceremonies. But, notwithstanding this poverty of harmony, and though they have frequently heard European instruments, as well as voices, they continue to maintain that their music is the most melodious in the world.

Dancing

Dancing is with both sexes a favourite diversion; but it is chiefly practised at the conclusion of a war, on the slaughter of some wild beast, or when any fortunate event has happened either to a favoured individual, or to a village in general. On these and similar occasions, the whole kraal testify their joy by dancing whole nights without intermission or refreshment; the spectators forming a large circle for the better accommodation of the dancers, who join in the common '*Ho, ho, ho!*' while the instrumental musicians exert their utmost skill. Only two couples dance at one time; that is, two men and two women. The women first stand up; and, shaking their rings, give the signal for a partner, which is instantly answered by a variety of candidates. At the beginning of the ball, the parties are at a considerable distance from each other: after dancing about a quarter of an hour they at length meet; when they turn back to back, but never touch one another throughout the whole dance.

Having given a concise account of whatever seemed most remarkable in the manners, policy, and religion, of the natives, we shall proceed to describe the Cape Town, and its principal edifices. The town is large, and laid out after a regular plan, containing many spacious streets, with superb houses, several of which have large courts in front, and elegant gardens behind: the houses are all of stone; but, on account of the violence of the easterly winds, are in general but one story high, and none of them more than two.

The castle is a magnificent and extensive building, well furnished with every necessary accommodation for the garrison; and, covering the harbour, it forms an excellent defence against any sudden alarm. The superior officers of the Company have very commodious and beautiful lodgings in the castle, which likewise contains the public store-houses.

The church, which is not very highly ornamented, is commodious and extensive; and being white-washed on the outside, has a very agreeable appearance from the sea.

The hospital is both an honour and an ornament to the place. It is a handsome regular edifice, fronting the church, and situated near the Company's garden. This hospital is attended with the most beneficial effects, as few ships arrive either from the Indies or Europe without having a considerable number of sick on board, who are immediately conveyed here; and, being well lodged and taken care of, soon recover from their indispositions, to which fresh provisions and a salubrious air do not a little contribute.

The other public structures are the Lodge, where the Company's slaves are kept; and a handsome range of stables, capable of containing several hundred horses for the use of the governor and the officers of the court.

The government of the Cape colonies is conducted by eight councils. The first, or grand council, consists of the governor, and eight others, who are generally the highest officers in the Company's service; the next is the College of Justice; the third is a court dependent upon the last, which takes cognizance of all breaches of the peace; the fourth is the Court of Marriages, which takes care that all nuptial contracts be entered into with the consent of the parents or guardians of the contracting parties; the fifth is the Chamber of Orphans; the sixth is the Ecclesiastical College; the seventh is the Court of Common Council; and the eighth superintends the military regulations. The servants belonging

to

to the Dutch Company amount to about six hundred, who are divided into two classes, called the qualified and unqualified. The qualified are those who compose the administration, and their clerks; the unqualified are the soldiers, artificers, and menial servants.

The governor's yearly allowance is three thousand two hundred and fifty-five florins, with board-wages; besides which, he receives monthly one thousand five hundred pounds of rice, thirty bushels of pish or white rice, three hundred and sixty pounds of fine barley-flour, twenty pounds of salt beef and pork, with as much mutton as he thinks proper; one auln of African wine, four gallons of Canary, two gallons of brandy, twenty-three gallons of strong beer or Brunswick mum, twenty-five pounds of fresh butter, fifteen pounds of white wax candles, ten pounds of tallow candles, six pounds of spices, a gallon of salad oil, and every thing else necessary for his household, out of the Company's stores, twenty-five per cent. under the selling price. In addition to this very liberal provision, he has five hundred florins for entertaining the commanders of the Dutch East India ships, though the Company's cattle, stores, and gardens, supply him with every article used on these occasions.

The other servants of the Company have all proportionable and adequate salaries, and live in the most comfortable manner imaginable.

The Company's garden at the Cape, which is one of the greatest beauties of the place, and perhaps the most extraordinary in the world, contains almost every fruit, flower, or shrub, that is curious or valuable in every quarter of the globe. It is very spacious, and from most parts of it there are delightful views of the surrounding country. The innumerable beauties it contains are not to be described; thousands of various flowers strike the eye at once, and vie with each other in native splendor; here groves of trees of every species spread their branches to the sun; and there shady walks, and elegant pavilions, give the whole a most romantic and enchanting appearance.

Caffraria Proper, or the northern part of this extensive district, is almost unknown; no European traveller having ever traversed it's limits, or described it's productions, it's natural curiosities, or the manners of it's inhabitants. The little of it that is known to geographers, has obtained the name of Terra del Natal, so called from it's having been discovered by the Portuguese on the day of our Saviour's Nativity. This country, which is situated between the 30th and 33d degree of south latitude, is inhabited by the Caffres, who in their manners and institutions differ widely from the Hottentots.

The face of the country towards the sea is plain and woody; but it's inland parts are diversified with hills and vallies, and agreeably chequered with groves, meadows, and spacious plains. The whole is well watered by several considerable streams; the largest of which is the Natal: this river, after a long winding course, discharges itself into the Eastern Ocean near the 30th degree of south latitude.

The animals of this country are very numerous, particularly elephants, which are often seen in droves of more than a thousand; nor is the savage brood less plentiful than in the neighbouring nations.

Fowls, both wild and tame, are extremely plentiful; but the particular species are in general unknown to Europeans, though some of them are represented as uncommonly beautiful.

The

The rivers, as well as the sea, are plentifully stocked with fish, but the natives seldom catch them: they, however, take vast numbers of turtles in a very singular manner; tying a string to the head and tail of a living remora, or sucking-fish, which they let down into the water among the young turtles, and as soon as it adheres to the back of one of them, draw up both together.

The natives, who are of the middle stature, are well proportioned, of a graceful aspect, and have woolly hair, with remarkably white teeth. Their usual dress is only a square piece of cloth made of silk-grass, in the form of a short apron, and tied round the waist with two strings. They wear tallow-caps, nearly a foot high, formed by gradually laying on the hair large quantities of the purest fat, which they never afterwards remove from their heads: and without these caps of tallow a man would be exposed to the derision of the whole community. Boys, till a certain age, are prohibited from assuming this distinguishing badge of manhood.

The chief employment of the natives is agriculture, and tending their flocks. Their ordinary food consists of bread made of Guinea corn, with various kinds of flesh and fowl, and their common beverage is milk.

Every individual is a general artificer; that is, he builds his hut, and makes his culinary utensils, as well as his offensive and defensive weapons. The men perform all the laborious offices, while the women only milk the cows and superintend domestic regulations, as in more civilized nations. They live together in small villages, which are under the government of the oldest inhabitant; but the supreme power is lodged in a king of the country, with whose residence we are wholly unacquainted.

Wives, or rather women, are allowed without limitation; being purchased from their relations, chiefly with cattle, for there is no such thing as money in the country.

The Caffres carry on some trade with the corsairs of the Red Sea, who take their ivory in exchange for silks, which are again disposed of to such Europeans as touch at Natal, or carried into Monomotopa.

A Dutch navigator formerly met with an Englishman in this country, who had deserted from his ship, and settled among the Caffres; where he married two wives, and assimilated his dress and manners to those of the people among whom he lived. Having amassed a vast quantity of ivory and silks, he formed the resolution of embarking with these commodities for the Cape: but the king, hearing of his intention, ordered him to appear in his presence; when, after reproaching him in the severest terms for his meditated treachery and ingratitude to a people who had received and cherished him in so generous a manner, he represented the inhumanity of leaving his wife and children in such glowing colours, that the culprit fell at the monarch's feet, acknowledged his offence, and consented to abandon his design. He is said to have afterwards prevailed on another European to settle in this country; but whether there are at present any of their descendants, has never been thoroughly ascertained.

From the account of the loss of the *Grosvenor* Indiaman, just published by Alexander Dalrymple, Esq. under the sanction of the Court of Directors of the East India Company, it appears, that the Dutch distinguish four people beyond the Hottentots; viz. the Caffres,

the Tambookers, the Mambookers, and the Abonyas: on the coast of which latter people the Dutch suppose the ship to have been lost in 28 degrees 30 minutes south latitude. Between the Tambookers and Mambookers there is an uninhabited country.

The chief information that can be collected from this narrative is that common attachment of all the African nations to brass ornaments, which the Caffres shewed on this occasion, by picking up the brass nails from trunks cast ashore, and sticking them into their hair—that they are addicted to pilfering, as appears from their stealing what they liked from the wreck, and then running away—that they dress their heads high with a hollow in the middle; which rather seems to confirm the account of something like the tallow heads just described from Dampier and other travellers, though Mr. Dalrymple seems to think the direct contrary—that the natives have but one shoe, made of buffalo hide; which they wear on the right-foot, without any upper-leather except over the toe, tying it round the ankle with two strings from the heel, and with which they are said to make astonishing springs in hunting—that they throw stones at their enemies, and use targets made of hides, with red sticks knobbed at one end, and lances—and that the women are clothed, from the shoulders to the knees, in long skins, dressed very soft.

In one of the countries through which the sailors passed in their progress to the Cape of Good Hope, they saw a people taller than the Caffres in general, and not so black, with their cheeks painted red, and with ostrich and other feathers stuck in their hair. They also saw, in their journey, a man lighter coloured than the natives, with straight hair, whom they supposed to be a Malayan, (but whom the Dutch imagine was one of their countrymen, named Traut) who warned them to keep along the coast, as they might, if they went inland, probably fall in with the Boschemen Hottentots, who would most assuredly destroy them; and, afterwards, a black Portuguese, who lived by the side of a salt-water river, with two Caffre women, and entertained the distressed travellers in a very hospitable manner.

Though only the four seamen from whom the narrative above alluded to was taken have yet arrived in England, as the number of persons on board the *Grosvenor* at the time of the wreck is supposed by Mr. Dalrymple to have been one hundred and forty-two, many more intelligent persons, and such as had better opportunities of observing the customs of the several people in whose countries they may but too long reside, will probably be enabled to give farther particulars of the customs and manners of the several inhabitants than have yet transpired. And this is the rather to be expected, as the calamities they experienced are supposed to have arisen merely from want of management with the natives, who might naturally be alarmed on seeing so large a body of Europeans; for they certainly treated the individuals who fell singly amongst them rather with kindness than brutality.

B O O K IV.
AFRICAN ISLANDS.

C H A P. I.

BABELMANDEL.

HAVING surveyed the continent of Africa, the inhabitants of which, as we have seen, in general entertain but very contracted ideas of civilization and refinement, we shall now briefly describe it's insular appendages, some of which are supposed to be the happy islands of antiquity, though in many succeeding ages their situations were unknown. The same barbarism which over-ran the continent, spread it's baneful wings on every side; and, brooding incumbent on the relics of genius, enervated the arm of industry, unfurled the sail of commerce, and left the nations equally ignorant of arts and of each other.

Beginning with the islands in the Indian Ocean, we come first to Babelmandel, which gives name to the Straits at the entrance of the Red Sea, and is situated in 13 degrees north latitude, and in 43 degrees 33 minutes east longitude from London; about four miles from the Arabian as well as from the Abyssinian shore. The Ethiopians and the Arabians formerly carried on incessant wars for the possession of this then important island, which commands the entrance into the South Sea, and preserves a communication with the ocean; but the Turks having now made themselves masters of both shores, and the commodities of India no longer passing through the Red Sea, it is almost deserted.

The whole circumference of this island is not more than five miles; the soil is barren, rocky, and exposed; and, being scorched by the intense heat of the sun, it now scarcely affords any sustenance either for man or beast.

C H A P. II.

ZOCOTRA.

THE Island of Zocotra, or Socotra, is situated in the Eastern Ocean, in 53 degrees 12 minutes north latitude; thirty leagues from Cape Guardafuy; and is about eighty miles long and fifty-four broad. It is particularly celebrated for remarkably fine aloes, which are therefore called Socotrine. Though the climate is excessively hot, this island is very populous, and the soil yields most of the fruits and plants common to tropical situations, with considerable quantities of frankincense, gum tragacanth, dates, and rice; which last articles are principally exported to Goa, and other parts of the East Indies. The island likewise abounds with cattle; and there are two good harbours, where European ships used formerly to put in when they lost their passage to India.

The

The inhabitants on the coast are negroes of large stature, with disagreeable aspects and woolly hair; but those inhabiting the interior parts of the island, and probably the Aborigines, are much more handsome, having features which nearly resemble those of Europeans: the Arabs, however, are masters of the country, and occupy all the best situations.

These islanders wear a stuff made of goats hair, formed into long gowns, which are fastened round the waist with a sash: they have also a sort of long cloaks, which are thrown over the shoulders, and wrapped round the whole body.

They subsist on the milk and flesh of their cattle, with dates, rice, and herbs.

The Zocotrans in general are Pagans; but the Arabs, who are the governing body, are Mahometans. Calanfia, which is the only city of the island, is the residence of a prince, who is said to be tributary to the Ottoman Porte; but since Europeans have ceased to touch at this island, we have been but little acquainted with the civil or political customs of the inhabitants.

CHAP. III.

COMORA ISLES.

THE Comora Isles are situated between 41 and 46 degrees east longitude, and between 10 and 14 degrees south latitude; being at equal distances from the continent of Africa and the island of Madagascar. Johanna, which is the principal of the groupe, is about thirty miles long and fifteen broad, and abounds with all sorts of provisions and tropical fruits. The East India ships usually touch at this place for refreshments, and meet with an hospitality from the natives which is but seldom experienced on the continent of Africa. They are negroes of the Mahometan persuasion, and are remarkable for their affability and politeness. Most of the inhabitants are tall, robust, and well-proportioned; they have piercing eyes, long black hair, and complexions between olive and black. The common people wear only skull-caps, with coarse wrappers round their loins; but those of more elevated rank have wide-sleeved shirts hanging down over wide drawers, with waistcoats accommodated to the season: persons of consequence are also distinguished by the nails of their fingers and toes, which are suffered to grow to an immoderate length, and are tinged with a yellowish-red juice extracted from a shrub which grows in the marshy parts of the island. They usually carry large knives or poniards stuck in the sashes which encircle their waists; but few have turbans, except those of very superior degree. The women adorn themselves with bracelets of various metals; and their ears in particular are so filled with these favourite ornaments, that the lobes are greatly dilated with the weight, and this is considered as a mark of extraordinary beauty.

Children of both sexes, for physical reasons, rather than from the heat of the climate, go entirely naked till they are seven or eight years of age; as they suppose that the free
access

access of air to every part of the body is conducive to health, strength, and growth, and that it prevents those deformities which swathing is apt to occasion.

The soil being of itself abundantly fertile, the natives indulge their constitutional indolence; and, satisfied with its spontaneous productions, never attempt to improve it by tillage and cultivation.

Their language is a corruption of the Arabic, incorporated with the Zanguebar tongue; and their manners still retain much of the simplicity of uncultivated nature. Naturally of warm constitutions, they generally avail themselves of the indulgences of their religion, as to the number of their wives.

They treat the English with peculiar civility, on account of the assistance they formerly received from them in their wars with the natives of the neighbouring islands, and the confidence they repose in their disinterested views of visiting them.

The town of Johanna is composed of about two hundred houses and huts; the former of which are built of stone, and belong to the king and the principal men of the country; but the latter are constructed of reeds tied together, plastered over with a mixture of clay and cow-dung, and thatched with cocoa-leaves.

The origin of monarchical government in this island is ascribed to a Moorish merchant, who, flying for murder from Mosambique, put to sea in an open boat, and accidentally reached Johanna; where, meeting with a favourable reception, and being soon after joined by some of his countrymen, he formed a scheme to raise himself to the sovereignty of the island, which he accomplished by his superior address, without violence or usurpation. His knowledge made him respected by the ignorant natives; and having secured the favour of the majority, and established himself on the throne by their voluntary concurrence, he found means to overcome all opposition; and, after a long reign, left the kingdom to his son, in whose family it has ever since remained.

When any European ship arrives, the king usually goes on board; as no trade can be opened with his subjects till his royal licence is obtained: which, however, seldom costs more than a little gunpowder, a few musquets, or any other European commodities which particularly strike the fancy of the sovereign.

The other Comorailes are, Comora, from which the rest are denominated; Mayotta, Mohilla, and Angaseja. But as the European ships seldom visit any except Johanna, we know very little of their productions, or the customs of their inhabitants; only that they are more inhospitable than those we have described; and, either from dread or dislike, they are averse to any intercourse with foreign nations.

CHAP. IV.

MADAGASCAR.

THIS is esteemed the largest island of Africa, and is indeed one of the largest in the whole world. It has obtained different names, from the different nations who have visited it. By the natives it is called Madagasc; by the Portuguese, the first discoverers,

St. Laurence; by the French, L'Isle Dauphin; and by the Nubians, Persians, and Arabians, Serandib. It lies between the 12th and 26th degrees of south latitude, and between the 44th and 51st degrees of east longitude from London, about forty leagues from the continent of Africa: being nearly a thousand miles in length from north to south; and, at a medium, about two hundred and fifty miles broad.

Between this island and the continent, the sea is rapid and boisterous, forming a channel through which European ships, in their passage to and from India, usually pass, unless prevented by the violence of the winds.

The general appearance of the country is pleasant, fertile, and inviting. It abounds in sugar, honey, vegetables, vines, fruit-trees, valuable gums, spices, corn, cattle in prodigious numbers and variety, wild and tame fowls, precious stones, iron, silver, copper, tin, and steel.

There is an agreeable diversity of hills, vallies, woods, and open country; the pasturage is excellent; the forests are ever-green; and the rivers, some of which are very considerable, are plentifully stocked with excellent fish. To these local advantages we may add, that the air is temperate and salubrious.

The natives are commonly tall, well-proportioned, and of an olive complexion, inclining to black. Their hair is black and curling, but not woolly, like that of the negroes of Guinea; their noses are small, but regular; and their lips are of a moderate thickness.

The vulgar wear only a short piece of cotton cloth or silk round their waists, which they call a lamber; but persons of distinction, of both sexes, adorn their wrists with rings of the most valuable metal they can procure, with which they likewise ornament their hair.

The women wear lambers or robes reaching to their feet, covered with a garment in the form of a strait shift, which covers the whole body. This is commonly of cotton, dyed of a dark colour, and trimmed with beads of different hues fancifully arranged.

The females are exemplary in their conjugal obedience, amiableness of disposition, and agreeableness of manners. Indeed, the whole nation may be characterized as a friendly, benevolent people, possessing many virtues which are not shaded by more numerous vices than those which are commonly practised in more civilized regions.

The most respectful mode of salutation is licking a superior's feet; which abject submission is practised by those who address the prince, and by the wives when their husbands return from the wars, or after long absence. The principal riches of the inhabitants are supposed to consist in their cattle: for gold and silver are only used by way of ornament, or in exchange; the art of coinage being entirely unknown.

The sovereigns of Madagascar affect a great deal of external splendour, and exercise an uncontrouled power over the lives and fortunes of their subjects, to whom they give audience sitting cross-legged on a mat. They are perpetually surrounded by a considerable number of noblemen and slaves; and they have a variety of palaces, as they are called, raised with boards formed by the hatchet; which, though far exceeding the huts of their subjects, are seldom more than eight or ten feet high.

These princes, however, have no regular standing army, but make use of their vassals upon every emergency. Their arms are lances and hatchets, with a few firelocks purchased from European mariners.

When

When they make war, they generally attempt to carry their point by surprize: to effect which, they usually attack the towns of their enemies in the night; a man preceding the army with a piece of meat in his hand, which he throws to the dogs, to prevent their barking. The inhabitants, however, being soon alarmed, endeavour to fly; but, in attempting to leave their huts, they are stabbed with lances by their enemies. The women and children are then made prisoners, the town burnt, and the cattle driven away; which closes the contest, unless the vanquished can obtain assistance, and make reprisals.

Though letters have never been introduced into this country, their laws, which are traditional, and handed down from father to son, are founded in justice, and enforced without partiality or indulgence. Capital punishments are but few, and indeed seldom necessary; but fines, which are always paid in cattle, are levied on the most trivial occasions. Adultery with the wife of a superior is expiated by the forfeiture of thirty head of cattle, besides beads or other articles; but with the wife of an equal, by a fine of only twenty. Assaults are punished by a fine of fifteen head of cattle; and when any one defrauds his neighbour, the number forfeited is proportioned to the magnitude of the offence.

They profess Paganism; acknowledging, however, the existence of one Supreme God, whom they call Deaan Unghorray, which signifies 'The Lord above:' but they maintain that there are four other lords, each of whom presides over his respective quarter of the world. These are regarded as the immediate servants of the great God, and as mediators between him and man; on which account they receive religious veneration, and are addressed by prayers and sacrifices.

Besides these invisible deities, they keep in their houses a small portable idol, which they call Owley. This is supposed to be a kind of talisman to which their guardian genius is attached, and by which, as a proper medium, he is to be invoked.

Circumcision is performed among these people, but in a very different manner from that of the Jews and Mahometans. The ceremony is preceded by mirth, drinking, and festivity: after which a bull is tied and laid on the ground, when the relations and friends bring presents of cattle. The father, or nearest connection, then takes the child in his arms to the bull, and putting it's right-hand upon the bull's right horn, exclaims—'Let the great God above, the lords of the four quarters of the world, and the guardian spirits, prosper this child, and make him a great man; let him be strong like this bull, and overcome all his enemies.' An experienced person then performs the office, by cutting off the præpuce as close as possible; after which the child is delivered to his mother, the bull is killed, and a feast is made on the spot for the assembled friends.

Their belief of futurity is evident from every circumstance of the few religious ceremonies they perform. They treat the memory of their forefathers with peculiar veneration; and, in the celebration of their funeral rites, display a becoming solemnity. Every family has a peculiar burial-place, inclosed by a kind of palisadoes, which is never entered without burning a bullock or a cow before the spot. When any person is to be interred, the chief or eldest of the family goes to the gate of the cemetery; and, calling aloud on all the dead deposited there by name, he concludes with observing, that such a relation is come to repose among them, and hoping they will own him for a friend. The

gates

gates are then opened; and, the grave being dug to a proper depth, the corpse is deposited, and covered with earth, while the people without are busied in cutting up and dividing among themselves the cattle which the surviving friends have brought for their entertainment.

Mourning is not signified by any particular dress, but by shaving the head; and whoever neglects to comply with this form, on the death of his prince, is esteemed a traitor.

They pay the most implicit obedience to the injunctions of their umosses, or magicians, who pretend to dive into the secret powers of nature, and to engage the assistance of familiar spirits on every occasion. They likewise make talismanic compositions, which are carried before the army to ensure success. In short, nothing of importance is undertaken without consulting these umosses. But, though their incantations are by no means always efficacious, and events frequently fall out very different from their predictions, they are never at a loss for some plausible reason to account for their failure; and, as they must sometimes be right in their conjectures, a few instances of this kind are sufficient to secure permanent reputation.

These magicians, however, never interfere in religious acts, nor attempt to prescribe the modes of performing them; as every individual has some ceremonials peculiar to himself, and deviates without offence from the general forms.

Madagascar, as we have already hinted, was first discovered by the Portuguese, but they never attempted to settle in it. The French, indeed, usurped the possession of it in 1641; but soon losing the confidence of the natives, they were all expelled a few years after: since which period no European nation has ever thought proper to make a similar attempt, though the French are said at present to have some such plan in contemplation.

CHAP. V.

MAURITIUS.

THIS island obtained its present name from the Dutch, who first discovered it in 1598, while Prince Maurice was their stadtholder. It is situated in 20 degrees south latitude, and 56 east longitude, and about an hundred leagues to the eastward of Madagascar. Its form is oval, being about 50 leagues in circumference; and there is an excellent harbour, capable of containing 50 large ships in perfect security. The climate is esteemed both pleasant and salubrious; and the mountains, several of which are very lofty, produce some of the best ebony in the world, besides various other valuable trees. A number of rivulets likewise descend from the hills, which are plentifully stocked with fish, and tend to fertilize the soil in a surprizing manner, rendering it productive of sugar-canes, tobacco, rice, and various fruits; and affording pasturage for great numbers of cattle.

When the Dutch first took possession of this island, they found it destitute of inhabitants, or even animals, except deer and goats; but, with their usual industry, they soon rendered

rendered it very fertile, and plentifully stocked it with cattle. However, they afterwards resigned it into the hands of the French, who have ever since remained masters of Mauritius.

CHAP. VI.

BOURBON.

THE Isle of Bourbon, which is situated in 21 degrees south latitude, and 54 east longitude from London, about eighty leagues to the westward of Madagascar, is of an oval form, and ninety miles in circumference.

This island is charmingly diversified with hills and vallies, forests and pasturage, and refreshed with a number of beautiful rivulets and springs. Though the climate is intensely hot, it is esteemed salubrious; and fruits of all kinds, with great variety of plants, roots, and spices, grow spontaneously. Many of the trees yield odoriferous gums; while the rivers are stocked with fish, the coast with land and sea-turtles, and every part of the island with neat cattle, hogs, goats, and various beautiful birds. Ambergris, coral, and the most curious shells, are found on the shores.

On the north and south sides of the island are many commodious roads for shipping; but there is scarcely one good harbour where vessels can ride secure against those dreadful hurricanes which frequently happen during the monsoons. Indeed, the coast is environed with blind rocks, which render the navigation at all seasons dangerous; and on the southern extremity is a volcano which continually emits flames and smoke, attended with a tremendous roaring noise.

The Portuguese first discovered this island in 1545; and, having stocked it with hogs and goats, afterwards deserted it. An English commander, named Castleton, next landed, in 1613; and, being charmed with it's beauty, gave it the appellation of the English Forest. But as our East India Company never thought fit to colonize this island, the French took possession of it in the year 1654, and named it the Isle of Bourbon; leaving a few people of their own nation, and several slaves, which were afterwards brought away by an English ship. The French, however, on their expulsion from Madagascar, a second time established themselves on this island, where they have at present three pretty considerable ports: St. Paul; St. Denis, the residence of the governor; and St. Susanna; at one or other of which their East India ships usually touch for refreshments.

CHAP. VII.

ST. HELENA.

LEAVING the Oriental regions, we again double the Cape of Good Hope, which opens the Atlantic Ocean to our view, from whose immense bosom a considerable number of islands lift their heads; the first of which, in this quarter, that claims particular notice, is St. Helena.

This island, so named by the Portuguese, because it was originally discovered on St. Helen's day, is situated in 16 degrees south latitude, and 6 degrees west longitude, from London; being nearly at equal distances from the continents of Africa and America.

St. Helena is a rock about twenty-one miles in circumference, so high and steep, that it is only accessible at the landing-place, which is situated in a small valley on the eastern side, defended by strong batteries, the guns being planted nearly on a level with the water. This is the only anchorage about the island, except at Chapel Valley Bay; and, as the wind always blows from the south-east quarter, if a ship overshoots the island ever so little, it is impossible to recover it again.

Though nothing but a hard barren rock presents itself on every side, it is covered with mould about a foot deep, which produces not only grass, but fruits, herbs, roots, and esculent plants; being agreeably diversified with eminences and plains, among which the houses of the natives are interspersed. The fields afford pasturage to a vast number of cattle, some of which are fed for the supply of such East Indiamen as touch at this place; the rest furnish the natives with milk, butter, and cheese. Hogs, goats, and a variety of poultry, abound throughout the island; while the sea is well furnished with fish. But, amidst this happy abundance, they have neither bread nor wine; as the rats, which lodge in the rocks, and cannot be exterminated, destroy the wheat, and the climate is too hot for making wine.

At a little distance from the landing-place, in Chapel Valley, stands the English fort, where the governor resides; and in the same valley is a town, consisting of about fifty houses, built after the English manner, to which the people of the island always resort when any ships appear, as well to act on the defensive, if they are enemies, as to entertain them, if friends. There are about two hundred families upon the island, chiefly of English extraction. Every family has its house and plantation, where they look after their cattle and poultry, and cultivate roots, herbs, and garden-stuff, which they dispose of to the mariners who touch there. They are not, however, permitted to purchase any merchandize of the ships which arrive in their harbour; but are obliged to buy whatever they want of foreign growth and manufacture at the Company's warehouse, for which they are allowed six months credit.

The aborigines of this island are remarkable for their fresh, ruddy complexions, and robust constitutions; and are characterized, by a gentleman who was long conversant with them, as an honest, inoffensive, and hospitable people, having scarcely a tincture of avarice or ambition.

Though the Portuguese certainly discovered St. Helena, and stocked it with hogs, goats, and poultry, it does not appear that they ever established any colony.

In 1600, the English East India Company first took possession of it; and maintained the sovereignty, without interruption, till the year 1673, when the Dutch took it by surprise. The English, however, under the command of Captain Munden, recovered it within the space of a year; and at the same time took three Dutch East Indiamen which lay in the road, and it has ever since remained in our possession.

The

The affairs of the Company are managed by a governor, a deputy-governor, and store-keeper, who have fixed salaries, besides a free table, to which all masters of ships and principal passengers are constantly welcome.

C H A P. VIII.

ASCENSION.

THE Island of Ascension is situated in 8 degrees south latitude, and 17 degrees 20 minutes west longitude, from London, about two hundred leagues to the north-west of St. Helena. It was discovered by the Portuguese on Ascension-day, and from this circumstance received its name. The island is only about ten leagues in circumference, and in general very barren; producing but little wood, fruits, roots, or herbage, and is still uninhabited: however, such East India ships as have missed St. Helena, usually make this a place of refreshment, being furnished with a safe and commodious harbour. Within land are some goats, and several species of birds; but the vast number of turtles which the coast affords, principally induce mariners to touch at this place. There is a spot on the island called the Post Office, where letters are left corked up in a bottle, which is broke by the next comer, and another placed in its stead. The want of fresh water will for ever prevent the colonization of this place, that important article being no where to be procured throughout its whole extent.

C H A P. IX.

ST. MATTHEW.

ST. Matthew is situated in 1 degree 40 minutes south latitude, and in 9 degrees 12 minutes west longitude, from London, nearly one hundred leagues to the north-east of Ascension. This island was likewise first discovered by the Portuguese; who, after planting it, and maintaining the possession for several years, at last abandoned it; since which time no other nation has thought it worthy of attention.

C H A P. X.

ST. THOMAS.

THE Island of St. Thomas, or St. Thome, is nearly circular, being one hundred and twenty miles round, and lies exactly under the equator, about forty-five leagues from the African continent. The air of this island is damp, and prejudicial to European constitutions; nevertheless, it is the most considerable of any in the Gulph of Guinea, and is well peopled by the Portuguese. It abounds with wood and water, and towards the centre rises into

into a mountain of such height that it's summit is generally enveloped with clouds. The soil produces Indian corn, rice, fruits, sugar, and some cinnamon.

The principal town in the island is St. Thomas, which is likewise the see of a bishop, and contains five or six hundred houses, handsomely built of wood, and surrounded with balconies, after the Portuguese stile.

C H A P. XI.

ANABOA.

THIS island was discovered on the 1st of January 1571, and it's name imports a happy year. It is situated in 2 degrees south latitude, two hundred miles to the west of Congo, and is about thirty miles in circumference. The country is mountainous, but abounds with Indian corn, rice, oranges, cocoa-nuts, and other fruits common to these climates; there are also plenty of cattle, hogs, and poultry. The Portuguese still maintain the sovereignty of the island, but the generality of it's inhabitants are of negro extraction. This place is principally valuable for it's convenient road, in which ships may ride with much security.

C H A P. XII.

PRINCE'S ISLAND.

THIS small island is situated in the Gulph of Guinea, in 1 degree 30 minutes north latitude, and is extremely mountainous and woody. It produces rice, Indian corn, and a variety of fruits and roots; besides sugar-canes, with which it greatly abounds. Black cattle, hogs, and goats, are numerous, considering it's extent; but it has the misfortune to be annoyed with a species of monkies which are extremely mischievous, and even dangerous.

C H A P. XIII.

FERNANDO PO.

THIS island is about thirty miles long and twenty broad, distant ten leagues from the continent, and lies in 3 degrees 40 minutes north latitude. It's produce and inhabitants correspond with those last described; but it does not appear to be much resorted to by it's proprietors, the Portuguese. Indeed, the principal value of these islands consists in their furnishing refreshments to the Portuguese ships, on their passage from Brasil to Africa, and in their East India voyages. This convenience some years since stimulated the Dutch to attempt the conquest of several of them, in which they were successful;

cessful; but their officers, seamen, and soldiers, being almost entirely cut off by the insalubrity of the climate, they were compelled to resign their acquisitions: on this the Portuguese again took possession of them, and have ever since remained in the unmolested sovereignty of these and the other islands above alluded to.

C H A P. XIV.

THE CAPE VERD ISLANDS.

THESE islands are thus denominated from an opposite Cape on the African coast, which projects into the sea between the Rivers Gambia and Senegal. They lie at the distance of one hundred and twenty leagues from the continent, between 23 and 26 degrees west longitude, and between 14 and 18 degrees north latitude. They were first discovered in 1460, by Antony Noel, a native of the state of Genoa, in the Portuguese service, and amount to near twenty in number; but some of them are only sterile rocks, without inhabitants, and unworthy of notice. St. Jago, Bravo, Fogo, Mayo, Bonavista, Sal, St. Nicholas, St. John's, St. Vincent, and St. Antonio, are the most considerable, which still remain subject to the Portuguese. The air is in general hot, and in some islands unfavourable to health; most of them are, however, pretty well peopled with Europeans, or their descendants.

The Island of St. Jago, the residence of the viceroy, and the largest of the groupe, is situated in 15 degrees north latitude, and is about sixty leagues in circumference. Its form is triangular; and though the country is rocky and mountainous, the soil produces sugar, cotton, Indian corn, cocoa-nuts, oranges, bananas, and other tropical fruits, with plenty of roots and herbs.

The animals are horses, asses, mules, cows, deer, goats, hogs, civet-cats, and a remarkably beautiful species of green monkeys with black faces. The seas abound with amazing quantities of excellent fish; and at this place outward-bound East India ships generally touch to take in fresh-water and provisions.

Ribeira Grande, the capital of the island, the seat of government, and a bishop's see, is a tolerably handsome place; containing, among other structures, a celebrated monastery, the gardens of which are highly admired. The other towns of note in this island are St. Jago, St. Domingo, St. Domingo Abacen, and Braya; which last has the most excellent port.

Bravo is situated in 14 degrees north latitude, and principally consists of very high mountains, rising in a pyramidal form. It is eminent for its wines, and abounds likewise in salt-petre, Indian corn, and the fruits and roots common to this climate.

The Island of Fogo, or Fuego, is situated in 15 degrees 20 minutes north latitude, and appears from the sea like one continued mountain. Near the centre of the island is a dreadful volcano, which sometimes casts forth rocks of a prodigious size to an incredible height, with a noise more tremendous than the loudest thunder; and sometimes torrents of

flaming sulphur pour down the sides of the mountain, and is afterwards collected in amazing quantities.

Water is extremely scarce in this island; notwithstanding which, the soil produces vast quantities of fruits and roots, and is well stocked with cattle. The inhabitants are chiefly negroes, who manufacture cotton cloth, and are famous for breeding mules, which they dispose of to various European nations.

Mayo, or May, derives its name from having been discovered on May-day. In this island immense quantities of salt are made from the sea-water, crystallized by the heat of the sun. A considerable trade is carried on by us in this commodity, which costs only a present to the negro governor, who is generally complimented with an invitation on board every ship that arrives for this purpose.

The soil is far from being rich; nevertheless, it produces corn and provisions sufficient for the inhabitants; and feeds a vast number of animals, particularly asses, with which the English sometimes freight whole ships, and carry them to Barbadoes and other British islands.

Bonavista was first discovered by the Portuguese, and lies in 16 degrees north latitude, being nearly twenty miles long, and twelve broad.

The aspect of the country is in general low, sterile, and rocky; yet it produces immense quantities of indigo, and more cotton than all the other Cape Verd Islands.

The animals are principally the same as in the other islands; and, as our countrymen often traffic at this place, the natives, who are excessively fond of them, are in general capable of being understood in the English language.

The only curiosity on this island, and which indeed is common to most of the others, is a kind of vegetable stone, extremely porous, and of a greenish tinge; which, protruding stems, forms something in shape resembling the head of a cauliflower.

The Isle of Sal is situated in the 17th degree of north latitude, about three hundred miles west of the African continent, and is justly so denominated from the incredible quantities of salt naturally produced from the sea-water. The total deficiency of fresh water has occasioned this island to be entirely deserted, though it was formerly well stocked with animals.

St. Nicholas, which is by far the most considerable of the Cape Verd Islands in extent, except St. Jago, is situated in 17 degrees north latitude. The land is chiefly high, producing abundance of maize, and most tropical fruits, with a variety of trees, particularly the dragon-tree, from which exsudes the drug called gum dragon.

The natives are much commended for their industry and ingenuity in manufacturing and making up cotton cloth into dresses for the Guinea trade.

St. Nicholas, the capital, is the most compact and populous of any town on these islands, though the most superb fabrics are thatched with grass.

St. John's Island, which is situated in 15 degrees and a half north latitude, is extremely high and rocky, producing prodigious quantities of salt-petre, various fruits common to the other islands, and plenty of fowls and cattle.

The natives are described as a simple, harmless, and hospitable race, who wear a slight covering of cotton cloth of their own manufacture.

The

The principal diversion of this island is hunting the wild goat; which, however, is never permitted without the governor's consent, lest the breed should be entirely destroyed. When he thinks proper to indulge the inhabitants with this healthful recreation, they all assemble together with their dogs; and after the chase is ended, the flesh is divided among them, in such proportions as the governor thinks proper; reserving a part for himself, with all the skins, which he afterwards distributes, according to his own pleasure, among those who from age or infirmities were incapable of pursuing the sport. This is one of the principal privileges of the governor; who is likewise the only magistrate, and decides on all occasions. If any one presumes to oppose the governor's decrees, he is confined in an open place walled round, till he chuses to submit. Capital offences are seldom known among them; but when any heinous crime happens to be perpetrated, the governor only confines the criminal till he has pacified the parties aggrieved, and obtained a bond from the culprit's relations, that he shall make his appearance should a judge ever be sent from Portugal to execute justice.

St. Vincent contains no rational inhabitants; but it is often visited by mariners, on account of its excellent bay, called Porto Granda, where ships may conveniently wood and water, and wild goats and turtles be easily procured.

St. Antonio, or St. Antony, which is situated in 17 degrees 19 minutes north latitude, fifteen miles from St. Vincent, contains mountains of amazing height, one of which is thought to equal, if not exceed, the Peak of Teneriffe.

This island is watered with many pleasant rivulets, which render the vallies through which they flow abundantly fertile in maize, oranges, lemons, limes, bananas, plantains, pompions, guavas, musk and water-melons, besides a vast variety of trees and shrubs.

Innocence and humanity are the characteristics of the natives, who are supposed to amount to near three thousand souls, three-fourths of which number are slaves; who, like the free negroes, have wives, houses, and plantations, but are governed by a steward, appointed by a Portuguese nobleman, who is proprietor of the island.

CHAP. XV.

GOREE.

GOREE, which is situated within cannon-shot of Cape Verd, in 14 degrees 43 minutes north latitude, and 17 degrees 20 minutes west longitude, received its present name from the Dutch, who first took possession of it. Its extent is only about eight hundred and fifty yards in length, and two hundred and fifty in breadth; yet the situation is agreeable, and the air temperate, though situated in the torrid zone, owing to its being continually refreshed by alternate breezes from the land and sea. Its importance, however, arises entirely from its vicinity to Cape Verd, and the consequent convenience of trade, which has made it an object of contention between several European nations.

Except at two particular bays, the surrounding rocks render it almost inaccessible; and strong

strong fortifications being erected wherever they were judged necessary, it has by some been deemed sufficiently impregnable to entitle it to the appellation of the African Gibraltar.

The soil was originally composed only of a red sand, without a single vegetable except reeds; but, by the indefatigable industry of its possessors, it was soon rendered one of the most pleasant and fertile settlements in Africa.

The island was ceded to the Dutch in 1617, by the king of Cape Verd; when they immediately erected a fort on a rock to the north-west, to which they gave the name of Fort Nassau; but, finding it incapable of commanding the harbour, they raised another fortification nearer the shore, called Orange Fort. In 1663, Admiral Holmes wrested Goree from the Dutch, and placed an English garrison in it; but the Dutch Admiral De Ruyter, two years afterwards, regained it, and in their possession it remained without interruption till 1677; when a French squadron, commanded by Count D'Estrees, attacked the place, and obliged the Dutch governor to surrender at discretion. The French, now sensible of the consequence of their acquisition, took care to fortify it in the strongest manner possible, and baffled every attempt of the Dutch to recover it; but in the year 1759, when the British arms were triumphant in every quarter of the globe, a squadron, commanded by Commodore, now Lord Keppel, reduced it under the British government. This island, however, was restored to the French by the treaty of peace signed at Paris in 1763, when the French king ceded and guaranteed to Great Britain the forts and factories on the River Senegal, which we have before observed were lost to this country during the late unpropitious contest.

CHAP. XVI.

CANARIES.

THE Canaries, anciently called the Fortunate or Happy Islands, are seven in number, and lie in the Atlantic Ocean, between 27 degrees 30 minutes, and 29 degrees 30 minutes, north latitude; and between 12 degrees, and 17 degrees 50 minutes, west longitude from London.

These islands were first discovered and colonized by the Carthaginians, when in the zenith of their glory; but when the Romans annihilated that state, the navigation to the west was immediately stopped, and the Canaries lay concealed from the rest of the world till the year 1405, when they were again discovered by the Spaniards, to whom they still belong. On their arrival, they found that the natives resembled the Africans on the continent in their stature and complexions; but their language was entirely different, and their customs had not the smallest affinity either to those of their ancient progenitors, or their continental neighbours. They were wholly ignorant of science, and professed great astonishment on being informed that there was any other country in the world besides their own.

These seven islands, the names of which are, Palma, Hiero, Gomera, Teneriffe, Grand Canaria,

Canaria, Fuerteventura, and Langarott, or Lancerott, enjoy a pure and temperate air, and abound in the most delicious fruits, particularly those grapes which produce that rich wine distinguished by the name of Canary, the greatest part of which is exported to England, where the annual consumption is computed at upwards of 10,000 hogheads. They likewise abound in cattle and other animals; and are particularly famous for those well-known beautiful songsters, which bear the name of these islands.

Palma, which is situated in 28 degrees 30 minutes north latitude, is about twenty-four miles long, and eighteen broad. In this island there is a high and spacious mountain, said to exceed the celebrated Peak of Teneriffe itself; it is called *Le Caldera*, or the Cauldron, from a hollow on it's summit, which gradually declining, occupies a space of about thirty acres. From this hollow issue several springs, which passing through an aperture of the mountain, unite at the bottom, and turn several sugar-mills.

In the district of Tifuya is another mountain, which appears to have been removed from it's original situation; and indeed the dreadful effects of volcanos are perceptible in every part of the island, where the channels of the lava are still apparent.

On the 13th of November 1677, about sun-set, the earth began to tremble, and continued so for five days successively, attended with a tremendous noise, during which several openings appeared in different places; but the principal was at *Mont aux Chevres*, where, in less than fifteen minutes, were twenty-eight chasms, which emitted abundance of flaming matter and red-hot stones. In 1750, there was another eruption, when the stream of lava ran down from the mountains towards the town of Santa Cruz, and discharged itself into the sea about a mile to the northward of that place.

Fruits, sugars, and wines, are so plentiful in this island, that the inhabitants cannot consume them; and it was likewise once extremely well wooded; but a great drought, which prevailed above a century ago, destroyed the greatest part of the trees, and in many places this calamity is still discernible.

The principal port of Palma is Santa Cruz, which lies on the south-east side of the island. It is a large place, containing many elegant edifices; and has a good harbour, where vessels may ride secure from every wind.

Hiero, or rather Ferro, is the most westerly of the Canary Islands; and from this place the French geographers formerly computed their longitude, as the Dutch did theirs from the Peak of Teneriffe; but now almost all nations make their own capital the first meridian.

This island, which is about five leagues in breadth, and fifteen in circumference, is situated in 27 degrees 26 minutes north latitude, and 17 degrees 26 minutes west longitude from London. It has a steep ascent on all sides from the sea for above a league, beyond which it becomes tolerably level and fruitful, abounding in many kinds of trees and shrubs, and producing pasturage and flowers in greater luxuriance than any of the sister islands.

We are told, and indeed with almost unquestionable evidence, that on the summit of the rocky ascent, which encircles the whole island, stands a single tree, called by the natives *Garfe*, or *Sacred*, the leaves of which distil a quantity of water sufficient to furnish every living creature in Hiero with drink; which remedy Nature seems to have provided against the natural drought of the place.

The branches of this tree are thick and extended; its fruit resembles an apple, and the leaves those of the laurel, but longer, wider, and more curved. Every morning a cloud rises from the sea, which being wafted by the wind to the top of the cliff, by degrees settles on the branches of the above-mentioned tree, from whence it distils in drops during the remainder of the day.

The aborigines of Hiero were of a middle stature, and clothed themselves with the skins of beasts: they were of a grave, sedate turn of mind; had only a single wife each; and lived peaceably under a sovereign who was no ways distinguished from his subjects but by the number of his flocks, which indeed constituted the only discrimination of rank. They paid religious veneration to two deities; one of which was esteemed a male, and the other a female, each being worshipped by the respective sex. Though these deities were supposed to reside in Heaven, it was believed that they descended to receive the petitions of the people, after which they resumed their celestial seats.

Gomera is a small but fertile island, not far from Teneriffe, producing every thing necessary for the consumption of the natives, and several articles for exportation.

Mules are more numerous in this island than in any of the neighbouring ones; and there are plenty of deer, which were originally imported from Barbary.

The ancient Gomerans were distinguished as a lively, active people, of intrepid resolution, and attached to the use of arms: they were trained up from their infancy in martial amusements, and taught to use slings and darts with great dexterity. Their heroes were esteemed immortal, and their achievements are still celebrated in the rude poetry of the isle.

The principal town of this island is called La Villa de Palmas, or the Town of Palms, from the number of palm-trees in the neighbourhood. This place contains a church, and a convent of friars, with nearly two hundred private houses, the greater part of which are far from being elegant: the town, however, possesses the advantage of having plenty of fresh water, which the inhabitants draw from wells in every quarter.

Teneriffe, in the language of Palma, signifies the White Mountain, which name was applied to this island because the Peak is continually covered with snow; and this title has been continued by every European nation, although the present inhabitants call it Vincheni.

This island forms a kind of triangle, the sides of which are nearly equal, each being about twelve leagues in length. In the centre stands the famous Peak of Teneriffe, which, in clear weather, may easily be discovered at the distance of one hundred and twenty miles. This Peak, the top of which resembles a sugar-loaf, is said to be about four miles perpendicular from the level of the earth, and consists of vast rocks piled on one another, evidently the effects of subterraneous eruptions and violent concussions of nature; and even now this mountain sometimes throws out such incredible quantities of burning sulphur and melted ore, as to convert the richest lands into barren deserts. On the summit of the Peak the air is subtile, cold, and piercing, and the curious traveller never fails to find his heart beat with such violence, as to occasion a difficulty of respiration. Before the ascent is half gained, the clouds appear below, and the whole surrounding country resembles an unbounded ocean.

Santa

Santa Cruz, the capital of the island, stands near the shore, and has a harbour the most frequented of any in the Canaries. The town is large and populous, containing several churches, three convents of friars, an hospital, and some of the most superb structures to be met with in these parts. Indeed, the governor-general of the islands always resides at this place, which draws a concourse of people, either from civil or commercial views. The number of inhabitants is calculated at six thousand, exclusive of foreigners.

On the north-west side of this island is a haven called Garrachica, once a very commodious port; but, in 1704, it was so choaked up by rivers of burning lava, which flowed copiously into it from a volcano, that houses are now built where ships formerly rode at anchor.

This dreadful earthquake began on the 24th of December, and no less than twenty-nine shocks were felt in little more than three hours. On the 31st of the month the earth opened toward the White Mountains, and two volcanos were formed, which threw up such a quantity of stones, as to raise two considerable mountains. On the 5th of January, the scene became more tremendously alarming, the sun was totally obscured with clouds of smoke and flame, and before night the country for nine miles round was one universal deluge of fire, which spread with the rapidity of a torrent. To add to the horrors of the prospect, the violence of the shocks still increased, and the island trembled to its lowest foundations; the wretched inhabitants fled into the fields; and many, in endeavouring to escape, met destruction, for the earth opened in almost every quarter. These dreadful earthquakes, and rivers of lava, continued without intermission till the 5th of February; and such was their effect even at twenty leagues distance at sea, that mariners, when they heard the noise, and felt the concussion, at first supposed their ships had struck upon rocks.

But, notwithstanding these disasters, the island is in general fertile and salubrious, abounding in corn, wine, and oil, with every other article which the natives, who are in general untainted with luxury, either wish or expect.

Grand Canaria is a most delightful and fertile island, enjoying a happy temperature of air, blessed with abundance of delicious fruits, trees, and salubrious streams, and in every point of view merits the name of the Fortunate Island. It is about fifty leagues in circumference, and the inland part is full of lofty mountains, which serve greatly to enrich the prospect. It is well watered, and abounds with wood of various kinds, as almost every species thrives luxuriantly in this island. The pine, palm, wild-olive, poplar, laurel, dragon tree, lignum rhodium, the aloe shrub, the Indian fig, and many others, grow spontaneously.

Among the fruits, which are the most excellent of their respective kinds, we must particularize oranges, lemons, citrons, limes, pomegranates, walnuts, chefnuts, apples, pears, peaches, apricots, cherries, plums, mulberries, figs, bananas, dates, and in short almost every fruit common to the European or American climates, except the pine-apple.

Wheat, barley, and maize, with a variety of roots, herbs, and plants, thrive so excessively; that there are constantly two harvests in the year.

Nor is this island deficient in cattle suited to the climate, birds of various kinds,

or,

or, in a word, destitute of any animal or vegetable production which human nature can require.

About three miles from the sea-coast stands the city of Palmas, the capital of the island; which, though a place of no great strength, is large and populous, and contains some superb structures as well public as private. The city is divided into two parts by a rivulet, over which is a stone bridge. The port, which lies at some distance, is safe and commodious, being secured against every wind, except the south-east, which indeed rarely blows with such violence as to endanger any shipping.

The other towns and ports are few, and insignificant, as there are no inland towns, though there are many villages; and the whole coast, except at three places, is inaccessible to boats and vessels, on account of the violence of the surf.

Fuertuventura is about eighty miles long, and, at a medium, about fifteen broad, but is so indented by the sea towards the middle, as to form an isthmus; on the south side of which the soil is mountainous and barren, but that on the north is fertile and populous.

This island has several bays and harbours; but sometimes the sea breaks on the rocks with such violence, as to strike terror into every beholder, rising upwards of sixty feet in height, with a force which would dash to pieces the stoutest vessel.

There are three small towns on this island; one of which, called Olivia, is situated about two leagues from the sea, in the midst of a spacious plain abounding in corn.

La Villa, the capital, stands in the centre of that division which lies north of the isthmus, and contains a church, a convent of friars, and about an hundred and fifty houses.

The name of the other town is Tunche, which contains about an hundred houses, but of very mean appearance when compared with those of the other two towns. Besides these, there are a vast number of villages scattered up and down in the northern and internal part of the country, filled with inhabitants, who experience the blessing of longevity, untainted by disease, owing to the extreme salubrity of the climate.

This island, however, is in general destitute of trees and shrubs, but it abounds in pasture, and beautiful odoriferous flowers, with plenty of corn, which is not only sufficient for the natives, but even those of Teneriffe and Palma place their principal dependence for support on the produce of this country.

Lancerota is about fifteen miles long and ten broad, and, at a distance, appears high, black, rocky, and barren. The air is pure and wholesome; and the soil, though not luxuriantly fertile, produces corn in great abundance, and furnishes herbage for a vast number of cattle.

On the rocks which encircle the coast grows the orchilla-weed, an ingredient used in dyeing purple, which is believed, with some appearance of probability, to be the Gelulian purple of the ancients, as the coast of Africa, which formerly obtained the name of Gelulia, lies opposite to the Canary Islands, and abounds with this plant.

In Lancerota there are many hills, which were evidently once volcanos, their tops being of small circumference, and a little excavated, a quantity of burnt stones appearing on the outside, which resemble pumice-stones, except in their darkness and weight. No eruptions, however, have been known for several ages, except one which happened about fifty years since,

since, when the earth opened on the south-west part of the island, and threw out such an immense quantity of ashes and stones, that many of the natives, forsaking their abodes, fled to Fuerteventura. At a distance from this volcano, a pillar of smoke issued from the sea, and afterwards a small pyramidal rock arose, which still continues.

The principal port of this island is called Porto del Naos, which is secure against every wind and weather; and, being the only convenient place in the Canaries for ships to careen at, is much frequented by those who trade to these islands. At the west-end of the harbour is a castle; which, however, would be but a poor defence in case of an attack. There is neither town nor village at this port, but only a few magazines, containing corn and other articles for exportation.

At the north end of Lancerota is a spacious harbour called El Rio, where there is a manufactory of salt, consisting of a square piece of land, levelled, and intersected by shallow trenches about two inches deep; into which the sea-water being admitted, the heat of the sun converts it into salt.

Though all the Canary Islands are subject to Spain, the natives of this and the last described island, with those of Gomera and Hierro, hold their lands of the descendants of Don Diego de Herrera, who conquered the Island of Canaria.

The Spaniards of quality in these islands keep up their native pride, without degenerating in the least from their ancestors, or even the present natives of Spain.

A court of inquisition is established in every island, to prevent heresy from spreading among the people; and, indeed, the inhabitants can scarcely behave with common civility to persons of a different persuasion, unless they are very eminent traders, regarding heretics in general as only a small degree removed from brutes.

These islands carry on a considerable trade with several European nations, as well as with America and the West Indies; from which large revenues accrue to the Spanish government, as all goods either imported or exported pay a duty of seven per cent.

CHAP. XVII.

MADEIRAS.

THESE islands, two in number, were first discovered, according to some writers, by an English gentleman of the name of Ovington, in 1344; the Portuguese, however, first took possession of them in 1431, when they found them uninhabited, and entirely covered with wood; but, on burning the trees, the soil was rendered abundantly fertile.

Madeira, the largest island, is about 180 miles in circumference, and lies in a most delightful climate, enjoying a perpetual spring, in 32 degrees 27 minutes north latitude, and between 18 degrees 30 minutes, and 19 degrees 30 minutes, west longitude. It is composed of one continued hill, extending from east to west; the declivity of which, on the south side, is beautifully interspersed with vineyards, and the seats of the richest merchants, forming a most beautiful prospect.

Madeira is fertile in wines, corn, oil, sugar, and fruits; the trees are perpetually covered with blossoms; and the soil, being well watered by five or six rivers, produces almost every delicious vegetable which can add to the luxury or gratification of life.

The sugar made in this island is remarkably beautiful, and naturally smells of violets. Indeed, this is said to be the first place in the west where the manufacturing of sugar was attempted, which was afterwards carried to the Brazils; and as the plantations thrived exceedingly at this last place, the canes at Madeira were mostly pulled up, and vineyards planted in their stead, which furnish those excellent wines that seem intended by Providence as a refreshment for the inhabitants of the torrid zone. Of these wines there are several sorts, and not less than 20,000 hogheads are annually exported to different countries, particularly to the West Indies; Madeira wine not only enduring a hot climate better than any other, but being even improved by exposure to the sun, after the bung is taken out of the barrel.

The only considerable town in the island is Funchiale, which is situated in the bottom of a large bay, being fortified towards the sea with a castle and a strong battery of cannon.

This is the only place where there is a possibility of landing; and even here the access is dangerous, on account of the number of large stones which cover the beach, and the violent surf that continually dashes upon them.

The town is well built, and extremely populous; being filled with the descendants of English and French Roman Catholics, as well as with native Portuguese. It is likewise a bishop's see, and the seat of the governor.

Porto Santo, the other Madeira island, lies at a small distance to the north-east of the former, in 32 degrees 30 minutes north latitude; and, though extremely fertile, is only about ten miles in circumference.

It was discovered in 1412, by two Portuguese gentlemen, on a voyage of discoveries on the coast of Africa; who, being surprized by a violent storm, were driven upon this island, to which they gave the name of Porto Santo, or the Holy Port. This island is much frequented by Indiamen, as the harbours are exceedingly good.

We must not forget to observe, that the Madeira Islands are blessed with a total exemption from venomous animals; and, it is said, if any noxious reptiles are introduced, they immediately die.

Some modern geographers have ridiculously mentioned an inconsiderable barren rock as a third Madeira island.

CH A P. XVIII.

A Z O R E S.

THE Azores, which are the only African islands at present remaining to be described, were first discovered by a merchant of Bruges, in Flanders; who, in a voyage to Lisbon, was driven hither by stress of weather, and gave them the name of the Flemish Islands.

Islands. On his arrival at Lisbon, too hastily boasting of his discovery, the Portuguese immediately set sail, and took possession of them; and the number of hawks and falcons they observed when they approached these islands, gave rise to the appellation which they still retain, though they are sometimes called the Western Islands.

The Azores are nine in number; and are named Santa Maria, St. Michael, Terceira, St. George, Graciosa, Fayal, Pico, Flores, and Corvo; all which lie between 25 and 32 degrees west longitude, and between 37 and 40 degrees north latitude; being almost at equal distances from Europe and America.

All these islands enjoy a very clear and serene sky, with a salubrious air; but are exposed to violent earthquakes, and inundations of the sea, from both which causes they have suffered considerably. They are, however, extremely fertile in corn, wine, and a variety of fruits; and abound with cattle, fish, and fowl.

Santa Maria, which is only about four miles long, and three broad, contains nothing worth notice, except a small town called Porto.

St. Michael, the largest of the Azores, is almost an hundred miles in circumference, and contains upwards of fifty thousand inhabitants. It's two principal harbours are, Ponto Delgada, and Villa Franca. This island is luxuriantly fertile, and contains one city, five towns, and twenty-two villages.

The Island of Terceira is thirteen miles long, and six broad; and, on account of it's harbour, which is spacious, and has good anchorage, is the most important of any of the Azores.

Angra, the capital of this last island, which is situated on it's south-east coast, is a strong and populous place, containing several spacious streets, a cathedral, five churches, an hospital, and eight convents. This is the residence of the governor, as well as the see of the bishop of the Azores, who is dependent himself on the patriarch of Lisbon.

The Island of St. George is distant about eight leagues from Terceira, and in several places is little more than a ridge of rocks; however, in others, it is well cultivated, and populous, having three towns and four villages. The capital is named Vela de Velas, and is a small, inconsiderable place, containing only one church and one convent; but it possesses the advantage of a port.

The Island of Graciosa, which is said to have received it's name from the remarkable fertility of the soil, is about ten miles long, and seven broad, containing two towns, the principal of which is Santa Cruz, seated on a bay that forms a commodious harbour, called Calheta, and defended by a strong fort.

Fayal is nine miles long, and three broad. The principal place in this island is Villa de Horta, which has an harbour land-locked on all sides, except towards the east, and defended by several ports.

The Island of Pico appears at a great distance, on account of the extreme height of the mountainous Peak, or Pike, from which it derives it's name, and is about sixteen miles in length, and five in breadth. The principal port is at Villa des Lagens, from whence a considerable trade is carried on in excellent wines, and various kinds of wood, particularly cedar.

Flores,

Flores, the next island, is tolerably large, but contains nothing worth mentioning, except Santa Cruz, it's capital. The inhabitants of this island having been infected with the French distemper many years since, it is said still to maintain it's ground among the natives in general, few of whom are wholly exempt from the odious symptoms of this baneful disease.

Corvo, the last of the Azores, lies opposite to Flores, being only separated by a strait three miles across. The utmost circumference of the island is only about three leagues; and the whole coast is surrounded by a chain of rocks, except two insignificant harbours formed to admit small craft.

These islands, like the Madeiras, are blessed with a total exemption from poisonous or obnoxious animals, the air being instantly fatal to any of these creatures that are imported.

One tenth of all their productions belongs to the King of Portugal; and the article of tobacco alone produces a considerable revenue: but wines are the chief produce of the Azores, not less than 20,000 pipes being annually exported.

END OF THE FIRST VOLUME.



